PANCHMAHALS DISTRICT GAZETTEER

GUJARAT STATE GAZETTEERS

Government of Gujarat

PANCHMAHALS DISTRICT

Dr. G. D. PATEL

M. A., Ph. D., I. E. S. (Retd.)

Chief Editor

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PREFACE

The Panchmahals Gazetteer is the ninth District Volume in the series of the Gujarat Gazetteers published so far. During the British regime Mr. J. M. Campbell had prepared the Gazetteer of Panchmahals which was published in 1879 as the Gazetteer of the Bombay Presidency, Vol. III—Kaira and Panchmahals. It related to the Panchmahals which was exchanged by the Scindia with the British in 1860. Subsequently, three supplements to this volume were published in 1904, 1914 and 1926. There existed, however, the princely States of Lunavada, Devgadh Baria, Santrampur, Jambughoda, Sanjeli and Kadana interspersed with the British areas of the district. For these and other States, Mr. Campbell prepared another Gazetteer which was published in 1880, as the Gazetteer of the Bombay Presidency, Vol. VI, Rewakantha, Narukot, Cambay and Surat States. Subsequently, three supplements to this volume were also compiled and published in 1904, 1914 and 1927. Besides these Government publications, one Shri Ladhabhai Harji Parmar published the Rewakantha Directory in two volumes in 1922.

This will show that over 90 years have elapsed since the publication of the Panchmahals Gazetteer. During this period, the district has passed through many political, administrative and economic changes. On the political plane, the district, which was sandwiched between the princely States, has been integrated into a homogeneous district after achievement of Independence in 1947. Consequently, the area and population of the district have been practically doubled. The reorganisation of the States in 1956 and the bifurcation of the former Bombay State into Gujarat and Maharashtra in 1960 have not affected the size and shape of the district.

On the administrative side, the district was originally placed under the temporary management of the British in 1853 and was permanently transferred to them in 1860. It was tagged on to the Kaira district in 1865. In 1877, a separate district of Panchmahals was created. However, it was treated as a scheduled or a non-Regulation district till 1884. As the States of the Rewakantha Agency lay interspersed with the British areas, the Collector of Panchmahals was also made the Political Agent of the Rewakantha Agency. The separate administrative identity of Panchmahals continued till October 1933 whereafter on account of the transfer of the States to the Government of India, it was amalgamated with the Broach District as a measure of economy. This position continued till March, 1945 when the Panchmahals was deamalgamated and its separate identity was revived which continues since.

On the judicial side, after 1860, the judicial system obtaining in other districts was not introduced in the Panchmahals in view of its general backwardness. Upto 1924, the Civil Courts at Godhra and Dohad formed part of the judicial district of Ahmedabad, as the civil jurisdiction was vested in the District Judge, Ahmedabad. The criminal jurisdiction was vested in the Sessions Judge, Broach. In 1925, a separate judicial district of Broach and Panchmahals was created. Upto 1942, suits triable by a First Class Subordinate Judge were tried by the Subordinate Judge at Nadiad. Three years after deamalgamation of the district, a separate judicial district of Panchmahals was created for the first time in August 1948.

For treasury purpose, the district had no separate Huzur Treasury but was tagged on to the Huzur Treasury at Kaira. On amalgamation of the district with Broach in 1933, it was appended to the Broach Huzur Treasury. It was only after the deamalgamation and integration of the States that a separate treasury for Panchmahals was created for the first time.

The police administration was maintained more or less in tact because of the existence of the turbulent communities in the district. The amalgamation of the district in 1933 did not affect the set-up of the police administration.

In the context of the foregoing facts, it will appear that the district had no integrated administration before Independence. For reasons of general backwardness, it was tagged on to the districts of Kaira, Ahmedabad and Broach for different jurisdictions. As a result, a well-knit network of administrative machinery could not develop in the district and its economic and cultural identity sufferred.

On the economic side, the district lay on the route to Malwa and Delhi from Ahmedabad. Although the Western Railway traverses through the district from south to north, other parts of the district are not adequately served by the railways. There are neither ports nor navigable rivers for cheap transport. The air service is not available to the distuict. However, after Independence, several roads have been constructed which join the taluka and district headquarters and the remote villages. During scarcity works, several roads have been constructed in the scarcity-affected areas with the result that even the far-flung interior Adivasi areas have become accessible.

Institutional credit is provided to every important town by branches of the important commercial or co-operative banks. They have been instrumental in providing the necessary finance for the development of agriculture, industry and trade.

The formation of Forest Labour Co-operative Societies is a landmark in forest exploitation. All the main forest coupes in the district are worked

by these societies which provide gainful employment to over 9,000 Adivasi members. They are sponsored by the Bhil Seva Mandal, Dohad. It is noteworthy that on an average, about Rs. 10 lakhs are paid as wages to the Adivasis every year. The societies have, therefore, helped ameliorate the conditions and prospects of the Adivasis in the district.

As regards agricultural production, the district produces two-thirds of the maize and one-half of the gram produced in the whole State. It produces the maximum quantity of foodgrains among the districts of Gujarat even though it is predominantly populated by Adivasis, Naikdas, Dharalas and other backward classes and the irrigation facilities are inadequate. This shows the beneficial impact of the Five Year Plans in this backward district.

As regards irrigation, the district is lagging behind and the wells still serve as the sheet-anchor of agriculturists. The irrigated area accounts for only 3.15 per cent of the cultivated area, as against 10.52 per cent for the State. It is true that the major irrigation dam at Kadana is under construction, but even after its commission, the district may not get the full benefit of irrigation.

The forests of the Panchmahals are historically famous. It was here that the Sultans of Ahmedabad and the Mughal Emperors used to come on elephant hunting expeditions. Its teak wood was (and is) much in demand. Among all the districts of Gujarat, Panchmahals boasts of the largest area under forest.

More than 88 per cent of the working population is dependent on agriculture. This percentage is the highest in the whole State except that of the Dangs. In the absence of any large-scale industries, the dependence on agriculture is unduly high.

The district is industrially backward. There is no industrial project in the public sector which could provide employment to about 1,000 people. There is great industrial potential, having regard to the natural and mineral resources of the district.

According to the 1961 Census, the population of the Scheduled Tribes and the Scheduled Castes in the district was 5.55 lakhs, the second largest in the whole State. While 34.26 per cent of the district population belonged to the Scheduled Tribes, only 3.53 per cent belonged to the Scheduled Castes.

Education has made significant strides. The contribution of the Bhil Seva Mandal with its network of Ashram Shalas in the Adivasi areas is remarkable. In the case of the secondary education, the pioneering efforts

of the late Shri Manilal M. Mehta of Godhra, who opened English middle and high schools in different towns and villages, were to a great extent responsible for spreading secondary education in the district. Due to the implementation of the Five Year Plans, practically every taluka headquarter or important village has now a high school. Colleges have also been established at Godhra, Lunavada, Devgadh Baria and Dohad.

The district is rich in history. Champaner served as the capital of Gujarat from 1484 to 1535 A. D. and was the political nerve-centre for the adjacent territories. Dohad is the town where Aurangzeb, the Mughal Emperor, was born in 1618. The Scindias ruled over the district for over hundred years. Pavagadh Panchmahals, as it was then known, came under the political control of the British in 1860 in exchange for certain lands near Jhansi to the Scindia. The district is replete with the risings of the Naikdas. It was Panchmahals which bore the brunt of the Revolt of 1857 in Gujarat. In 1917, it was at Godhra that the First Political Conference was held under the chairmanship of Mahatma Gandhi. Lastly, it contributed its mite to the Satyagraha and freedom movements of 1920, 1930-32 and 1942.

The foregoing review reveals that Panchmahals has ceased to be static and has been exposed to the winds of change in the post-Independence period. The impact has been beneficial but not adequate. The Government of India has, therefore, selected this district as one of the districts in Gujarat for integrated balanced development.

Such is the emerging profile of Panchmahals.

In the context of the altered circumstances, necessary data for preparing this Gazetteer had to be collected from various sources. The old Gazetteer Volumes III and VI have served as ground-work; but the net had to be cast wide to collect information from various publications, Government and private. Particular mention may be made of the Annual Administration Reports of the Bombay Province from 1861 to 1954, the old records of Panchmahals in the Peshwa Dafter in the Alienation Office, Poona, the Annual Administration Reports of the princely States of the Rewa Kantha Agency, the Selections from the Records of the Bombay Government No. XXIII, (1856), the volumes of Statistical Atlas of the Bombay Presidency for the years 1906, 1925 and 1950, the Panchmahals Records in the Central Record Office at Baroda and the Maharashtra State Archives at Bombay. Lastly, the documents relating to the Censuses and the Five Year Plans have been drawn upon. This Gazetteer is, therefore, prepared after collecting and digesting data from all the sources, known and available.

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Ahmedabad,
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G. D. PATEL,
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	Name	Contribution on
1.	Dr. H. G. Shastri, Director, B. J. Institute of Learning and Research, Ahmedabad.	Ancient History
2.	Dr. R. K. Dharaiya, Department of History, University School of Social Sciences, Gujarat University, Ahmedabad.	Medieval History
3.	Prof. B. M. Gandhi, Professor, Sheth P. T. Arts and Science College, Godhra.	History of Freedom Movement
4.	Dr. K. F. Sompura, H. K. Arts College, Ahmedabad.	Temples and Mosques
5.	Dr. R. N. Mehta, Department of Archaeology and Ancient History, M. S. University, Baroda.	Excavations in Champaner
6.	Dr. K. K. Shastri, B. J. Institute of Learning and Research, Ahmedabad.	Saints
7.	Dr. R. V. Shah, Head of the Department of Zoology, M. S. University, Baroda.	Snakes

Name	Contribution on
8. Shri V. L. Devkar, Director of Museums, Gujarat State, Baroda.	Birds
9. Shri R. D. Shukla, Advocate, Dohad.	Literary persons
10. State and District Level Officers	Supply of material and scrutiny of draft chapters.

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PART I

CHAPTER I

GENERAL

ORIGIN OF THE NAME OF THE DISTRICT

The district is called Panchmahals because it originally consisted of 5 mahals, *viz.*, Godhra, Kalol, Halol, Dohad and Jhalod. During the Scindia's regime, the district was called Pavagadh Panchmahals because the Pavagadh was the headquarters of Scindia's Subas who administered the mahals from 1761 to 1853. This designation remained meaningful till 1947. After the integration of the States in 1948, the district expanded from 5 mahals to 10 talukas and 1 mahal. As a result, the district has ceased to be Panchmahals but the old name clings to it because of historical antecedents.

LOCATION

The district is one of the districts on the eastern border of the Gujarat State. It roughly lies between 73° 15′ and 74° 30′ eastern longitude and 20° 30′ and 23° 30′ northern latitude. Its north-south length is about 128·75 kms. or (80 miles) and east-west breadth is about 115·87 kms. (72 miles). The district is bounded on the north by the Sabarkantha district of Gujarat State and the Banswara district of Rajasthan, to the west by the Baroda and Kaira districts, to the south by the Baroda district and the Jhabua district of Madhya Pradesh and to the east by Jhabua district also of Madhya Pradesh.

AREA AND POPULATION

The district has an area of 8,866 sq. kms.[1] According to the Census of 1961, the population of the district was 14,68,946 persons of whom 7,58.561 were males and 7,10,385 females. The total rural population of the district according to 1961 Census was 13,14,087 living in 1,912 villages. The urban population of the district numbering 1,54,859 persons was spread over 8 towns of different sizes of which only 1 town, *viz.*, Godhra came first in respect of population and had a population of over 50,000.[2]

1. Deputy Director, Government of India, Cabinet Secretariat, Department of Statistics, New Delhi.
2. According to 1971 Census, the provisional population of the district was 18,46,452 of whom 9,50,165 were males and 8,96,287 were females. Of the total population, 16,39,859 lived in rural area and 2,06,593 lived in urban area.

Source :
C nsus of India 1971, Gujarat, *Provisional Population Totals*, Ahmedabad, 1971.

ADMINISTRATIVE HISTORY

The administrative history of Panchmahals may be broadly divided into the following periods:

(1) the Early Period (353 to 1300)

(2) the Muslim Period (1300 to 1730)

(3) the Maratha Period (1730 to 1853)

(4) the British Period (1853 to 1947)

(5) the Post-Independence Period (1947 onwards)

It will appear from the above that the administrative history is divided into different stages according to the destiny of rulers.

The Early Period (353 to 1300)

Information about the early administrative history of Panchmahals is not available. The history of the Panchmahals, however, centres around the city of Champaner and Pavagadh hills. In a copper plate inscription of Shiladitya V of Vallabhi bearing date 404-441 Samvat (348-385 A. D.) reference is made to the camp of victory fixed at Godhrahaka and this may be the modern Godhra.[1] No other early mention of the district has been traced. Champaner is said to have been founded in the seventh century (647) in the reign of Van Raj, the first ruler of Anhilvada. At the end of the thirteenth century (1297), the Chohans retreating from Khichivada before the Musalmans under Ala-ud-din Khalji became lords of the country. Their sway lasted till the conquest of Champaner by Mahmud Begada in 1484 A. D.

The Muslim Period (1300 to 1730)

During the Musalman period, the neighbourhood of Champaner seems to have been one of the richest parts of Gujarat. Barbosa (1514) describes it as full of well tilled fields and rich in all products. So too, the author of the *Mirat i-Sikandri* (1611) is eloquent in praise of its fruits, its mangoes the best in the kingdom, and its sandalwood so plentiful as to be used in house building. Deserted by the court before the middle

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1. *Indian Antiqary*, LXIII, 16.

Cited in *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 252.

of the sixteenth century (1536), Champaner,[1] had by the end of the century become ruined, and much of the country had fallen into wilds and forests. Under the Mughal Emperors (1573-1727), Godhra became the district headquarters. But, unlike the rest of Gujarat, the Panchmahals seem never to have prospered or regained their lost cultivation or wealth under the Viceroys. Occasionally, an Emperor or a Viceroy in travelling from Malwa to Gujarat passed through the district. But its chief mention in the seventeenth century is as a hunting ground for wild elephants in the forests of Dohad and Champaner.[2]

The Maratha Period (1730 to 1853)

The administrative history during the Maratha period assumes importance as in 1727, Krishnaji, foster son of Kantaji Kadam Bande, attacked Champaner, levied a regular tribute, and seems to have held the country till about the middle of the century, Champaner was seized and the Panchmahals annexed by Scindia. Though the citadel of the Pavagadh was taken by the British in 1803, they made no attempt to occupy or administer the lands of the district. Even the citadel was restored to Scindia in the next year (1804)[3] and remained in his hands till in 1853 the district was transferred to the British. During this time, as an outlying part of Scindia's domain, the managment of the Panchmahals was very loose and unsatisfactory. In 1825, the greater part of the eastern division was covered with forest, and though some advance was afterwards made in 1853 when the Panchmahals were transferred to the British, they were still in a very backward state.

The circumstances under which Panchmahals were handed over to British were as follows.[4] "In 1852, the Bombay Government pressed for some change; their complaints were, by the Governor General's Agent, laid before His Highness Scindia, and an arrangement made that for ten years the territories should be placed under the charge of the Rewa Kantha Political Agent who, with the surplus revenue, was to forward a yearly financial statement to the Governor General's Agent at Gwalior. This proposal was approved by the Government of India (3rd June, 1853), and under orders from the Government of Bombay, Major Fulljames (30th July, 1853) took the district under his charge".

1. At the time of Todar Mal's survey 1590 A. D. (984 H.), Champaner was the centre of thirteen districts; Haveli, Dilol, Udhadreh, Jaladreh, Timor Basneh, Chorasi-Champaner, Dohad, Sonkrah, Sanoli, Mohun, Jamungam, Walehbud, and Girasias and Zamindars. All traces of Todar Mal's survey had been lost, *Mirat-i-Ahmadi* in Bom. Gov. Rev. Rec. 45, Vol. II, of 1821, 673.

   Cited in the *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 252.
2. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*. Bombay, (1879), p. 252.
3. Vide Treaty of Sarji Anjangaon of 1803.
4. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay. (1879), p. 259

Before the ten years were over, His Highness Scindia, in exchange for lands near Jhansi, on the 19th March, 1861, handed over the Panchmahals to the British Government. In the eighteen years that have since passed three changes have been made in the management of the district. For a little more than three years (March 1861—May 1864) the Panchmahals continued to be part of the Rewa Kantha Political Agent's charge; they were then transferred to Kaira and placed under the management of an officer styled the First Assistant Collector, and Agent to the Governor. In 1877 a scheme was sanctioned for making Panchmahals a separate Collectorship and giving the Collector political charge of the Rewa Kantha States.

The British Period (1853 to 1947)

It may be pointed out that Panchmahals was the last district to come under the British rule in the former Bombay Presidency. As stated above, till May 1864, it continued to form charge of the Political Agent and was then placed under the Kaira Collectorate, till 1877 when it was made into a separate Collectorate. The district maintained its separate identity under the Collector who also functioned as Political Agent, Rewa Kantha for the States in and outside the district. In November 1933 the Rewa Kantha Agency was abolished. On abolition of the Agency, the charge of the Collector of Panchmahals was reduced. As a measure of economy the Panchmahals district was amalgamated with the Broach district in November 1933. This position continued till March 1945, when the two districts separated and Panchmahals was restored to its original status of the Collectorate

The Post-Independence Period (1947 onwards)

The administrative history of the district after Independence can be divided into two administrative stages.

(1) the integration of States and Estates in the district (1948-49).

(2) the bifurcation of the Bombay State (1960).

In the British regime the district formed a part of Bombay State. It was interspersed with States and Estates like Lunawada, Devgadh Baria, Narukot (Jambughoda), Santrampur and Sanjeli. After Independence, Sardar Patel initiated a movement for integration of princely States and Estates, with the result that the jurisdictional and non-jurisdictional States and Estates as mentioned above were merged in the district in 1948-49 in accordance with the Merger Agreement signed by the Rules in 1948.[1]

1. Government of India, Ministry of States : *White Papers on Indian States*, (Revised Edition) March, 1950, Appendix XIII, pp. 183-184.

In November, 1956 the States were reorganised and a bigger bilingual State of Bombay was formed with Vidarbha, Marathawada, Saurashtra and Kutch regions. This reorganisation, however, did not affect the size of the Panchmahals district.

Lastly, the Bombay State was bifurcated on May 1st, 1960 and separate States of Gujarat and Maharashtra were founded. Since that date, the district became part of the Gujarat State.

TERRITORIAL CHANGES

The present Panchmahals district, as pointed out earlier, was amalgamated with the Broach district in 1933. In 1945, however, it was de-amalgamated and consisted of the following five talukas/mahals, *viz*., Godhra, Kalol, Halol, Dohad and Jhalod. After 1947, the States of Lunawada, Devgadh Baria, Santrampur, Jambughoda and Sanjeli and 19 villages of Sankheda Mewas, were merged in the district. The position of the villages of the States before and after the merger is given below and also in the Annexure I given at the end of this Chapter.

The Lunawada State

Before the merger, the Lunawada State had 356 villages covering an area of 1,004·92 sq. kms. or (388 sq. miles). Except the following 16 villages, all the villages (340) had been formed in the Lunawada taluka. Of the 16 villages, 10 villages were merged in Shehera taluka, *viz*., (1) Hansela (2) Narderwa (3) Mirapur (4) Chhogala (5) Gaman Bariana Muvada (6) Jalam Bariana Muvada (7) Boriavi (8) Shekhpur (Shehera) (9) Vanta Vachhoda (10) Bhotwa. The six villages merged in the Malpur taluka of the Sabarkantha district were (1) Helodar (2) Katkuwa (3) Rambhoda (4) Khetavda (5) Butia and (6) Tundadar.

The Devgadh Baria State

Before merger, the Devgadh Baria State was a jurisdictional State of importance. It had 430 villages covering an area of 2,188·54 sq. kms. or (845 sq. miles). From these villages two new talukas called Baria and Limkheda were carved out and a few villages were merged in the Kalol and Jhalod talukas of the district as under :

Name of the taluka	No. of villages
1. Devgadh Baria	177
2. Limkheda	244
3. Kalol	8
4. Jhalod	1
Total	430

The Santrampur State

Before the merger, the Sant State had 399 villages which had been constituted in the Santrampur taluka of the district. It covered an area of 1,366·21 sq. kms. or (527·5 sq. miles). On the Ruler dying heirless, the Kadana State situated to the north of the Sant State was absorbed in the Sant State in 1943.

The Jambughoda State

Before the merger, the State was a jurisdictional State and had 57 villages covering an area of 370·37 sq. kms. or (143 sq. miles). Out of these 57 villages, 56 villages had been formed into the Jambughoda mahal of the district. One village, *viz.*, Kherwa was merged into Sankheda taluka of the Baroda district.

The Sanjeli State

The State was a jurisdictional State and had 52 villages covering an area of 88·06 sq. kms. or (34 sq. miles). After integration they were merged in the Jhalod taluka of the district.

In 1951, the total number of villages in the district were 1,946, while in 1961 the number rose to 1,947. The territorial changes which have taken place between 1951-61 are shown elaborately in Annexure I given at the end of the Chapter. The total number of villages as on 31st December, 1969 was 1,913. It would thus be obvious that as compared to 1961 the number of villages in 1969 had decreased by 34. The reasons for reduction are that out of 34 villages, 20 deserted villages were amalgamated with the adjoining villages in the district in 1964 and 14 villages were so amalgamated in 1967.

ADMINISTRATIVE DIVISIONS

The Panchmahals district was amalgamated with the Broach district in 1933 and was de-amalgamated in April, 1945. On de-amalgamation, the Panchmahals comprised the talukas of Godhra, Dohad and Kalol and the mahals of Jhalod and Halol. In 1948, at the time of integration of the princely States in Indian Union, the territories of former States and Estates such as Devgadh Baria, Lunawada, Santrampur, Jambughoda and Sanjeli were added to this district and the district formed part of old Bombay State. From 3 talukas and 2 mahals, the size of the district was practically doubled and came to consist of 10 talukas and 1 mahal (Jambughoda). It was also one of the districts of bigger bilingual Bombay State in 1956. After the formation of Gujarat State in 1960 the district became one of the districts of Gujarat State. For the purpose of revenue

administration, in 1961 it was divided into 3 sub-divisions with 10 talukas and 1 mahal. However, in 1969, the number of sub-divisions was reduced to two. The details about the towns, villages and population are given in the following statement.

STATEMENT I·1

Administrative Divisions as on 31st December, 1969

Sl. No.	Sub-division Taluka/Mahal		No. of towns	No. of villages	Population (1961 Census) Total	Rural	Urban
1	2		3	4	5	6	7
	District Total	..	**8**	**1,912**	**14,68,946**	**13,14,087**	**1,54,859**
	Godhra Sub-division		*4*	*819*	*6,69,083*	*5,82,699*	*86,384*
1	Godhra taluka	..	1	161	2,15,427	1,63,260	52,167
2	Kalol taluka	..	1	69	99,775	90,092	9,683
3	Halol taluka	..	1	124	1,00,173	92,172	8,001
4	Jambughoda mahal	..	..	55	16,629	16,629	..
5	Shehera taluka	..	..	81	89,982	89,982	..
6	Lunawada taluka	..	1	329	1,47,097	1,30,564	16,533
	Dohad Sub-division		*4*	*1,093*	*7,99,863*	*7,31,388*	*68,475*
1	Dohad taluka	..	2	120	1,88,625	1,38,191	50,434
2	Jhalod taluka	..	..	151	1,20,996	1,20,996	..
3	Santrampur taluka	..	1	395	1,88,734	1,82,165	6,569
4	Limkheda taluka	..	..	242	1,26,802	1,26,802	..
5	Devgadh Baria taluka	..	1	185	1,74,706	1,63,234	11,472

Source :
The Collector, Panchmahals District, Godhra.

PHYSICAL FEATURES[1]

Configuration

Except the western part comprising Kalol and parts of Halol, Godhra and Lunawada which constitute a plain country, this district is a hilly

1. The section on 'Physical Features' is based on the following documents :
   (1) CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879).
   (2) *Annual Administration Report of the Lunawada State*, 1945.
   (3) KOTWAL E. K., *Panch Mahals Forests, Revised Working Plan*, Bombay, 1939.
   (4) KHANCHANDANI M. S. AND SINHA S. K., *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, 1970.

tract. The whole of northern and eastern portion comprising mainly Lunawada, Santrampur, Jhalod, Dohad, Limkheda, Devgadh Baria and Jambughoda talukas are covered by hills and forests intercepted by plain cultivated lands in villages situated in the river valley. The western part mainly comprises parts of Lunawada, Shehera, Godhra, Kalol and Halol talukas. It rises gradually to the east and is cut into by rivers and intercepted by hills of low altitude except the south where the altitude of Pavagadh peak rises to 829·36 metres above sea level. The western part forms three belts, a northern, a middle and a southern. The western part of the tract of the district is mostly flat, punchuated at places by isolated hills. The lands in Godhra taluka of this western part are in parts rich and well tilled. Approaching the Godhra taluka from the river Mahi, at the Pali ford, the country has a beautiful appearance. Here the *goradu* soil extends for some distance, interspersed here and there with the dull plains of sulky black, known as 'mal' and covered with the *khakharia* shrub, or bustard teak. Though major portion of the lands of taluka are cultivated some parts are covered with brush wood and forest, and in the north and east broken by bare patches of granite rock, or rising into peaks of curiously piled boulders. In the Godhra taluka the ground rises gradually to the east and north-east where there are several hills. South of Godhra the lands of Kalol form a central belt about 16·09 kms. broad, highly tilled, with rich brick-built villages, their lands laid out in hedged fields studded with mango and *mahuda* groves. In Kalol the south-eastern portion near the villages of Khanpur and Gujapur is hilly. South of Kalol the country grows gradually wilder till, after about 12·87 kms. near Halol the plain breaks into the spurs and ridges that centre in the massive hill of Pavagadh. So far the villages are rich and well built, surrounded by carefully kept fields. But near the spurs of Pavagadh and south-east about 24·14 kms. more to the borders of Jambughoda, except in the western villages and in a few hamlets and forest clearings, the country is untilled and unpeopled, covered by a low growth of forest timber. To the east of Halol on the Jambughoda and Shivrajpur boundary a range of hills rises rather in steep gradient to about 310·20 metres.

It may be mentioned that the western part which consists of the parts of Lunawada, Shehera, Godhra, Kalol and Halol talukas is somewhat cut up by rivers. It is generally flat with low lying hills and plateaux under 304·80 metres except in Halol where the ground rises abruptly out of the surrounding plain to a height of 829·36 metres forming the historic hill of Pavagadh.

Across the rough wooded belt of Devgadh Baria land and higher by 213·36 metres to 243·84 metres than the Godhra plain, Jhalod in the north and Dohad in its south from a compact block about 64·37 kms. from north to south and 32·18 kms. from east to west. The surface of the country is

undulating, broken by many water courses, and by a succession of low, abrupt and rugged stony ridges, separated by rich moist valleys broad in the north and narrower to the south. Except on the sides of some of the higher hills, the uplands and valleys are more open and less wooded than in the western part. Though somewhat bare and much of it waste, the country is well supplied with water both in streams and pools. In the cold season, on a background of soft well wooded hills, rich deep-green stretches of gram and wheat, unbroken by hedge rows, are studded with mounds and knolls, some clad with bamboo and brushwood, others bare and capped with masses of glistening snow-white quartz. Here and there are compact well-built villages. But more striking are, on rising ground each near its own plot of land, the scattered dwellings of Bhils enclosed by creeper-covered bamboo trellis-work. Later in the season the gold of the ripening wheat fields is, along the edges of streams, frigned by belts of bright white or white and red poppies, and in the hot months, though baked and bare, the land is in many places relieved by the brilliant scarlet masses of the *khakhra* or *Butea frondosa*. During the rainy season, the whole country is fresh and green.

Both Dohad and Jhalod talukas are pleasantly varied with hills, valleys and undulating wooded plains rising into fairly high peaks crested with snow-white quartz. The hills are chiefly confined to the perimeter of these talukas and vary in height from 304·80 metres to 486·76 metres highest in Dohad, lying on the south-western boundary of Dohad and Baria, attaining a height of 486·76 metres. In Jhalod, the highest hill is in Kharwani on the border of Jhalod and Baria and is 384 metres.

. The terrain in the Lunawada taluka is almost hilly except to some extent in west. In the north, the land is covered with thick forests intersected by streams. The hills attain no great height. The only perennial rivers are the Mahi and the Panam, but there are several other streams or rivulets such as Veri, Shedhi, Bhadar and Luni. The soil is generally black and loamy while down the hills it is very fertile.

In Devgadh Baria taluka to the west the country is mostly flat being broken up here and there by isolated hills. To the south the hills are higher and more connected until along the frontier they form an almost unbroken line stretching east and west forming the water-shed between the Mahi and the Narmada. This line forms the extreme western outskirts of the Vindhyan range. To the east a similar chain of hills, or more strictly a line of table-land of an altitude of 234·84 metres to 365·76 metres stretches north from the Ratanmal hills forming the water-parting between the Mahi and the Banas. From this range many side spurs run west falling in height and importance as they stretch further from the table-land. North of the Panam river long lines of hog-backed hills run north-west nearly parallel with the boundary of the taluka till they reach Sanjeli to

the north of which these chains bend eastwards forming a complete arch. None of these rise to more than 365·76 metres above the sea level.

HILLS

In Dohad are several low steep ridges and in Godhra some granite topped mounds and rocks. But the only hill is the Pavagadh in the district the chief natural feature, and one of the places of greatest interest. in the eastern Gujarat. Ratanmal in the Limkheda taluka is another important hill in the district.

The Pavagadh hill is situated at the distance of 7 kms. from Halol, about 40·23 kms. south of Godhra and by road 46·67 kms. east of Baroda. It can be clearly seen over a long distance from the Western Railway. Nearer at hand with its far stretching spurs, the hill, about 41·84 kms. round rises with massive but clear cut outline about 829·36 metres above the plain. Its base and lower slopes are thick covered with rather stunted timber. But its shoulders and centre crest are on the south, west, and north, cliffs of bare trap, too steep for trees. Less inaccessible, the eastern heights are wooded and topped by massive masonry walls and bastions rising with narrowing fronts to the scarped-rock that crowns the hills. According to the local legend in a bygone age a valley ran where the Pavagadh now stands. On the high ground overlooking the valley lived an ascetic Vishvamitra Rishi. He owned a cow, the famous Kamdhenu gifted with unfailing store of milk. Grazing on the brink of the hollow, she one day slipped and unable to climb the steep sides, filled the valley with milk and so swam home. Learning what had happened the holy man, to prevent another mischance, prayed that the valley might be filled. His prayer was granted, the gods sending so large a hill that three quarters of it filled the hollow. The rest standing out of the plain was called the quarter-hill, Pavagadh.

Ratanmal

The Ratanmal hill is situated in the Limkheda taluka. There is an approach road from the Baria town covering a distance of nearly 48·28 kms. In olden times, the rulers of Devgadh Baria State used to visit this place for camping and hunting. The hill is well-wooded and commands a good view.

RIVERS

The district is rich in water resources and is drained by seven important rivers, *viz.*, the Mahi, the Goma, the Kun, the Panam, the Karad, the Kali and the Meshri. Among them the Mahi is the longest river.

The Mahi

The Mahi river is the biggest river passing through this district. It rises from the Malwa hills and thereafter crossing the Rajasthan State flows through the villages of Khedapa, Rath, Kadana, Vaghdungri, Ghodiyar, Munpur, Nadhra, Salia, Mal, Thakorna Nadhra and Antalwada of the Santrampur taluka. Thereafter, the river enters Lunawada taluka and passes through Karanta, Sampadia, Rajgadh, Vavia, Kanesar, Golana Palla, Madhvas, Bhamra, Hadod, Parampur, Limbodara, Manela, Champeli, Kakachia, Panchmahudia, Hadmatia, Agarwada, Charangam and Rabadia.

After traversing the Lunawada taluka the Mahi enters the Shehera taluka and passes through Vanka, Bordi, Bilitha, Sadara, Kharoli, Vadi and Vallavpur villages. Lastly the river enters into the Godhra taluka and passes by Nadisar and Timba villages. Thereafter it leaves the Panchmahals district and enters the Kaira district. The river flows for about 126 kms. in the district.

The Kadana Irrigation Project near the village Kadana in the Santrampur taluka on the bank of this river is under construction.

The Panam

The Panam river rises in the territory of Madhya Pradesh and enters the Panchmahals district near the village Limadia of the Limkheda taluka. It passes through the villages of Gadvel and Ghada of Limkheda taluka.

In Devgadh Baria taluka, the river passes through Jambusar, Juna Baria, Ranipur, Degavada, Unchvan, Meghamuvadi, Rama and Bhathwada villages.

In its further course, it flows past the villages of Salia, Natapur, Piplia, Kashanpur, Rampur, Naglod, Kelod, Pathanpur and Nasirpur of the Godhra taluka.

The river passes near the villages of Nada, Boriavi, Kadval and Mahelan of the Shehera taluka and village Mor of Santrampur taluka. Lastly, the river flows past Nava Muvada, Ghantav, Dezar and Motighoda villages. At Kakachia village of Lunawada taluka, the river Panam meets the Mahi river. The total length of the river Panam is 118 kms. A dam near Dezar village of Lunawada taluka is proposed to be constructed.

The Chikani

The river Chikani passes by the village Mataria in the Shehera taluka. If flows past the villages of Mangaliana, Vijapur, Varial, Bhensal, Dalvada

Zoz, Shehera, Aniad, Narsana and Limbodra, where it meets the river Kun.

The Kun

The Kun river originates near the village Orwada of the Godhra taluka. It flows past the villages of Khajuri and Sampa of Godhra taluka. It also passes by the villages of Mithali, Ambajati, Demli, Limbodra and Kalesari of Shehera taluka.

It further passes through Motal, Dhanitra, Rinchhrota, Odidra, Vanta, Bhathana Muvada, Ratanpur, Kantri and Timba villages of the Godhra taluka. After a course of 57 kms. the river Kun meets the Mahi river at Timba.

The Khan

The Khan river starts near the village Bhe of the Dohad taluka. It flows past the villages of Bhe, Dadur, Nandva, Ramdungra, Devdha, Moti Kharaj, Jalat, Pusri, Dungarpur, Bordi, Abhlod and Ranapur. After a course of 32 kms. the river Khan meets the Anas river near village Nawapur of Rajasthan which further merges in Mahi river. A dam has been constructed at the Bhe village. A medium dam has been constructed at Patadungari at Abhlod.

The Kalutari

The river Kalutari rises near the village Vadapipla of the Limkheda taluka. It flows past the villages of Randhikpur and Vala Kota of Limkheda taluka and Vansdelia and Mekhar villages of Godhra taluka. After a course of 32 kms. the river meets the Hadap river.

The Ujal

The river Ujal rises near the village Sadadia in the Devgadh Baria taluka. It flows past the villages of Chhasia, Gundi, Lavaria, Virol, Kali Dungari, Abhlod and Ranipura in Devgadh Baria taluka. After a course of about 34 kms. the river Ujal meets the Panam river at Ranipura village.

The Chibota

The Chibota river commences its course near the Surpur village of the Santrampur taluka. It flows past the villages of Surpur, Pichhoda, Dheria, Nenki, Garia, Umber and Santrampur. After a course of 34 kms., the river Chibota meets the Khatlaer river at Santrampur.

The Meshri

The river Meshri rises near the Kaliakuwa village of the Godhra taluka. It flows past the villages of Kaliakuwa, Angalia, Bamroli-Khurd, Gadukpur, Dayal, Godhra, Ambali, Kantdi, Mehlol, Karanpura, Bhatpura, Pratappur, Tarbordi, Veraiya, Ankaria, Relia, Ratanpur, Bhaloria and Ambala of Godhra taluka. Thereafter, the river enters the Kalol taluka and flows past the villages of Kanod, Mokal, Bhelidra, Ambala and Sansoli. The river has a total length of 41 kms. and enters the Baroda district, after touching the village Sansoli of Kalol taluka of the district.

The Machhan

The river Machhan rises near the village Sutharvasa of Jhalod taluka. It flows past the villages of Jher Munda, Vankol, Simalia, Karath, Varod, Tandi, Sampoi, Nansalia, Melania, Chitrodia, Munkhosala, Kharsana, Bambela, Mahudi and Rajadia of Jhalod taluka. After a course of 41 kms. the river leaves the Gujarat and enters Rajasthan State where it meets the Mahi river. A dam is proposed to be constructed at Sampoi village of Jhalod taluka on this river.

The Anas

The river Anas starts from the hilly tracts of Malwa hills of Madhya Pradesh and passes through the villages of Kheng and Udar of the Dohad taluka and then crosses the villages Kachaldhra and Chhasia of the Jhalod taluka. It skirts the eastern boundary of the district and flows towards Rajasthan.

The Goma

The Goma river originates near Kantu village of the Devgadh Baria taluka. It passes by the villages of Chathi, Sajora, Padedi and Simalia of the Devgadh Baria taluka.

Afterwards, the river enters the Kalol taluka and flows past Chalali, Ghusar, Sureli, Rohina, Paruna, Utaredia, Delol, Kandach, Jitpura, Kalol, Bakrol, Katol, Boru, Bhadroli and Jantral villages. The total length of the river in the district is 71 kms. After traversing through the Kalol taluka, it enters the Baroda district.

The Kharod

The river Kharod issues near the village Patiazol of Dohad taluka. It flows past the villages of Patiazol and Nalwa. Thereafter the river meets

Khan river near village Bartanpura and is then known as the Khan river. Its total length is 11 kms.

The Vishwamitri

The river Vishwamitri rises from the Pavagadh hills in the Halol taluka. It flows past the villages of Tajpura, Ghansar, Vav, Vintoj and Karachhada. The river traverses the total length of 13 kms. in the district and thereafter it enters the Baroda district.

The Kali

The Kali river originates near the Zari Bujrag village of the Dohad taluka. It flows past the villages of Gangarda, Vankiya, Simalia, Khaparia, Kathla, Itawa, Tanachhiya and Junapani of the Dohad taluka. After a course of 44 kms., the river merges into the Anas river.

The Karad

The river Karad rises near the Bara village of Devgadh Baria taluka. The river flows past the villages of Mol, Rajgadh, Ghoghamba, Palla, Farod, Paroli, Lalpari and Valinath of the Devgadh Baria taluka. Afterwards the river enters the Halol taluka. It flows past the villages of Arad, Varasda, Morwa, Navdia and Madhwas. Thereafter, it enters Kalol taluka of the district and touches Varvada, Medapur and Bakrol villages. A dam has been constructed on Karad river near the village Palla in Devgadh Baria taluka. The total length of the river is 45 kms. After traversing its course in the district, it enters the Baroda district.

The Kali

The second Kali river originates near the village Rabdal of Dohad taluka. It flows past Rabdal, Rampur, Borwani, Kharod, Sakarda, Doki and Chosala villages of the Dohad taluka. The villages of Dantia, Raliati Gujjar, Raliati Bhura, Pethapur, and Khakharia of the Jhalod taluka are also situated on its banks.

After a course of 39 kms., the river meets the river Anas which in turn merges into the river Mahi. A dam has been constructed near Kaligam of the Jhalod taluka on the river Kali. The Irrigation Tank at Rabdal village is under construction.

The Hadap

The river Hadap starts from the village Kantu of the Limkheda taluka. It flows past Kaliyavad, Dolaria, Madav, Mahunala, Budhpur, Umaria,

Patwan, Vislanga, Khankharia, Kundha, Limkheda, Bandibar, Piplia, and Torni villages of Limkheda taluka.

The river also passes through Mataria, Vejama, Balukhedi, Ganesh Muvadi, Bamana and Mekhar villages of the Godhra taluka.

After a course of about 73 kms., the river meets the Panam river at Boriavi village of Shehera taluka of this district.

The Suki

The Suki river rises near the village Vansia of the Jhalod taluka. It flows past the following villages of Santrampur taluka, *viz.*, Gugardi, Chinchani, Hindolia, Kherva, Jodhpur, Benada, Narsingpur and Santrampur. After a course of 21 kms., the river meets the Khatlaer river at Santrampur.

The Khatlaer

The river Suki and Chibota meet at Santrampur and the confluence of these two rivers is named Khatlaer. The river flows past Santrampur, Timba, Taladra and Paniyar villages of Santrampur taluka. It meets the river Mahi at Paniyar after a course of 21 kms.

The Bhandara

The Bhandara river rises in the Rajasthan State and enters the district near Ditvas in Santrampur taluka. It flows past the villages of Bhuvaba, Mortalao, Malmahudi, Khanpur and Sampadia of the Lunavada taluka where it meets the Mahi river.

GEOLOGY[1]

The following rock formations, arranged in descending order of their antiquity, are met with in the Panchmahals district.

Formation	*Age*
Kankar, alluvium, soil, etc.	Recent and Sub-Recent
.... erosional unconformity	
Deccan Trap	Cretaceo-Eocene
.... eruptive unconformity	
Infra-Trappeans	Cretaceous
.... erosinal unconformity	

1. The Director, Geological Survey of India, Gujarat Circle, Ahmedabad.

Granites and gneisses with associated pegmatites, aplites, and quartz veins.		
Metasediments represented by basal conglomerate and quartzites, phyllites, schists, slates, lime-stones, etc.	Aravalli System (Champaner Series)	Archaean

A major portion of the district in the central and northern parts is covered by metasediments which represent the extension of the main Aravalli group of rocks in Rajasthan, while in the southern parts are found the formations which have been referred to as the Champaner series. These metasedimentary groups of rocks are separated by intrusive granites and gneisses. In the eastern part of the district, Deccan Traps occupy a large area and at places on their fringes are found the Infra-Trappeans.

Description of Formations

Champaner Series

Thin lenticular conglomerate bodies occurring at about 6 kms. south of Jambughoda and near Zaban constitute the lowermost horizon of the Champaner metasedimentary sequence. These conglomerates consist of pebbles of mica schist and quartzite embedded in a dark schistose matrix. Overlying these conglomerates is an intercalated sequence of quartzites, phyllites, mica-schists, grits, and dolomitic lime-stones. The quartzites are generally well-bedded and form the prominent ridges extending from Pani Mines, Chanta Railway Station to Bamankuva. The quartzite ridges show some ferruginous bands with specular hematite and magnetite pockets at places. Phyllites and mica schists are exposed in the valleys in between the quartzite ridges around Narukot, Ranjitpura and Bhabar. The lower part of the phyllites near Shivrajpur, Bamankuva and Pani Mines are manganiferous. A prominent band of dolomitic lime-stone (75-100 m. wide) is exposed in the valley portion of Ranjitpura. Low grade steatite has developed in the dolomitic lime-stone at some places.

Aravalli System

Aravalli metasediments, occupying the central, eastern and northern parts of the district, are represented by mica-schists, phyllites, quartzites and lime-stone. Mica-schists and phyllities occupy the broad valleys in between the long, narrow ridges of quartzites, and also occur as thin intercalated bands in the quartzite ridges. On account of their greater resistance to weathering, the quartzite stand out prominently. These often constitute parallel chains of steep, long, and narrow ridges sheltering the intervening

valleys. Such ridges are seen in Devgad Baria, Lunawada, Kadana and Santrampur areas. The quartzites are generally grey and light pink in colour and fine-grained. The schist consists predominantly of mica (biotite, muscovite and sericite) and quartz with accessory magnetite and garnets at places. It shows distinct bedding as seen by colour banding, the darker bands rich in biotite and the lighter bands in quartz and sericite.

Phyllites are generally dark grey in colour and vary in hardness and fissility. They occupy wide areas near Dohad, Jhalod, Santrampur and Lunawada and are variously siliceous, calcareous and chloritic. Highly siliceous types of phyllites are common in the Lunawada area.

Intercalated with the phyllites are fine—to medium—grained lime-stone bands occurring N. N. E. of Jhalod, crossing the State boundary between Gujarat and Rajasthan.

Granites and Gneisses

The contact between the metasediments and the granites and gneissic rocks occuring to the SW of Sant Road and south of Devgadh Baria runs in the SE direction and is faulted at places. This contact swerves to the east in the area south of Dhanpur in Limkheda taluka. Within the gneissic rocks in the area around Bamroli, Kuva, and Sevania are found discontinuous bands and patches of dolomitic marbles, amphibolites and biotite-schists. The gneisses are developed on the south-eastern margins of the district. Highly banded biotite-gneisses resulting from the injection of granitic material along the foliation planes of schists are seen at many planes, such as in the area north of Jambughoda. Porphyroblasts of pink felspar are developed in these gneisses.

The granites occur over a wide area from Kothamba to Devgadh Baria. They are medium—to coarse—grained and vary from pink to grey owing to the felspar content. The granite area is characterised by general flatness and is covered by soil at many places. In the area south of Devgadh Baria two types of granites are found ; the coarse—grained porphyritic type and the medium—grained, non-porphyritic type. The porphyritic granites are generally rich in biotite and the phenocrysts of pink and white felspars.

Pegmatites are extensive in the north-western part of the district, often showing tabular laths of white or cream coloured felspars, white and opaque or translucent quartz, muscovite and tourmaline.

Infra-Trappeans

These represent the sedimentary formations which overlie the ancient metasediments with a marked unconformity. These, in turn, are overlain

by the Deccan lava flows and are supposed to be late Mesozoic in age. They occur in several localities in the district, especially, towards east, south-east and south-west, in the Jhalod, Dohad and Kalol talukas. The Infra-Trappean formations are generally thin, lenticular and form irregularly eroded horizontal beds characterised by their heterogeneity of composition and considerable lateral variations in the lithological characters. The Infra-Trappean rocks of the district fall under two groups, namely, (i) Lametas and (ii) the Nimar Sandstones. This grouping is based on the difference in their origin and distinctive lithological characters. Of the two, the first type is more prevalent while the latter is found only in the Pavagadh area.

Lametas

Lameta beds fringe the Deccan Trap flows in the Jhalod, Dohad and Devgadh Baria talukas. They comprise basal conglomerate, greyish to brown, gritty, calcareous sandstones, and massive, earthy lime-stones. The upper gritty beds carry stringers and veinlets of chert and chalcedonic silica. The lime-stone is often mottled due to clots of limonite. A very long strip of Lameta beds, trending N-S and extending for about 8 kms., occurs to the north of Jhalod township. The beds lie unconformably over the Aravallis and are overlain by the Deccan Traps. The outcrops form irregular, horizontal shelves protruding from below the trap. The thickest bed measures about four to five metres. The rock is a pale, purple, massive lime-stone with grains and pebbles of white translucent quartz. Irregular concretions of secondary silica and quartzite pebbles are commonly seen in the beds. The lithology and mode of occurrence of these beds suggest sedimentary deposition in shallow inland basins. A few exposures of Lameta beds forming elongated, low-lying table-lands amidst Aravalli schists and phyllites are noticed N. N. E. and N. W. of Dohad. The exposure stretches N-S for about 16 kms. with a variable width not exceeding 5 kms. and is partly overlain by Deccan lava flows. A few exposures of Lametas are also observed in the Devgadh Baria taluka, forming a thin horizontal capping on the steeply folded Aravalli schists. The beds are composed of impure, siliceous lime-stone associated with conglomeratic and concretionary sandstone, attaining a thickness of nearly 12 metres. The Lametas in Lunawada taluka form thin and discontinuous outcrops occurring as narrow fringes along the margin of the Deccan Trap. Isolated exposures of Lametas are also seen in the Kalol and Halol talukas on the banks of Meshri river west of Ratanpur and Bhalapura, near Kanetia and south of Maruwa.

Nimar Sandstone

Horizontally bedded sediments south-east of Pavagadh hill are equated with Nimar sandstones. They comprise conglomerates, grits and sandstones

with porcellanic and jasperiod banks, unconformably overlying the Champaner schists and phyllites, and are in turn covered by the Deccan lavas. The grit was extensively used as building stone in the past as may be seen in the ruined buildings in the Champaner township. Small outcrops of these gritty sandstones, associated with conglomeratic beds, also occur north of Bhamaria.

Deccan Traps

Basic lava-flows, commonly known as "Deccan Traps" occur as irregular and isolated exposures surrounded by alluvium along the south-western and eastern margins of the district. The eastern patch is about 14 kms. wide, and extends for nearly 40 kms. in N-S direction between Jhalod and Dohad. The Traps are surrounded by the Aravalli schists and phyllites. The rocks are represented by fine to crypto-crystalline massive and compact basalts, vesicular and amygdaloidal traps being sporadic. Porphyritic basalts are composed of phenocrysts of laths of plagioclase, augite, magnetite and volcanic glass, and generally show spheroidal weathering yielding soft friable *murrum*. Among the several outcrops of Trap in the south-west, the most outstanding and important is the one found near the Pavagadh hills in which several horizontally bedded lava-flows are exposed. The summit of the hill is about 829·36 metres above the surrounding plains. The imposing character of the hill is also largely due to the great height of the vertical scarps which bound the various lava-flows and thus impart to the hill its terraced appearance.

The diverse types of lava-flows in the Pavagadh hills have posed many problems which have attracted the attention of many geologists. The basic lavas in the hill are amygdaloidal basalts, which are typical of the Deccan Trap formation. The interbedded acid lavas comprise varieties of rhyolties and dacites, which are rather uncommon in the Deccan Trap series. These rhyolties resemble some varieties of Deccan Traps in Saurashtra, as also the Malani rhyolties of Rajasthan. Recent studies have indicated that the rhyolties and dacites of the Pavagadh exhibit a petrological consanguinity with the basaltic lavas with which they are interbedded, and the acid and basic varieties are the products of magmatic differentiation from a single parent magma.

The Recent and Sub-Recent formations are represented by Laterite, *kankar*, Soil, etc. Thin cappings of laterite, characterised by light red to dark brown colours and mottled vesicular structure, occur on Traps at higher elevations. Nodular, concretionary lime commonly known as '*kankar*', is often met with in the soil covering the crystalline rocks in the areas adjoining the Trap. The nodules owe their origin mainly to the calcareous solutions derived from the bed rock.

Dark grey cotton soil covers the elevated plains adjoining the Trap mounds and ridges and it is supposed to be extremely fertile.

USEFUL MINERALS AND ROCKS

Beryl—Small crystals of beryl are found associated with the pegmatite veins occuring at about 800 metres S. S. E. of Shivrajpur.

Building Material—The district is well endowed with a variety of rocks suitable for building construction and also for road metal, railway ballast, etc. Granite is the most commonly used building stone and is quarried near Singedi, Damavad, Khanpala, Kali Dungari, Abhlod, Tokarwa, Goja, Kakalpur, Jambughoda, Dohad, Kalol and Devgadh Baria. Thick bands of lime-stone occurring along the northern margins of Jambughoda and near Nadatod and Poyli have intercalations of crystalline marble which are likely to yield good-quality ornamental stones. The calc-gneisses and calcareous quartzites of Pani Mines-Ghanta belt are used as road metal. There is an abundance of slaty and phyllitic rocks in the district. Slates are well developed in the the areas between Zaban and Narukot, near Bajorvada, Poyli, Jhenari, Jhalod, etc. Owing to their jointed nature, the slates yield slabs useful for roofing and flooring. Flaggy lime-stones and sandstone of the Intra-Trappeans are used for building purposes and making grinding wheels.

Hard, compact, and tough quartzites occur extensively in the district and are generally used for road metal. Such quartzites are well exposed around Devgadh Baria, Jambughoda, in the tracts near Lunawada, Sant, Kadana, Sanjeli and Jhalod. Several outcrops of massive, earthy, siliceous impure lime-stone and calcareous gritty Lameta sandstones occur fringing the Deccan Traps near the eastern margins of Sant, and are extensively used for lime burning. *Kankar* beds, extending to about three metres in thickness, are noticed in the *nala* sections near Jufrali, Ram Patelna Muvada, Nana Deo, Padadra Mota, Khempur and at several places along the Mahi river. Massive blocks of calcareous tufa and travertine are commonly noticed in Baria taluka near Poyli, Kakadkhilla, Jhabu, Hadap, etc.

Calcite—Several small calcite veins are noticed near Chilaria and Mortalav in the Lunawada taluka. The deposits are too small to be of any economic utility. Similar occurrences are found near Dangaria in Devgadh Baria taluka and Umariya in Limkheda taluka.

Clays—Extensive deposits of fire-clay occur near Rajpara, Baletiya and Pingli in the Kalol taluka. Good exposures are also noticed at several places in the Kavach river between Derol and Satamna. The clay underlies

a heavy overburden of soil and alluvium and the upper portions of the clay beds are somewhat calcareous. Material selected out of this is utilised in the pottery at Derol. The clay withstands temperature upto 1400° C, does not shrink and analyses as follows :

SiO_2 : 69·19%, Al_2O_3 : 20·47%, Fe_2O_3 : 1·43%,

CaO : 0·37%, TiO_2 : 1·16%, MgO : 0·48%.

Clays used in the manufacture of bricks and tiles are found at several places in the Devgadh Baria taluka. Extensive deposits are noticed at Jhabu, Kakadkhilla, Bhanpur, etc., in Limkheda taluka.

Copper-ore—Cupriferous quartz veins occurring mica-schist near Jher, Rajgadh—Palla and Amadara Nana are aligned along impersistent, shear planes trending WNW—ESE. These veins, containing sparsely disseminated specks of pyrite and chalcopyrite and stains of malachite, range in length from a few metres to a maximum of 40 metres and in width from a few centimetres to 2·5 metres. Occurrences of copper-ore are seen also in the quartz-veins traversing calc-gneisses at Jhari where the mineralisation is impersistent and insignificant. Manifestations of copper mineralisation, such as the presence of chalcopyrite grains, stains of malachite, and limonite fillings associated with Pyrite, are noticed in the quartz-veins traversing dolomites lime-stones occurring in the vicinity of Ranjitpura, Ambapani, Gandhra and Chalvad. Pyrrhotite and Pyrite, with subordinate chalcopyrite, are present in the cherty quartzite occurring close to a fault plane traced near Masabar in Jambughoda taluka ; this mineralisation extends over a length of 400 metres.

Felspar—Large crystals of pink felspar associated with pegmatite veins are noticed at several places in the Lunawada taluka. Though the deposits are numerically large, they are so widely scattered that individual ones may not be of much economic significance.

Graphite—The occurrence of graphite in the Jhab-Redhana area in Devgadh Baria taluka has been known for a long time. The graphite bearing biotite and amphibole quartz-schists and dolomitic marbles occur as lenticular bends in gneisses. The Directorate of Geology and Mining, Government of Gujarat, is carrying out detailed investigations in this area. Another similar occurrence is also recorded near Ankali in Devgadh Baria taluka. The graphite occurrence at Narukot in Jambughoda taluka was investigated in detail by the Directorate of Geology and Mining, Government of Gujarat, in recent years.

Iron-ore—Hematite and specular iron-ore associated with quartz-hematite-schists are noticed near Vav, Gundiveri and Paniara. The Fe_2O_3

content in some good ores varies between 63 and 87 per cent. The deposits are not considered extensive enough for economic exploitation.

Lead—Old workings for lead-ore are located near Kadwal and Choki, wherein galena (Lead-sulphide) is found associated with quartz-veins in phyllites. These occurrences have been investigated in some detail including drilling by the Geological Survey of India. The ore-bearing quartz-veins are discontinuous and seldom extend in their strike length to 50 metres.

Lead mineralisation indicated by the presence of galena and gossan is met within the mica-schist occurring east of Vadek in Jambughoda taluka. This is noticed over a strike length of 410 metres. Detailed mapping and trenching in this area have revealed that the limonitised zone has an average thickness of 0·70 to 1·0 metre.

Another occurrence of lead at Jaban in Jambughoda taluka is found to be associated with the quartz-veins traversing conglomerate.

Lime-stone—Though there are no rich deposits of high grade lime-stone in the district, a few deposits of low-grade and magnesia lime-stones occur mainly in the Lunawada, Jambughoda and Dohad talukas. Isolated outcrops of gritty lime-stone occur as a narrow marginal fringe to the Deccan traps in the Lunawada taluka. The rock is massive and impure with occasional veins of calcite, chalcedony and jasper. The deposit covers an area of nearly two sq. kms. and a thickness of about five metres is workable. It is estimated that lime-stone of the order of nearly nine million tonnes would be available from this area. The quality of lime-stone varies considerably, with the CaO content ranging from 10 to 32 per cent, and the MgO content from 1 to 8·58 per cent. Though the material is not suitable for manufacture of cement, it may be locally used for lime-burning.

Manganese-ore—Manganese-ore is the chief mineral of economic importance in the district and it supports a major mining industry. The occurrence of the ore in Shivrajpur and Bamankuva areas was known as far back as 1869. The ore-body runs in east-west direction from Bapotiya to Shivrajpur mines, where it takes a northerly bend and extends upto Bamankuva, and from there reverts back to the east-west trend. The belt covers the mineral concessions around Pani, Shivrajpur, Bamankuva, Bapotiya, Bhabar, Vav, Gaudhra, Zaban, Malbar, Anas, Jotwad, Talavdi, Bhat, etc. These deposits compare favourably with those of the neighbouring manganese belt of Banswara in Rajasthan. The ores are caused by metasomatic replacement of the Aravalli phyllites and quartzites by manganese-bearing solutions, an exception to this being the ore-body which is associated with gneisses. The ore-bodies have different shapes

and sizes, occurring either as stratiform deposits or as irregular nests, veins and lenses. The bedding of the deposits follows the folded structure of the enclosing rocks, and therefore, their shapes and sizes are structurally controlled by the actual fold pattern of the associated formations. The principal types of ore-deposit are : (1) regional progressive replacement, (2) local enrichment of concentration as irregular nests, veins, etc., (3) manganiferous, lateritic gravels and soil (float-ore), and (4) concentration along joints, fissures, faults and zones of brecciation. The genessis of the ore may be attributed to segregation of manganese from some adjacent, inherent source or to emanation of deeply originating hydrothermal solutions. The ores comprise psilomelane with some braunite, and pyrolusite and they generally have the following range of chemical composition :

Mn : 30·20 – 49·35%, Fe : 3·05 – 6·25%,

SiO_2 : 2·80 – 40·65%, P. : 0·16 – 0·25%,

H_2O : 0·30 – 0·40%.

The workable deposits of the area are near Shivrajpur, Bamankuva, and Pani mines and these have been exploited upto the early sixties by both the open-cast and underground mining methods by Shivrajpur Syndicate Ltd. The reserves in the above three mines to a depth of 30 metres are estimated at about 3 million tonnes. Increase in the cost of production and also in the P_2O_5 content of the ore at depth are stated to be the causes for the closure of the mines.

There are also some other small occurrences of manganese-ore near Salpada, Hamla, Chandvana, Nagrala, Katwara, Vankia, and Gangarda in Dohad taluka. The ore occurs as thin coatings along joints and fractures in quartzites and as small lenticular bodies along cleavage planes in the phyllites. About 12,000 tonnes of manganese-ore with the manganese content varying from 31 to 38 per cent will be available from Salpada area. The occurrences at Vankia and Gangarda need further detailed prospecting. The other localities are not important.

Mica—Muscovite mica in the form of flakes and books occurs in the pegmatites intruding phyllites and schists near Jambughoda and Khakhariya. The flakes, though stainless and of a fairly good quality, are too small to be of any commercial value. Mica of small size is also reported to occur near the village Dholasadada, near Khanapur and Valmahudi in the Halol taluka and near Dokva, Dalwada, Vijapur and Bhensel in Shehera taluka.

Quartz—Veins of milky quartz suitable for the manufacture of glass occur at many places in the Godhra, Jhalod, Dohad, Lunawada and

Santrampur talukas in phyllites, schists and quartzites of the Champaner series. The reserves of such quartz in the district may be of the order of four million tonnes. It is quarried for glass manufacture near Natapur.

Mineral Springs—Hot springs occur at Tuva about 16 kms. west of Godhra and in the Mahi river bed near Kolliary and Prabha villages.

Ground Water—Ground water resources depend on the precipitation, geology and related topography of the district. The average annual rainfall of the district is about 100 cms. The hilly and undulating terrain in the east occupied by Archaean quartzites, phyllites and the Deccan lava-flows, and the comparatively flat terrain in the west underlain by phyllites and granites and mantled by alluvium. are the two distinct regions where percolation of rainwater and movement of the ground water varies markedly. In the hilly region to the east occupied by metasediments and the Deccan lava-flows, water is restricted to zones of decomposed and weathered rock and zones occupied by highly jointed and fissured or brecciated rocks. Adequate supply of water may be obtained in shallow broad wells piercing the porous horizons of amygdaloidal lava-flows and in flows traversed by closely spaced joints. Such wells may yield as much as 20,000 litres per hour. In the plains occupied by granite and mantled by soil, adequate supply of water may be obtained by sinking wells, and the average yield of water may be of the order of 7,000 litres per hour. Wells situated in the vicinity of river or *nala* streams, where accummulation of clay-loam and sandy soil is conspicuous, however, yield copious water.

Flora

FORESTS[1]

History of the Forests

Historically, the forests of Panchmahals may be divided into two parts, (1) the areas which were included in the old Panchmahals district, and (2) those which formed part of princely States and Estates. The old Panchmahals district was under the British administration practically from 1853 and therefore, the forests were managed on scientific lines by the British. The forest management practices, however, varied in the princely States. In the princely States the management practices of the British areas were broadly followed but they could not lay pretence to any scientific system. This distinction regarding the forest management in the British and princely areas needs to be kept in view in the historical

1. KHANCHANDANI M. S. AND SINHA S. K., *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, (1970).

development of the forest wealth of the district. The general history of the forests would, therefore, be studied under the following two parts :

(A) the forests under the jurisdiction of the old British Panchmahals district, and

(B) the forests under the princely States of Baria, Santrampur, Jambughoda, Lunawada, Sanjeli and the Estate of Bhamaria.

A. *The Forests of old British Panchmahals District, 1485 to 1860*

Till 1484, when Mahmud Begada, the Sultan of Ahmedabad, defeated the Chohan king Jaisinh Dev, or Patai Raval, the ruler of Pavagadh, the Panchmahals forests (including later princely States) were under the control of Hindu kings. After 1484, they came under the control of the Muslim rulers of Gujarat. Mahmud Begada built a new capital of Gujarat at Champaner whose remains are found at the foot of the Pavagadh hills even today. This city flourished for another fifty years after which it was deserted by the court and by the close of the sixteenth century the town and surrounding country had fallen into desolation and mushroom growth of forest. Even today, the ruins of Champaner are covered by teak and miscellaneous species. From 1573 to 1727, these forests came under the Mughals after they defeated the last independent Sultan of Gujarat. In the seventeenth century, these forests were used as a hunting ground for wild elephants. In 1645, seventy-three elephants were captured from the forests of Dohad and Champaner.

In 1727, a Maratha Sardar named Kantaji attacked Champaner and held the Panchmahals territory till the middle of that century after which the Panchmahals were annexed by the Scindias. The Scindias held the area till the year 1853 when it was temporarily transferred to the British for management. Till then the entire area especially that falling in Dohad and Jhalod talukas was covered with forests. In the backward state of the economy and the administration, the forests were not exploited for commercial purposes.

1860-1900

Till 1860, the produce of the Panchmahals forests was in little demand. Teak was preserved. But. with this exception, on paying an export duty of less than one per cent, all kinds of timber could freely be cut. The forest revenue was very small. With the construction of a broad gauge railway line B. B. & C. I. Railway passing through the Panchmahals forests in 1861. the situation changed radically. The produce of the forests was now made accessible to the outlying markets. Even the construction of the railway line boosted forest exploitation, as 1 lakh teak sleepers were

extracted from the forests by a contractor during the construction period itself.

In 1863, the Conservator of Forests observed in his report that the forests were well stocked with useful timber including several species not generally known and as valuable as teak. He opined that with protection for 16 to 20 years, the value of teak alone would rise to Rs. 20 lakhs. At his suggestion, 8 species of trees were protected and cutting of these trees below 4 feet in girth was prohibited. A small establishment was set-up with a small monthly expenditure of Rs. 93 per month.

In 1870, Dr. Dietrich Brandis, the first Conservator General of Forests, Government of India, inspected these forests. He considered them poor and expressed that the only source of revenue from them would be grass, Shevan, and building timber. He recommended increase of staff which resulted in sanctioning of 1 European Officer, 1 Inspector and 4 Foresters in 1871. Since then the staff progressively increased and the figures for 1878 were : 1 European Officer, 7 permanent and 70 temporary men.

Though not in legal sense till 1878 when the Indian Forest Act was enforced the process of reserving forests began in 1866 with setting apart as special Government reserves of 27 patches of forests, ranging in area from 2 to 80 hectares each. The work of demarcation progressed slowly and by 1873, about 109 sq. kms. were earmarked as Imperial Reserves. Thereafter the tempo of reservation gained momentum and by 1878, already a total of 440 sq. kms. had been demarcated and constituted as reserved forests.

The first settlement under the provisions of the Indian Forest Act, 1878 was made in these forests in 1879, the year following the enactment. The process continued for another twenty years and by 1900, the constitution of the reserves was completed.

The revenue and expenditure figures were conspicuously low in the initial years. In 1877, the total revenue and expenditure were Rs. 25,190 and Rs. 13,940, respectively. During that year, 14,549 tons of wood (9,857 of timber and 4,692 of firewood) was exported outside the district. The daily wage rates in that year were : 2 to 4 annas (12 to 25 paise) for man; 1½ anna (10 paise) for woman and 1 anna (6 paise) for child.

These forests were not cared for till the enforcement of the Indian Forest Act in 1878. Rackless hacking and shifting cultivation were the order of the day. The forests near villages were set on fire to hunt or scare away wild animals. So long the timber and firewood were plentiful, the need for conserving the forests was not felt. However, enactment of the

Forest Act signified a change in the official outlook towards the forest conservation. To start with, the forests were given rest and later they were gradually brought under axe to meet local demands; but, in doing so silvicultural requirements were kept in view. Subsequently, efforts were made to establish a few plantations on a small scale.

Regular Working Plans were drawn up by Millet, the then Divisional Forest Officer, Panchmahals, for the reserved forests of the Godhra mahal in 1896, and of the Kalol mahal in 1898. However, the climatic conditions came in the way of strict adherence to the prescriptions of the plans and the same officer revised them in the year 1901-1902.

1901-1927

After Millet had prepared a second plan in 1901-1902 for Godhra and Kalol forests, working plans were prepared for other mahals also: for Halol forests by Murray in 1901 and by Pearson in 1906; for Dohad and Jhalod forests by Murray in 1901, by Gustap in 1910 and by Indar in 1916. In spite of these plans, wide departures were made from the prescriptions of the plans and the need for a complete revision was felt as far back as 1916, but due to the First World War (1914-18) conditions it had to be postponed till 1927.

1927-1947

In 1927, Mr. E. T. C. Vas revised the Working Plan of Panchmahals and was brought into operation and the forests were put on a systematic footing of management. But a paradoxical phenomenon was taking place in the forests. Despite the regular working plans, the general stocking and condition of the crop started deteriorating rapidly due to incessant illicit cutting of the forests especially in the eastern part comprising Dohad and Jhalod mahals and cultivations inside the forests. Large amount of cattle grazing in the forests round the year only accentuated the general deterioration.

In 1939, the Vas plan was revised by Mr. E. K. Kotwal, who also lamented over the sad state of illicit cutting in the forests chiefly in the Jhalod and Dohad mahals. The Second World War (1939-45) only accelerated the deterioration and deforestation. To meet the timber needs of the war, there was over exploitation by Government, in addition to the illicit cutting. In this process, it was likely that some unscrupulous contractor might have encouraged illicit cuttings for easy profits. As a result, the conditions of the forests had so worsened that in 1945, the Chief Conservator of Forests, Bombay State also got alarmed and in 1946 ordered a drastic revision of Kotwal's Working Plan which had still many years to run as originally formulated.

After achievement of Independence in 1947, the British control of 90 years over these forests ended. The forest wealth was seriously damaged by wide spread illicit cutting, grazing, and unlawful clearance of forest areas for cultivation.

1947 Onwards

After 1947, the forests began to lose their former shape. Unauthorised clearing of forests for cultivation increased. The 'Grow More Food Campaign' during 1950 partially contributed to this state of affairs. Hundreds of acres were cleared officially while thousands of acres were grabbed illegally for cultivation. Poaching removed whatever little wild life that had survived through the British regime. It became difficult to protect plantations from grazing.

As said earlier, Shri Kotwal's Working Plan was prepared in 1939 but before it ran through the prescribed period of 48 years, the Chief Conservator of Forests, Bombay Province ordered as early as 1945, that its revision was necessary. For this purpose a detailed inspection of the forests was carried out by the Divisional Forest Officer, who observed that as a result of the Second World War the prescriptions of Kotwal's plan were not strictly adhered to and in addition to regular fellings, a very large number of best quality trees of teak and many superior injaili species, of all girth classes were felled all over the forest area to satisfy the needs of military and some industries engaged in war supplies. Due to preoccupation with the war supply work it was not possible to pay adequate attention to cultural operations after the above heavy war fellings. As a result of the above, detailed survey by the Divisional Forest Officer, Shri R. D. Joshi, Deputy Conservator of Forests, was assigned the work of revising Kotwal's Working Plan. But due to certain difficulties a revised working plan could not be prepared. In 1965, it was, however, decided to have a composite Working Plan for the forests of entire Panchmahals district which includes besides the forests covered by Kotwal's Working Plan those of princely States of Devgadh Baria, Santrampur, Lunawada, Sanjeli, Jambughoda and Bhamaria; the forests of Balasinor taluka were also included with the above, as they formed a part of Godhra division. In the circumstances Kotwal's Working Plan continues to be in force.

B. *Forests of Princely States merged in Panchmahals*

In 1948, the princely States of Devgadh Baria, Jambughoda, Sanjeli, Lunawada, Santrampur and the Estate of Bhamaria were merged with Panchmahals district. All these States had good amount of well-protected forests. Immediately after merger, all the above forests together with those of two other States Chhota Udepur and Sankheda that were merged with Baroda district were constituted into one forest division, *viz.*, the Gujarat States

Division. Later these forests together with old Panchmahals Division were regrouped and reorganised into three divisions. The forest areas of Santrampur, Lunawada, and Balasinor States, were placed under the Godhra Division, the forests of Devgadh Baria and Sanjeli States under the Baria Division and the forests of Jambughoda State and Bhamaria Estate under the Chhota Udepur Division.

As pointed out previously the forest areas of ex-princely States of Devgadh Baria, Lunawada, Santrampur and Sanjeli were merged in the district in 1948. These States maintained their forests by suitably devising administrative and scientific measures as forests contributed substantially to their revenues. A Statewise account of the forest development is given below.

Devgadh Baria State

The former Devgadh Baria S ate had given considerable thought to forest management. Most of the forests consisted of teak trees. They were worked according to the Baria State Forest Rules, 1902. According to the *Annual Administration Report* of 1904-05, certain tracts had been reserved by the State and cutting of certain kinds of trees from the unreserved forests was prohibited. The forest areas were classified into two divisions (1) reserved blocks known as Malwans, and (2) protected blocks. In 1890, as Devgadh Baria State was getting rapidly deforested some steps were taken to prevent the indiscriminate destruction of valuable trees. In latter half of 1890 the king issued a circular prohibiting the felling througout the State, of trees of certain description.

The Forest Department was manned by 7 Rangers one for each Mahal under the supervision of one Superintending Inspector. The Rangers had to look after the forest areas under their control and to detect and report offences against the Forest Rules. The forest offences were punished under the State Notification issued and published in 1899 and the wood produced in the cases was confiscated to the State.

The exploitation of forests was done according to the Working Plans. The forest revenue was a major source of revenue. The main items of revenue under this head were : (1) timber, (2) jungle produce, (3) charcoal, and (4) miscellaneous produce. The forest revenue which amounted to Rs. 6·50 lakhs in 1917-18 rose to Rs. 7·45 lakhs in 1942-43. The bulk of the forest revenue was realized by annual auction sales of teakwood. For systematic exploitation of forest resources, a railway chord was constructed between Piplod and Devgadh Baria.

Lunawada State

Lunawada was another State which devoted considerable attention to forests. The forests were worked according to the provisions of the

Lunawada Forests Rules. From the *Annual Administration Report* of 1911-12, it is gathered that fire lines were being made in the forests, illicit cutting of trees in the forest had lessened on the whole and stricter measures for protecting forests from fires were adopted.[1]

The Forest Department of the State exploited forests according to Working Plan laid down by Chief Forest Officer Mr. E. K. Kotwal, who was specially employed after his retirement from the British Indian Service in 1929-30. The Department had undertaken a long-term scheme of new plantation including sandalwood and mango trees. The rotational period for cutting trees varied from 12 to 15 years. The forest coupes were not worked departmentally but teakwood and timru leaves were sold by auction.

The forest revenue contributed substantially towards State Exchequer. The forest receipts in 1916-17 amounted to Rs. 69,165-13-8, which rose to Rs. 1,41,434-15-9 in 1942-43. The main items of revenue were timber and other miscellaneous products such as timru leaves, etc.[2]

Sant State

The forests in the Sant State were valuable but were not found in one compact area. Since these forests are not easily accessible and are remote from the railway station, the timber cut from them do not fetch good prices. This was more so during the State regime, particularly because the State could not afford to maintain a large staff for conservation.[3]

Sanjeli State

The State forests are valuable but owing to their remoteness from railway station and the absence of easy means of communications adequate prices of the timber could not be realized. The Forest Department consisted of a Forest Officer and the usual staff of Foresters and Beat Guards.[4]

The various States were under the general control of the Rewa Kantha Political Agency. Under persuasion of the Agency, many States had got schemes or Working Plans prepared from trained forest officers. These Working Plans were also put into operation but the scientific management was sacrificed for immediate increased revenue and consequently the prescriptions of the management plans were either never applied or if applied, were soon abandoned to bring in extra revenue from more fellings.

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1. *Report on the Administration of the Lunawada State*, 1911-12.
2. *Annual Administration Report of the Lunawada State*, 1944-45, para 68, p. 21.
3. *Annual Administration Report of the Sant State*, 1940-41.
4. *Annual Administration Report of the Sanjeli State for the year*, 1934-35.

Considerations of sustained yield, regeneration of forests, regulation and control of grazing and relevant forestry practices were ignored.

In absence of any reliable past records, it is difficult to reconstruct the history of these forests. However, it is known that most of these States had a distinct set-up in their administrative machinery for managing forests. In no State the forest areas were demarcated except in the Jambughoda State which had also obtained four inch toposheets of the maps showing forests.

Working Plans were prepared for the Devgadh Baria State by S. G. Pithwa, D. D. R., B. F. S., in 1942, for the Santrampur (or Sunth State) by J. A. Wallinger, an Inspector in the Bombay District Police and for the Lunawada State by E. K. Kotwal (date not known, scheme untraceable). But as stated before, these Working Plans were never worked in practice. Forests were sold by villages and all the forest produce, which was mostly teak, required by the contractor was exploited over 2-3 years. No silvicultural operations were carried out and the natural coppice filled the need of regeneration of the forests. It is because of these reasons that most of these forests had been converted into almost pure teak stands and coppicing power of the present stands had been greatly reduced. Mortality in teak stools after exploitation is as high as 25 per cent in many areas. Forests were ruthlessly exploited much against the advise of the forest officers, especially during war years when timber fetched heavy prices and particularly before the merger of the States when many rulers wanted to extract as much as possible from these forests.

The Ratanmal forests of Baria State remained totally unexploited only because they were not easily accessible and also because they were annexed by the Devgadh Baria State consequent upon the death of the Chief of Ratanmal estate. These forests formed the *shikar* preserve of the ruler. To this day these forests have been extremely well preserved and provide a source for ecological studies of the forests of this area.

A peculiar feature of these States was that all tree-growth wherever occurring formed State property and the occupants were not permitted to exploit it. Due to this, there was very good preservation of tree-growth. The forest protection, in general, was also rigidly enforced and most of these States had framed Forest Rules on the lines of the Bombay Forest Rules for enforcement of the forest law. Transit rules were not always insisted upon. Very deterrent punishments were inflicted on forest offenders. However, after merger in 1947, the restraints imposed by the State rulers were somewhat relaxed in favour of the ryots.

This led to the abuse of the concessions given to the village people so much so that in 1970, about 50·75 per cent of forests containing plain

cultivable areas, had been either grabbed by the unauthorised cultivators or been heavily deforested by illicit cutters. The amount of money realised from forest offenders since 1947 would be about Rs. 40·50 lakhs, while about Rs. 10·12 lakhs might be pending recoveries during the year 1970-71.

These forests today are in extremely bad shape. Natural regeneration of main species is almost absent because soil has been much trampled upon by the hooves of herds of cattle that graze in these forests throughout the year and coppicing power has been greatly reduced due to 3 to 4 cuttings that have already taken place. Recurrent fires, which were negligible or absent in the State times, have further retarded growth and deteriorated productivity of the forests. Illicit cuttings are fastly changing the landscape of these forests. Hills are bared over much of the forests while the forests in the vicinity of villages have been cut open by continued hacking.

Distribution and Area

As stated before, the forest areas included in this district comprise the old reserved forests of the pre-Independent Panchmahals district and the forest areas of former princely States merged in the Panchmahals district. These areas have been declared as reserved forests under section 20 of the Indian Forest Act. No blocks or compartments have been formed except in the forests of Jambughoda range where old compartments have been continued. Villages have been taken as primary forest units for the purpose of stock mapping, compartment, description, etc. The present distribution of forests is as under :

Name of the Division	Area in Hectares		
	Reserved	Protected	Total
Godhra	108,809·00	391·00	109,200·00
Baria . ..	100,101·00	346·00	100,447·00
Chhota Udepur ..	17,173·00	..	17,173·00
Total	**226,083·00**	**737·00**	**226,820·00**

Boundaries

The reserved forests of old Panchmahals district are well demarcated on ground by stone cairns and earthern mounds. However, as the forest maps for the entire area are not available the position of the demarcation is not shown on maps. The cairns are also not serially numbered. There is also need to maintain the demarcation registers showing the position of each cairn with reference to its location and distance from a known position.

In the earstwhile princely States of Jambughoda and Lunawada, the forests were classified to some extent and their demarcation also done at places. With proper classification and settlement of the forests, some of

the old demarcation has now come within the forest and the old cairns have become obsolete.

Composition and Condition of the Crop

According to Champion's provisional classification of the forest types of India, the Panchmahals forests fall in sub type Cl-Dry Teak Forests of Type 4A—Southern Tropical Dry Deciduous Forests.[1]

Within the main general type stated above, there are some local variations found on a limited scale resulting from the total absence of biotic factors as in the Ratanmal forests of Baria taluka. The Ratanmal forests exhibit a rich and dense floral composition which can perhaps be regarded as the climax for the general forest type. Forest areas lying in the taluka of Dohad, Jhalod, Lunawada and Shehera have hardly any tree-growth left now, due to severe soil erosion, removal of tree cover, limitless grazing, and continuous hacking of whatever tree-growth that comes up marginally.

General Description of the Growing Stock

As pointed out previously, the forests included in the Panchmahals district consist of (i) the old reserved forests of Panchmahals district of the ex-British regime, and (ii) the newly constituted reserved forests of the forest areas of ex-princely States now merged into the district. While most of the old reserved forests have been destroyed, those lying in the areas that were under princely regime before 1947 are better preserved, though these are also deteriorating very fast mainly due to illicit cutting, unauthorised cultivation, and uncontrolled cattle grazing.

The forests in general can further be classified into three local sub-types, namely, (i) teak type, (ii) mixed type, and (iii) mixed miscellaneous type, depending upon the proportion of teak in the crop. For the purpose of description and stock mapping the following criteria have been fixed for classifying the forests.

(i) *The teak type*—The crop where the teak is the dominant species and is estimated to form 50 per cent or more of the total stock.

(ii) *The mixed type*—The crop where teak is fairly present but its estimated proportion is less than 50 per cent of the total stock.

(iii) *The mixed miscellaneous type*—The crop which is devoid of teak or where its occurrence is insignificant.

1. Prof. Champion H. G., *A Preliminary Survey of the Forest Types of India an Burma* (1936), Revised by Champion and Seth in 1968.

For the purpose of classification and description of the crop on stock maps, the crop is differentiated into various classes of quality based on the occularly estimated average height of the dominant Teak trees, or other species in the absence of Teak of the area. The quality classes adopted are purely local and have no correlation with all India or any other recognised quality classes.

These local qualities are grouped as under :

Quality I—Average height of dominants is 18 metres and above;

Quality II—Average height of dominants is above 12 metres but below 18 metres.

Quality III—Average height of dominants falling between 6 to 12 metres.

Quality IV—Average height of dominants lying below 6 metres.

(i) *The Teak Type*

The major part of the forests is flat and gently undulating areas at the foot of the hills along the lower slopes of the hills, and in the valleys, supports crop of teak type ranging between quality classes III and IV. In a very few favourable localities, these forests attain even quality I. The main associates of Teak in this type are *Sadad* (*Terminalia tomentosa*), *Shisham* (*Dalbergia latifolia*), *Khair* (*Acacia cutechu*), *Timru* (*Diospyros melanoxylon*), *Mahuda* (*Bassia latifolia*), *Dhavdo* (*Anogeissus latifolia*), *Rohan* (*Soymida febrifuga*), *Khakhar* (*Butea monosperma*), *Kalam* (*Mitragyna parvifolia*), *Bondaro* (*Lagerstroemia parviflora*), *Bili* (*Aegle marmelos*), *Bor* (*Zizyphus mauritiana*), *Moina* (*Lanea coromandeliea*), and *Shivan* (*Gmelina arborea*).

Undergrowth is mostly absent over a large area of the forests. At places it consists of a few bushes of *Kado* (*Holarrhena antidysenterica*), and in poorer soils, *Awal* (*Cassia auriculata*), *Puwad* (*Cassia tora*), and *Sadl* (*Nyctanthes arbor-tristis*), form the undergrowth. *Bamboo* (*Dendrocalamus strictus*) which was a common crop in the under storey only before two decades, has almost become extinct over major portion of the district. It is found struggling for existence in some small remote pockets in the hilly tracts of Santrampur and Baria talukas where also it is in danger of being wiped out in near future.

The forests in the plains are in varying stages of retrogression as a result of hacking, or clearing of tree-growth either for cultivaion or in misuse of privileges in the past and uncontrolled grazing. Over much of

the area, natural regeneration of main species, in fact of all tree species, is wanting due to heavy pressure of grazing and repeated fires. The damage done by hatchets is responsible for deficiency of coppice regeneration. The forest by and large, presents a monotonous picture of teak coppice coupled with big Mahuda trees, a sprinkling of Timru, and a negligible percentage of other species. The stocking on an average is poor to medium, its density varying from 0·3 to 0·6 metre which improves with remoteness of the forests and availability of better site factors.

The reserved forests of old Panchmahals district have been worked under some or the other variant of coppice system, namely, coppice with standards or coppice with reserves for the last 50 years or so. The crop now presents an appearance of a two storeyed forest with coppice growth in the under storey and standards or reserves in the upper storey. The influence of biotic factors is very marked in these forests. Due to hard and poor soil, heavy incidence of grazing and numerous fires, there is practically no undergrowth in these forests. Natural regeneration of Teak is almost absent, whereas that of Sadad, Dhavadi, Samal, Timru and Khair can be noticed only in remote protected patches where the incidence of grazing is low. During the war years (1939-1945), a large number of trees of Teak and superior injali species of higher girth classes were exploited all over the area to meet war requirements. This is the reason why most of the trees standing now are below 90 cms. in girth at breast height. The forests in the neighbourhood of towns such as Godhra, Shehera, Halol, Dohad and Jhalod and large villages are very badly ruined due to constant illicit cutting and heavy grazing. While a large area of forest has been encroached upon for unauthorised cultivation, extensive areas of superior quality forests have been reduced to open and under stocked areas with vast stretches of treeless land.

The crop in the forests of Godhra, Shehera, Kalol and Halol talukas approaches quality II on well drained deep sites, though the prevalent average quality here is III. On very favourable sites, which are uncommon, the trees attain a top height, over 18 metres corresponding to quality I. The stocking varies from treeless blanks to moderately stocked areas with a density of 0·5 to 0·7. The condition of the growing stock is good and healthy in remote and inaccessible area, whereas in the forests surrounded by villages, the impact of grazing and hacking has lowered down the stocking as well as the quality of the forests.

In major portion of the forests of Dohad and Jhalod talukas where the soil is shallow or it has been rendered poor due to incessant erosion the quality, stocking and condition of the crop are very poor. The incidence of heavy illicit cutting, grazing and annual fires has set a regular pace of retrogression. In a few patches near Kalitalai, and Jekot and Chhayan villages, the stocking and the quality of the crop is fairly good, the latter

approaching to quality II. However, the average quality of the crop is quality IV and below and the stocking is very sparse throughout the forests in these two talukas.

Ratanmal Forests—It is to be admitted to the credit of the ex-princely States that forests during their regime were well protected, though not systematically and properly managed. The forests of ex-Baria State were the best protected ones. The Ratanmal tract of this ex-princely State, now in Baria taluka, is even today well protected from external biotic influences. As a protected Shikar reserve of ex-Baria State, and also due to inaccessibility then, it was not subjected to repeated fellings which were the common feature of working in the State. Being very thinly populated and inaccessible to outside pressure, these forests are comparatively free from heavy grazing and annual fires. The composition of vegetation here is distinctly characteristic in that these forests differ completely and radically from the other forest areas of the same taluka. They truly present a kind of progression and onward march towards high forest conditions in a tract where the forests in general are retrogressing towards extinction. In fact, these forests typify the climatic climax for the locality. All storeys characteristic of a high forest and almost all the species which come across in the entire district are to be found in these forests.

The vegetational composition of the forests of Ratanmal mainly consists of Teak, forming 37 per cent of the crop.

Top Canopy

Kakadio (*Lagerstroemia parviflora*), *Timru* (*Disopyros melanoxylon*), *Sadad* (*Terminalia tomentosa*), *Dhavdo* (*Anogeissus latifolia*) *Moina* (*Lanea coromandeliea*), *Gugal* (*Boswallia serrata*), *Patrali* (*Dalbergia paniculata*), *Khair* (*Acacia catechu*), *Mahuda* (*Madhuka indica*), *Shisham* (*Dalbergia latifolia*), *Behado* (*Terminalia belerica*), *Umb or Umbh* (*Sacconetalum tomentosum*), *Charoli* (*Buchania lanzan*), *Biyo* (*Pterocarpus marsupium*), *Bili* (*Aegle marmelos*), *Sawar* (*Bombax malabarcum*), *Limdo* (*Azadirachta indica*), *Kalam* (*Mitragyna parvifolia*), *Siris* (*Albizzia lebbek*), *Kakad* (*Garuga pinnata*), *Karani* (*Pongamia glabra*), *Haldarvo* (*Adina cordifolia*), *Amla* (*Emblica officinalis*), *Kadai* (*Sterculia urens*), *Rohan* (*Soymida febrifuga*), *Shivan* (*Gmelina arborea*), *Rane* or *Rayan* (*Manilkana hexandra*), *Tanach* (*Dalbergia Sissoo*), *Aniyar* (*Acacia leucophlea*), *Dhaman* (*Grewia tiliaefolia*), *Jambu* (*Syzygiun cumini*), *Kegar* (*Acacia ferruginea*).

Under Storey

Khakhar (*Butea monosperma*), *Ankol* (*Alangium salvifolium*), *Datio* (*Bridelia retusa*), *Ghatbor* (*Zizyphus xylopyra*), *Asotri* (*Bauchnia*

racemosa), *Aritha* (*Sapindus laurifolius*), *Dudhi* (*Wrightia tinctoria*), *Dudhi* (*Wrightia tomentosa*), *Mindhol* (*Randia Dumatorum*), *Harlal* (*Gymnosporia spinosa*), *Hengol or Hingor* (*Balanites roxburghii*), *Shemala* (*Gardenia turgida*), *Nigod* (*Vitex negundo*), *Vans* (*Bambusa bambos* and *Dendrocalamus strictus*).

The Undergrowth

Kuda (*Holerrhena antidysenterica*), *Karvi* (*Strobilanthes callosus*), *Puwad* (*Cassia tora*), *Mardasing* (*Helcteres isora*), *Sadi* or *Bali* (*Nyctanthes arbor-tristis*), *Awal* (*Cassia auriculata*), *Relbus* (*Indigofera linifolia*), and grasses.

In some cases, trees over 20 to 25 metres and girth over 150 cms. and sometimes even larger than 200 cms. at breast height are met within the Ratanmal forests.

In the rest of the forests of ex-princely States, the crop consists mainly of coppice origin. It varies in age from 1 to 20 years. The height growth varies from 6 to 16 metres. The density on an average ranges between 0·3 to 0·6, though a few exceptionally well stocked areas with full density and extensive under stocked areas with large blanks are also found.

(ii) *The Mixed Type*

The forests falling under the mixed type are mostly confined to inferior and poorly drained sites with shallow and infertile soil. Quite a large area included in the inferior felling series of Kotwal's revised Working Plan for Panchmahals forests falls under this type. The quality of the crop is mostly IV, but it improves to III on better sites. The stocking is medium ranging between densities 0·2 to 0·6. The natural regeneration is almost absent due to heavy pressure of biotic factors. The composition of the forest is almost similar to that of the teak type but with less proportion of teak. The occurrence of some of thorny species is characteristic of these areas.

(iii) *The Mixed Miscellaneous Type*

A very large tract of the hilly region in the upper slopes falls under this type where Teak is conspicuously absent. The crop consists of inferior but hard species such as *Kakad* (*Garuga pinnata*), *Moina* (*Lannea grandis*), *Rohan* (*Soymida febrifuga*), *Timru* (*Diosphyros melanoxylon*), *Patrali* (*Dalbergia paniculata*), and *Gugal* (*Boswellia serrata*). On the summits of the hills there is more or less a pure though sparse crop of Gugal mixed with Moina, Dhavda and Kadai. The undergrowth consists of grasses only.

The natural regeneration of tree species is absent due to annual fires and compacting of soil by cattle hooves caused by heavy grazing all the year round.

In most of the area covered under this plan, the existing crop is that of pure Teak. Other species excepting Mahuda have gradually disappeared from the growing stock, either due to the policy of the ex-princely States of favouring Teak and allowing other species to be cut or due to hacking for firewood or timber. Teak has been coppiced repeatedly nearly 4 times or more in the ex-State forests and about twice in the old reserves. Mahuda was strictly reserved in the ex-States and hence it is present in all the stages of age gradation. Other species occurring in the tract are in negligible proportion though gregarious patches of Sadad, Rohan, etc., of very small extent occur sporadically.

The crop is mostly single canopied. Understorey does not generally exist and the soil cover is formed mainly of grasses. The annual fires coupled with uncontrolled grazing year round make it almost impossible for most of the species to survive. The stocking in general varies from complete blanks through sparse vegetation to close canopy. Natural regeneration from seeds is almost absent. The forests, especially in the ex-princely States, are very much honeycombed as a result of the clearing of forest areas, mostly unauthorisedly for cultivation. There is too much of *ek-sali* cultivation in the plain areas of ex-State forests and to some extent in the old reserves. Grazing incidence is very heavy as the forests surround villages and cultivated lands.

Regeneration of Teak

Most of the forests included in this area regenerate by coppice shoots extremely well. All the present stock is mostly of coppice origin. Generally, 2 to 6 coppice shoots come up on a Teak stool. But it is observed that the coppicing power of Teak stools, many of which have already coppiced more than 4 times, is on the wane. Heavy irregular hacking of coppice shoots has also contributed considerably to the diminishing vigour of the coppicing power of the crop. Natural regeneration of Teak and most of the other important species is practically absent or absolutely insignificant. At places, natural regeneration of Teak from seed comes up almost every year, *e. g.*, in Kanthar and Bamanwada forests of Lunawada taluka and Nawagam forests of old S. F. S. V. in the Godhra taluka but this does not seem to thrive at all. Regeneration of teak of seedling coppice origin is also seen at places along the foot of the forested hills near Santrampur and Lunawada but this seems to be struggling for establishment due to biotic pressures. A few Teak seedlings that come up naturally and survive are often found to produce unhealthy and malformed stems lacking in vigour as compared to the coppice shoots which are

vigorous right from infancy. This can be attributed to the fact that the root system of young seedlings is not sufficiently developed to absorb enough moisture under the peculiarly dry condition prevailing in the tract. This may be one of the reasons that most of the Teak seedlings coming up naturally do not establish and those which establish are often malformed. Probably, the same malformed stems of seed origin put forth vigorous coppice shoots, if they are cut back when their root system is fully developed.

Miscellaneous Species

The present stock of Mahuda consists mainly of old trees. However, natural regeneration of Mahuda is practically absent in spite of Mahuda forming a fair proportion of the crop. This is because of the fact that Mahuda fruits (doli) is economically valuable and every fruit of it is hand-picked by villagers, leaving no scope for its regeneration. A few seedlings that may be coming up here and there, do not have any chance to establish due to heavy grazing. However, in the remote forests where both the human and cattle population is low, saplings and pole crop of Mahuda is not uncommon, *e. g.*, Bhampur village of the Baria taluka and the coupe 18 in I. F. S. XI Halol Range (Kotwal's Plan). Natural regeneration of Timru, Kuda and some other inferior species comes up abundantly, but in some parts only.[1]

Forest Privileges and Concessions

The inhabitants of villages in or near the forest areas are granted certain concessions or privileges concerning the use of forest produce and other materials derived from the reserved and protected forests constituted under the Indian Forest Act. In the Panchmahals district such forest privileges enjoyed by the people may be divided into those relating to the the old Panchmahals areas and to those relating to the princely areas. These privileges may be divided into general and special. General privileges relate to drawing of water, provision of water for agricultural purposes from streams, bandhara or tank in the forest areas. Free grazing is allowed in open forest under passes issued by the Revenue Department, etc. Besides these general privileges, special privileges have been granted to the people in different districts. In Panchmahals the special privileges granted to the old Panchmahals areas are given in Annexure III. The special privileges enjoyed by the people of the princely States before merger and those granted after the merger are also given in Annexure III given at the end of the Chapter.

1. An account of Medicinal Herbs in the Panchmahals district is given as an Annexure II at the end of this Chapter.

FRUIT TREES

This district is lagging behind so far as development of orchards and plantations is concerned. Following are the factors which have retarded fruit cultivation in the district, *viz.* :

(i) The hilly areas in the most parts and the shallow soils in the district are not suitable for horticultural crops.

(ii) Cultivators are backward.

(iii) Scarcity of rain and lack of irrigation facilities are other factors.

Yet in certain areas and tracts, where conditions permit, fruit cultivation has been undertaken.

Mango is the main fruit crop grown in this district. Other fruits like Guava, Pomegranate, Papaya, Lemon, etc., are also cultivated on small scale, wherever adequate irrigation facilities are available in the district.

Mango—Till now, no specific variety is grown systematically by way of orchards, but good country mango trees are raised in the fields almost all over the district. Improved varieties like Alphanso, Jamadar, Langda, Dadamia, Payari, etc., are being introduced by the cultivators.

Guava—There are no particular pockets where the Guava is grown on a large scale but few number of plants are planted in kitchen gardens or near farm wells.

Pomegranate—This crop is not grown on large scale but few plants are planted near farm wells or in kitchen gardens.

Papaya—Progressive cultivators having adequate irrigation facilities near the towns grow this crop on a moderate scale.

Lemon—There are no regular big orchards of lemon plants in the district but cultivators grow 'Kagdi Lime'.

In addition to the above mentioned fruits, other fruits such as palm, *mahuda*, *kotha*, *bhilama* or *bibla*, etc., are also grown on a moderate scale in the district.

Fauna

DOMESTIC ANIMALS

The chief domestic animals of the district are oxen, cows, buffaloes, horses, sheep, goats and donkeys. In the district generally all the farmers

keep domestic animals according to their requirements, but sometimes in excess of requirements as a status symbol.

About oxen, the former *Gazetteer of Panchmahals*, states :

"Little care is taken in breeding oxen. Compared with the neighbouring Kaira and Baroda bullocks, most of them are very poor, small and weak. At the same time they are hardy and active and can work on the poorest fare. A pair of them costs from £ 3 to £ 5 (Rs. 30 to Rs. 50). In some of the larger towns is a better class of bullocks. Those belonging to Godhra ghanchis, apparently a cross between the local and the large Kaira cattle, are of fair size and good draught cattle. Three or four pairs of them, at the rate of about twelve miles a day, will draw a wagon load of as much as one ton and 8½ cwt. (40 Bengal mans). A pair of these draught bullocks is worth from £ 5 to £ 10 (Rs. 50 to Rs. 100)".[1]

At present, the bullocks of the district are stunted in growth and are used for light agricultural operations. Bulls of the Kankrej breed of medium size are used for grading this non-descript breed. Agriculturists of the non-Adivasi talukas, *viz.*, Lunavada, Halol, Kalol, Shehera and Godhra use bullocks of Kankrej breed which they purchase from Dakor, Baroda and Ahmedabad cattle markets.

Cows—Cows of the district are of non-descript breed. They resemble Malvi cows and are stunted in growth and give one to two litres of milk at the maximum.

Buffaloes—Farmers of Adivasi talukas, *viz*. Jhalod, Dohad, Santrampur, Limkheda and Devgadh Baria generally do not keep buffaloes due to acute shortage of cattle feed. Farmers of non-Adivasi talukas, *viz.*, Godhra, Halol, Kalol, Lunavada and Shehera keep buffaloes of local variety which resemble Surati. Milk yield of these buffaloes varies from 7·50 to 10 litres per day.

The Charan community is the only community in the district which maintains buffaloes only for milk purpose. Its native place is Saurashtra. The Charans have come to Panchmahals district and have settled in the villages of Godhra taluka. They engage themselves in breeding buffaloes for milching.

Price of one she-buffalo varies from Rs. 1,000 to Rs. 2,000 and price of 1 litre milk varies from Rs. 1 to Rs. 1·40.

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1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 209

In non-Adivasi talukas Surati he-buffaloes are used for natural services. In Halol, Kalol and Godhra talukas, artificial insemination is also adopted for reproduction.

The district is predominantly a forest area. In forest areas, grass of low nutritive value grows and is used for hay making. The cultivators of Adivasi talukas use this grass for their livestock. Cultivators of non-Adivasi talukas, *viz.*, Halol, Kalol, Godhra, Shehera and Lunavada feed their animals with green grass, hay, groundnut cake, *guwar*, and cotton seeds. Silage making is not practised in the district but the cultivators store grass after making hay. Rivers, ponds and wells are sources of drinking water for these animals.

There are very few donkeys, horses and sheep and goats in the district. Camels are seen in the eastern talukas and are used for draught purposes. Some Adivasis rear goats and sheep for meat.

Poultry keeping is very common in Adivasi areas. Generally, the *deshi* variety of birds is kept. Now a days white legged horn birds are being supplied to them from tribal block funds.

Housing of Animals

Adivasis keep their animals in front of their houses under the sheds which are prepared from local materials like wood, hay, etc. Farmers of non-Adivasi areas keep their animals under constructed sheds.

WILD ANIMALS

Owing to the predominantly agrarian economy of the district and acute land hunger, the forests have been steadily depleted under the relentless pressure of men and beasts. As a result, the frontiers of wild life have also receded and game population has dwindled at an alarming rate. But to the discerning observer, the reasons for the steady depletion of wild life in the district over the years are not far to seek. The main predisposing factor all along has been the complete apathy, if not antipathy, of the average agriculturists towards wild life, which is looked upon as a serious menace to his standing crops and livestock, particularly in areas situated inside or along the borders of the forest.

Along with the depletion of the forest vegetation, the fauna is also becoming scarce. In the district forest areas such as the Pavagadh, the Sagtala, the Tejgadh, Achhala, etc., have some wild animals.

The Tiger—*Panther u tigris* (*vagh*)—In old days tigers were found in the forests of Panchmahals. About Tiger-*Panthera tigris* (*vagh*), the former

Gazetteer states; "In 1865, the results of the year's shooting included 22 tigers, 10 panthers and 38 bears".[1] Tiger at present in the district is not met with.

In addition to tigers, elephants were also found in the district. The old *Gazetteer* states, "As late as the seventeenth century (1616 and 1645), the Dohad forests were famous for their wild elephants. And twenty years ago, though all traces of wild elephants had passed away, the Panch Mahal and Rewa Kantha districts were, besides of deer and other smaller animals favourite resort of tigers, panthers and bears".[2]

The Panther—*Panthera pardus* (*Linnaeus*) (*Dipdo*)—The Indian panthers are found in the district. The panthers are able to live and thrive almost anywhere. They are not restricted to forests or heavy cover like tigers, and thrive as well in open country as among rocks and scrubs. Their natural prey include deer, monkeys, porcupines, cattle, birds, reptiles and crabs. The panthers living near human habitation prey mainly upon domestic animals or even poultry and are particularly fond of lifting dogs. They invariably seize their victims by the throat and kill them by strangulation.

The Blue Bull—*Boselaphus tragocamenlus* (Pallas) (Nilgai)—The nilgais avoid dense forests. Their usual haunts are hills sparsely dotted with trees or level or undulating plains covered with grass. They enter cultivation and are a menace to crops. Their chief means of escape is speedy movements. Sometimes four to ten blue bulls are seen together. Sometimes as many as twenty or more are also seen. They have secured a spontaneous popular protection because they are looked upon as near relatives of cows and, therefore, sacred.

The Wild Boar—*Sus scrofa* (Linnaeus) (*Dukkar*)—The wild boars live in grass or scanty bush jungle and sometimes in forest. They are seen quite commonly in high crops. They are omnivorous living on crops, roots, tubers, insects, snakes, offal and carrion. No animal is more destructive to crops than the wild boar. They are intelligent and their sense of smell is acute.

The Indian Porcupine—*Hystrix Indica* (*Kerr*) (*Shahudi*)—The porcupines are found in forests, rocky hill sides and in grassy areas. They have liking for fruits and are frequently killed, while pilfering in orchards. Their necks and shoulders are crowned with a crest of bristles 6 to 12 inches (15 to 30 cms.) long. The quills on the back are profuse. Each quill is ornamented with deep brown or black and white rings.

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1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 210.

2. *Ibid.*

The porcupines shelter by day in caves, amongst rocks or in a burrow. They come out after dark. They have a keen sense of smell and display high intelligence in evading traps. All kinds of vegetables, grain, fruits and roots are their main food. They can be very destructive in gardens and cultivation. When irritated or alarmed, porcupines erect their spines, grunt and puff, and rattle their hollow tail quills. They launch backwards with incredible speed and clashing their hindquarters against an enemy, drive their erect quills deep into it with painful or even fatal results.

Indian Hare—*Lepus nigricollis* (F. Cuvier) (*Saslu*)—Where the country is suitable, hares are numerous. Large tracts of bush and jungle alternating with cultivated plains afford them ideal conditions. They are less numerous in forests. Many hares live in the neighbourhood of villages and cultivation. They are nocturnal in habit. They have many enemies. Foxes, wild cats, and even village dogs prey upon them.

The Small Indian Mongoose—*Herpestes auropunctatus* (Hodgson) (*Noliyo*)—The small Indian mongooses live in holes burrowed by themselves. They are diurnal in habit and are seen hunting their food about bushes, hedges and in cultivated fields. They feed on rats, mice, snakes, scorpions, centipedes and insects of all kinds. They are useful in ridding a house of vermins.

The Jackal—*Canis aureus* (Linnaeus) (*Shial*)—The jackal's long-drawn eerie howling at dusk or just before dawn is perhaps more familiar to the most people than the animal itself. Their nearest wild relatives are the wolves, but the Jackals are smaller in build and meaner in aspect.

The jackal can live almost in any environment in forest country, or in dry open plains or desert. They live near towns and villages and cultivation sheltering in holes in the ground. Usually they come out at dusk and retire at dawn. They do good work in the clearance of carcasses and offal, providing with vultures, the only sanitary service known to many of our towns and villages. Jackals kill poultry, lambs, kids and sickly goats and sheep. In season, jackals raid melon patches and sugar-cane fields. Where *ber* trees grow, they collect to feed on fallen fruits.

The Chital or Spotted Deer—*Axis axis* (Erxleben) (*Haran*)—The *chitals* are perhaps the most beautiful of all deer. Their coats are bright rufous-fawn profusely spotted with white at all ages and in all seasons. They are found in the forests where there is jungle combined with good grazing and a plentiful supply of good water. They are seen in herds of 10 to 30. They do not shun the proximity of villages but enter cultivation. They are less nocturnal than sambar and feed till late in the morning.

Besides, the above mentioned animals following animals are also occasionally met with in the district :

The Four-horned Antelope—*Tetracerus quadricornis* (Blainville)—The Sambar *Cervus unicolor* (Kerr), The Blackbuck *Antelope cervicapra* (Linnaeus), the Chinkara *Gazella gazella* (Pallas), the *Hyaena hyaena hyaena* (Linnaeus), the Indian Fox *Vulpus bengalensis* (Shaw), the Jungle Cat *Felis chaus* (Guldenstaedt), etc.

BIRDS

The district has a rich and varied avifauna. As major portion of the district consists of forest areas the bird life is very interesting. The important birds of the district are described below.

The Central Indian Redvented Bulbul—*Pycsonotus cafer humayuni* (Deignam)—The size of the bird is somewhat smaller than the myna. Its colour is smoke-brown. It has partially creasted black head, scale-like markings on breast and back and a conspicuous crimson patch under the tail. Sometimes the bird causes some damage to fruits in gardens and it is forever a nuisance to the vegetable patches. At the same time it may be noted that it devours many injurious insects as well thereby largely compensating the damage it does to fruits and vegetables.

The Tailor Bird—*Orthotomus sutorius guzurata* (Latham)—The bird is smaller than the sparrow. It is a small restless bird (olive-green) with whitish underparts, a rust coloured crown, and elongated middle feather of the tail, which is habitually cocked. The nest of the bird is remarkable. It is a rough cup of soft fibres, cotton wool placed in a funnel formed by folding over and stitching a broad leaf along its edges. The stitching material is cotton or vegetable threads clearly knotted at the ends to prevent sewing getting undone.

The Blackcapped Blackbird—*Turdus simillimus mahrattensis* (Kinnear and Whistler)—This bird is a winter visitor to the district. It breeds in the hilly areas of Pavagadh. Its size is about that of the myna. It is a plain grey-brown bird with a black cap, orange yellow eyelids, legs and bill. The female is more ashy above and paler with the cap brown. It lives on insects, snails, etc. However, fruits and berries also form a large proportion of its diet.

The Grey Jungle fowl—*Gallus sonnerati* (Temm)—The fowl's size is that of a village hen. The male is generally grey with metallic black sickle-shaped tail. Its diet comprises grain, shoots and berries. It also eats termites and other insects. In this way, it is useful. But the bird is very timid in

presence of man. The crowing of the bird is usually preceded by a loud flapping of wings and is answered one by one by all other cocks in the neighbourhood.

The Large Indian Parakeet—*Psittacula eupatria nipalensis* (Hodgson)—The size of the parakeet is about that of the pigeon, but more slender with a long pointed tail. It is a large grass-green parakeet with a typical short, massive with a deeply hooked red bill and maroon patch on each shoulder. It is a beautiful bird and is sweet to hear. It is a pet bird. However, it damages orchards and cultivation. Its food consists of fruits, grains, etc. Along with other family members, it causes considerable damage to orchards and crops.

The Common Hawk-Cuckoo or Brainfever Bird-*Cuculus varius varius* (Vahl)--The bird's size is about that of a pigeon with a long tail. It is ashy-grey above and whitish cross-barred with brown colour below. It is mostly silent during winter. However, with the approach of hot weather, its calls are heard. The loud screaming call of the bird is aptly called brain-fever.

The Grey Hornbill—*Tockus birostris* (Scopoli)—The size of the bird is that of a pariah kite. It is clumsy, slaty-grey bird with an enormous black and white curved bill.

Its tail is long and graduated. The flight of this bird is typical. It is laboured, unaulating and noisy consisting of a few rapid wing strokes followed by an interval of gliding. Whenever there is some danger, the bird makes alarm whistle *whee*. Its diet consists mainly of banyan figs, large insects and lizards.

The Large Green Barbet or Coppersmith—*Megalaima zeylanicus inornata* (Walden)—The size of the bird is slightly larger than the house sparrow. It is a heavy-billed grass-green bird with practically no streaking on the breast. Its loud monotonous ringing call *tuk*......*tuk*...... like the coppersmith hammering on his metal, is heard in hotter parts of the day with no variation and seldom any pause. Its food consists of fruits and berries. Occasionally it captures moths and winged termites.

The Golden-backed Woodpecker—*Dinopium benghalense benghalense* (Linnaeus)—The size of this woodpecker is slightly larger than the myna. The male differs from the female in having the entire crown and crest of crimson colour. It has a typical long, stout, and pointed bill and stiff wedge-shaped tail. Its food consists of mango, white ants, corals, etc. Its nest is very peculiar. The nest is a hollow in the wood with a comparatively much smaller entrance to prevent the entry of its enemies like kite, eagle, etc.

The Pied Kingfisher-*Ceryle rudis leucomelanura* (Reichenbach)—The size of the pied kingfisher is slightly smaller than that of the pigeon. It has a typical stout dagger-shaped bill. It is generally found near rivers, jheels, etc. The most characteristic thing about the pied kingfisher is its mode of hunting. While playing over the water, it keeps constant attention on fish, and as soon as some fish strays within the striking depth, the bird closes its wings and from a height of 5 to 10 metres it hurls itself like a bolt upon it. It then reappears with a fish in its bill. Its food consists mainly of fish, but tadpoles. frogs and aquatic insects are also eaten by this bird.

The Central Indian Iora—*Aegithina tiphia humei* (Stuart Baker)—The size of this iora is about that of a sparrow. The sexes are different. The male is jet-black and canary-yellow tit like bird. The female is greenish yellow. In non-breeding season, the male is just like female. It is generally seen in pairs hunting for its prey caterpillar, insects, etc. Its nest is a peculiar structure. It is a compact little cup of soft grass and root-fibres neatly rounded off at the bottom.

The Indian Magpie Robin or Dhayal—*Copsychus saularis Saularis* (Linnaeus)—The size of the bird is about that of a bulbul. It is a trim black and white bird with cocked tail. In the female, the black portions are replaced by brown and slaty grey colours. Man can easily spot out this bird. It is one of our finest songsters. In addition to singing it imitates the calls of any other birds to perfection.

The Malabar Racket-tailed Drongo—*Dicrurus paradiseus malabaricus* (Latham)—The size of this type of drongo is about that of the myna, but outer tail-features of drongo are some 15 inches long. It is a glossy jet-black drongo with conspicuously tuffed forehead and two long, thin, spatula—tipped streamers in the tail. The bird is very noisy and makes a peculiar noise like *what-what-what*. It moreover perfectly imitates the calls of great many birds. It makes an amusing pet. Its food consists of insects of various kinds which are either caught on wings or picked off from the branches in a graceful swoop and also from the ground.

The Bronze-winged Jacana—*Metopidus indicus* (Latham)—The jacana is a water-bird with glossy black head, neck and breast, metallic greenish-bronze back and wings. Its tail is stub and of chestnut-red colour. The outstanding peculiarity of the bird is its enormously elongated spider-like toes, which enable it to walk on the surface vegetation of floating water-lily and other aquatic plants. The bird is a good diver but it is a poor flyer.

The Paradise Flycatcher—*Terpsiphone paradisi paradisi* (Linnaeus)—The size of the paradise flycatcher, excluding its 10 to 15 inches long tail, is about that of a bulbul. Sexes are not alike. An adult male is silvery

white with two long ribbon like feathers or streamers in tail and metallic-black head. Females are chestnut above and white below just like bulbul. The movements of male with streamers trailing behind or his graceful undulating flights from one tree to another present a fascinating spectacle. Its food consists of flies and moths captured on its wings.

The Indian Sarus Crane—*Grus antigone antigone* (Linnaeus)—It is larger than the vulture and its height is that of a man. Its colour is grey with long bare red legs and naked red head and neck. It is generally found near jheels and river banks. The birds are invariably seen in pairs and sometimes accompanied with one or two young ones. They pair for life and their devotion to each other has earned them a degree of popular sentiment amounting to sanctity. If one bird is killed the survivor of the pair will haunt the place of death for weeks sighing and screaming in grief and has been even known to die in grief, sometimes.

The Peafowl—*Pavo cristatus* (Linnaeus) (Peacock)—The sweeping and graceful colours of its neck, body and plumage, artistic features, its melodious voice and its unique dance has endeared peafowl to the people of India. It is declared as "National Bird". The size of the bird is that of a vulture excluding the train of the male which is about 1 to 1·25 metre long. The gorgeous oscillating train of the adult male is not his tail but abnormally lengthened upper tail coverts. The female is smaller and is without train. She is crested. The bird is associated with Saraswati, the Goddess of learning, whose carrier it is. The peafowl is protected by religion and roosts on neighbouring trees. Its food consists of grain and vegetable shoots. Its feathers are used for decoration.

The Demoiselle Crane—*Anthropoides virgo* (Linnaeus)— It is considerably smaller than the sarus, standing about 1 metre high. It is long-legged grey bird with the sides of the head and neck black, the feathers of the lower neck long and lanceolate and falling over the breast. It has conspicuous pure white ear-tufts behind the eyes. It is a winter visitor of this district. The flock of the bird sometimes lines upon the tender shoots of wheat, even then it is beneficial to human beings as it destroys the malefactors of food crops, the locusts.

The Cattle Egret—*Bubulcus ibis coromandus* (Bodd.)—Its size is that of a village hen. Its colour is snow-white with yellow bill. In the breeding season it acquires delicate golden-buff hair like plumes on head, neck and back. It is not essential for this bird to have its habitat near a reservoir of water. It is in constant attendance on grazing cattle; stalking alongside the animals, or riding on their backs for a change. It keeps a constant look-out for the grasshopers and other insects disturbed by the animal progress through the grass, and snapping them up as soon as they show any movement. It also picks up harmful insects from the backs and bellies of cattle.

A list of the birds of the district is shown in the Annexure IV at the end of this Chapter.[1]

SNAKES[2]

Snakes are limbless reptiles with a dry sealy skins, which they cast off periodically. Such cast offs are called *exuvia,* which are used by some people for some medicinal purposes. Snakes do not have any thing like external ears as other living beings have. Nevertheless, they are sensitive to sound waves passing through the soil. The tongue is bifid and quivers in and out through the loose opening of the lower jaw. Moreover certain depressions between the nostrils and eyes of some snakes are very sensitive to infra-red radiations and they can detect very minute temperature differences. Endowed with such qualities, the snakes can easily sense the presence of other animals. The jaws of the snakes are constructed in such a way that they can open their mouths very wide and can swallow large preys.

In the district, both poisonous as well as non-poisonous snakes are found. A brief account of the recorded snakes is given below.

I NON-POISONOUS SNAKES

Family-boidae

Indian Python (*Python molurus*)—(*Ajgar*) Python is fairly common in this area. Though mostly confined to the wooded area, it is not very uncommon in the open terrains. Of all the snakes, python is the largest. Its length varies from 2,000 mm. to 7,000 mm. The weight of the python varies between 70 lbs. and 250 lbs. It can climb the trees and swim efficiently in water. It mainly feeds on small birds, mammals, rodents, and other animals. A large sized python is known to devour goats and also other big animals.

Python is not a poisonous snake. It kills its prey by strangulating it with the coils of its muscular body. The body of the snake is yellow-brown in colour with oblique dark brown curving marks on it.

The Rat Snake (*Ptyas mucosus*)—(*Dhaman*)—It is a non-poisonous agile snake of very common occurrence. usually found in bushes and hedges. It feeds on birds and their eggs, frogs, lizards, rats, etc. Rodents are its favourite food and in this capacity it helps farmers. It reaches length of about 2·25 metres in males and 1·80 metres in females when full grown

1. The Director, Department of Museums, Gujarat State, Baroda.
2. SHAH R. V. (Dr.), Prof. of Zoology, M. S. University, Baroda.

Its body has yellow green colour with faint bands. The tail is slender and pointed.

The Wolf Snake— (*Oligodon venustus*) (*Shankh-bangani*)—The wolf snake is of grey colour with a brown tings and paired blackish spots having a whitish border. These spots often look like cross-bars of a krait. The snake is also found occasionally in greener parts where it mostly feeds on small birds and their eggs; rodents, lizards and even insects. It is a non-poisonous harmless snake and is oviparous.

John's Sand Boa—(*Eryx Johnii*) (*Andhli chakran*)—The snake is of the kindred group of pythons and is seen more often. It has a light brown colour. The tail of the snake is blunt and looks similar to the front end of the body, hence there is a false belief that it has heads at both the ends of the body. It is found in bushy places as well as in dry fields. It survives on frogs, lizards and rodents. It is a non-poisonous snake.

The Common Wolf Snake—(*Lycodon aulicus*) (*Suvarpankhu*)—This is another non-poisonous snake usually found in closer vicinity to human habitations in bushy places and dark shady areas. It is brown or purple dorsally, and with grey spots edged with white, which form a reticulate pattern of cross-bars expanding laterally. Its length is 760 mm. in males and 700 mm. in females. It is a garden snake, more or less nocturnal in habits. It climbs trees quickly and on land shows active movements. It is very vicious and bites ferociously. Its main food consists of lizards, gekos, frogs and small mammals as well as bird eggs. It frequents human dwellings in search of food.

The Checkered Keel-back—(*Natrix piscator*) and the Buff Striped Keelback (*Natrix stolata*)—These are non-poisonous snakes usually found near water. The bodies of these snakes are greenish black in colour. These snakes feed usually on frogs, fishes. and other small animals usually found near water and in humid surroundings.

The Sand Snake—(*Psammophis leithi*)—The snake which is of light brown colour is rarely observed in the district. This timid snake usually hides in bushes or in burrows and rarely comes out. It feeds on frogs and lizards and is oviparous. The length of this snake is 765 mm. in female and male is porbably smaller.

The Common Blind Snake—(*Typhlops braminus*)—This is a small non-poisonous and blind snake which hardly looks like one. Many a times it is mistaken for an earthworm. Its length is about 170 to 180 mm. But its shining scaly body, agility and lateral bending of the body during quick movement can help distinguish it from an earthworm. This snake is usually found in damp places and also superficial burrows under the soil. It feeds

on small worms and insects. The head of this snake is not distinct from the body. The tail end is blunt with a small point.

II Poisonous Snakes

The Cobra (*Naja naja*) (*Nag*)—The length of cobra is about 1,800 mm. Its head is not very distinct from the neck. The snake has the characteristic hood which can be spread wide due to long erectile ribbones of the neck region. In a watchful and on-guard stance the hood is spread and the front part of the body is held upright in readiness for attack. The *nag* is a common snake with the charmers and is worshipped by many people.

The snake is mainly a resident of open land and fields, but may also be found near human habitations. It feeds on small animals like rats, shrews, frogs, birds, etc. Its poison has strong neurotoxic effect. There is less pain, slight swelling, irritation and death is due to respiratory failure. If sufficient amount of venom is injected by this snake, the only remedy is the antivenin.

The Common Krait (*Bungarus caeruleus*) (*Konotaro*)—The common krait is a deadly poisonous snake living usually in open plains and fields. A large hexagonal row of scale in the midline on back is a peculiar feature of this snake. Its poison is also neurotoxic and its bite is almost as deadly as that of a cobra.

Its colour is steel-blue and the length is about 1,500 mm. The snake is nocturnal in habits. It not only eats mice but also other snakes too.

Russell's Viper—(*Vipera russelli*) (*Chital*)—The length of the Russell's viper is 1,600 mm. in female and male is slightly longer. It has a yellow brown colour with dark circular marks all over the body. These marks may also have lighter margins.

The viper has the habit of hissing loudly and continuously, if disturbed. The snake is found in rocky and bushy regions where the colouration of the skin is in keeping with the surroundings. The chief food of this snake comprises small mammals like rats, mice, lizards and birds.

Side Winder or Saw Scale Viper—(*Echis carinatus*)—The snake is a relative of Russell's viper, but is small in size. It never grows beyond a foot and a half in length. Its body is pale brown and covered with uniform small scales with backwardly directed spines. This is the reason why this snake is known as saw scaled viper. It is a deadly poisonous snake. It is found in cool and shady places and is very agile. It is often met with in a double curved position with head in the centre and moving

as a side winder and making a sawing noise by rubbing the scales. The food of the snake consists of young frogs, lizards, snakes, scorpions and a large number of insects. On being disturbed, it strikes rising upto a height of about eight inches from the ground. Being small and lying under stones and in soil and also because of the colouration being akin to surroundings, the people get bitten before they are aware of the presence of this snake. The amount of venom given at a time is not sufficiently lethal to a man. There are always complications after a bite. There is swelling, oozing, and within 24 to 36 hours, the man starts bleeding from gums, kidneys, nose, etc. The death is due to these complications which kill a man after a number of days.

In the year 1969 one person was killed by a wild beast and 55 persons were killed by snake bite in the district.

Fish

The fish resources of the district are confined to tanks, rivers and irrigation reservoirs. The nature has favoured the district as there are seven main rivers such as the Mahi, the Panam, the Karad, the Kun, the Goma, the Meshri and the Hadap. Moreover, there are 15 minor rivers and numerous tanks under the jurisdiction of State's Public Works Department and panchayats. Thus, the district is very rich in the inland water sheets which augur well for extensive development of inland fishery.

The fishermen's population of the district is estimated in the neighbourhood of 5,000 persons mostly concentrated in 8 villages, *viz.*, Godhra, Dovia, Nadisar, Dohad, Vadi, Vallavpur, Bordi and Lunawada.

The following varieties of fish are available in the district.

Sl. No.	Scientific name	English name	Local name
1	*Catla catla*	Catla	*Bawas, Catla*
2	*Labeo rohita*	Rohu	*Rohu*
3	*Cirrhina marigala*	Mrigal	*Nagari*
4	*Labeo fimbriatus*	Fringe-lipped carp	*Begado, Bilgi*
5	*Wallago attu*	Fresh water shark	*Magara, Mulley*
6	*M. Seangala*	Singala	*Katiya*
7	*Labeo bata*	Bata	*Bata*
8	*Labeo calbasu*	Kalbasu	*Begado, Kalavat*
9	*Ophiocephalus striatus*	Snake-headed fish	*Murral, Dol*
10	*Cyprinus carpio*	Common carp	*Common carp*

CLIMATE[1]

The climate of this district is characterised by a hot summer and general dryness except in the monsoon season. The year may be divided into four seasons. The period from March to about the middle of June is the hot season. The south-west monsoon season which follows continues upto about the end of September. October and November constitute the post-monsoon season. The cold season starts from December and ends in February.

Rainfall

Records of rainfall in the district are available for 8 stations for periods ranging from 74 to 84 years and for one station for 31 years only. The details of the rainfall at these stations and for the district as a whole are given in Statements I·2 and I·3. The average annual rainfall in the district is 988·0 mm. (38·90"). The rainfall in the district increases from the north-west towards the south-east, varying from 778·2 mm. (30·64") at Lunawada to 1261·4 mm. (49·66") at Jambughoda. About 95 per cent of the annual normal rainfall in the district is received during the monsoon months from June to September, July being the rainiest month. The variation in the annual rainfall from year to year is large. In the 50 year period from 1901 to 1950, the highest annual rainfall amounting to 199 per cent of the normal was received in 1927. The lowest annual rainfall which was only 33 per cent of the annual normal occurred in 1911. In this 50 year period, the annual rainfall in the district was less than 80 per cent of the normal in 12 years, none of them being consecutive. Considering the annual rainfall at the individual stations two and three consecutive years of such low rainfall have occurred at some stations. Even 4 consecutive years of rainfall less than 80 per cent of the normal occurred once at Jambughoda. It will be seen from Statement I·3 that the annual rainfall in the district was between 700 and 1200 mm. (27·56" and 47·24") in 26 years out of 50.

On an average, there are 43 rainy days (*i. e.*, days with rainfall of 2·5 mm. 10 cents or more) in a year in the district. This number varies from 37 at Lunawada to 52 at Jambughoda.

The heaviest rainfall in 24 hours recorded at any station in the district was 484·6 mm. (19·08") at Halol on 24th September, 1945.

Temperature

There is a meteorological observatory in the district at Dohad, the records of which may be taken as representative of the meteorological

1. Deputy Director General of Observatories, (Climatology and Geophysics), Poona,

conditions in the district in general. After February there is rapid increase of temperature. May is the hottest month with the mean daily maximum at 39·4°C (102·9°F) and the mean daily minimum at 26·0°C (78·8°F). In the summer season strong dust laden scorching winds blow on many days and the weather is uncomfortable. On individual days in the summer season the temperature rises upto 44°C or 45°C (111·2° and 113·0°F). Afternoon thunder-showers which occur on some days bring welcome temporary relief. With the advance of the monsoon into the district by about mid-June the temperatures decrease and the weather is milder. By about the third week of September, when the monsoon withdraws from the district, the day temperatures begin to increase and a secondary maximum in day temperatures is reached in October. However, the nights become progressively cooler after the withdrawal of the monsoon. After October, both the day and night temperatures decrease. January is the coldest part of the year with the mean daily maximum at 26·9°C (80·4°F) and the mean daily minimum at 12·1°C (53·7°F). Cold waves affect the district in the rear of western disturbances moving across north India and the minimum temperature drops down to near about the freezing point of water.

The highest maximum temperature recorded at Dohad was 45·4°C (113·7°F) on 27th April, 1958. The lowest minimum was 0·0°C (32·0°F) on the 15th January, 1935.

Humidity

In the monsoon season the humidity is high, generally being about 70 per cent or more. During the rest of the year it is comparatively dry. The driest part of the year is the summer season, the relative humidities in the afternoon being less than 20 per cent.

Cloudiness

Skies are mostly heavily clouded or overcast during the monsoon season. In the rest of the year, the skies are generally clear or lightly clouded.

Winds

Winds are generally light in the post monsoon and winter months and increase in strength during the summer and monsoon seasons. Winds are predominantly from the south-west or west from April to September. From October onwards, light easterly or north-easterly winds begin to blow and these predominate during the post monsoon and winter months. By March, westerlies and south-westerlies appear and by April these predominate.

Special Weather Phenomena

An occasional depression from the Bay of Bengal in the monsoon season, in its movements across the country may affect the weather over the district causing heavy rain. Storms or depressions from the Arabian Sea in the post monsoon season may also affect the district occasionally. Dust raising winds and thunderstorms occur during the summer season. Rain during the monsoon season is often associated with thunder.

Statements I·4, I·5 and I·6 give the temperature and humidity, mean wind speed and special weather phenomena for Dohad.

STATEMENT

Normals and Extremes

Station	Number of years of data		January	February	March	April	May	June	July	August	September
1	2		3	4	5	6	7	8	9	10	11
Godhra ..	50	(a)	2.5	2.0	1.5	2.0	6.6	126.2	404.4	272.5	182.3
		(b)	0.3	0.2	0.1	0.2	0.5	5.2	15.4	12.8	6.9
Kalol ..	50	(a)	1.8	2.0	2.0	0.8	7.1	119.6	423.7	282.2	188.7
		(b)	0.2	0.1	0.2	0.1	0.5	5.3	14.7	12.0	6.7
Halol ..	50	(a)	2.8	1.5	1.8	1.5	5.8	128.5	443.0	290.8	292.9
		(b)	0.2	0.2	0.1	0.1	0.5	6.1	15.8	12.8	7.4
Dohad ..	20	(a)	3.3	2.3	2.0	2.0	11.2	107.4	276.9	201.9	167.1
		(b)	0.5	0.3	0.2	0.1	0.5	4.7	13.7	11.8	6.7
Jhalod ..	50	(a)	3.3	2.8	1.5	1.3	11.4	107.2	289.3	231.4	162.1
		(b)	0.3	0.3	0.2	0.1	0.6	4.7	13.2	11.8	6.5
Lunawada ..	50	(a)	2.8	1.3	2.5	1.3	6.3	99.1	286.0	222.8	137.4
		(b)	0.3	0.2	0.2	0.2	0.5	4.3	13.0	11.3	5.8
Santrampur ..	15	(a)	4.8	3.1	1.8	3.3	8.1	125.2	383.5	292.6	144.5
		(b)	0.5	0.4	0.2	0.3	0.4	5.4	15.4	12.2	6.1
Baria ..	50	(a)	2.5	2.0	1.3	1.5	9.4	136.9	383.3	267.2	189.0
		(b)	0.2	0.1	0.2	0.2	0.5	5.8	16.1	14.2	8.0
Jambughoda ..	50	(a)	2.3	1.0	1.3	1.5	7.9	156.5	507.2	339.3	201.7
		(b)	0.2	0.1	0.2	0.1	0.4	6.5	18.1	15.5	8.5
Panchmahals District		(a)	2.9	2.0	1.7	1.7	8.2	123.2	377.5	266.7	175.1
		(b)	0.3	0.2	0.2	0.2	0.5	5.3	15.0	12.7	7.0

(a) Normal rainfall in mm. (b) Average number of rainy days (days with rain of 2.5 mm. or more).

I·2

of Rainfall

October	November	December	Annual	Highest annual rainfall as percentage of normal and year*	Lowest annual rainfall as percentage of normal and year*	Heaviest rainfall in 24 hours** Amount (mm.)	Date
12	13	14	15	16	17	18	19
21.3	3.3	1.3	1026.5	222 (1911)	19 (1911)	400.8	1927 July, 26
1.1	0.4	0.1	43.2				
19.6	4.3	1.0	1052.8	238 (1927)	29 (1911)	391.2	1927 July, 28
1.2	0.4	0.2	41.6				
21.6	5.3	1.3	1106.8	216 (1927)	25 (1911)	484.6	1945 September, 24
1.2	0.5	0.2	45.1				
22.3	12.2	1.8	810.4	156 (1945)	51 (1947)	295.4	1933 August, 11
1.4	0.7	0.3	40.9				
23.4	6.1	1.3	841.1	194 (1950)	39 (1918)	368.3	1951 July, 27
1.1	0.6	0.2	39.6				
12.9	4.3	1.5	778.2	165 (1946)	31 (1918)	252.7	1898 July, 7
0.8	0.3	0.1	37.0				
7.9	10·7	1.8	987.3	168 (1950)	42 (1936)	465.3	1950 July, 29
0.5	0.8	0.1	42.3				
23.4	8.4	0.8	1027.7	192 (1917)	32 (1911)	358.9	1894 July, 21
1.2	0.5	0.1	47.1				
30.0	10.9	1.8	1261.4	186 (1927)	30 (1918)	420.4	1945 September, 24
1.3	0.6	0.2	51.7				
20.3	7.3	1.4	988.0	199 (1927)	33 (1911)		
1.1	0.5	0.2	43.2				

* Years given in brackets.

** Based on all available data upto 1965.

STATEMENT I-3

Frequency of Annual Rainfall in the District (Data 1901-1950)

Range in mm.	Number of years	Range in mm.	Number of years
1	2	1	2
301—400 ..	2	1101—1200 ..	4
401—500 ..	0	1201—1300 ..	6
501—600 ..	2	1301—1400 ..	3
601—700 ..	6	1401—1500 ..	3
701—800 ..	2	1501—1600 ..	1
801—900 ..	9	1601—1700 ..	0
901—1000 ..	5	1701—1800 ..	0
		1801—1900 ..	0
1001—1100 ..	6	1901—2000 ..	1

STATEMENT I-4

Normals of Temperature and Relative Humidity, Dohad

Month	Mean daily maximum temperature OC	Mean daily minimum temperature OC	Highest maximum ever recorded		Lowest minimum ever recorded		Relative humidity 0830	1730*
			OC	Date	OC	Date	Per-cent	Per-cent
1	2	3	4	5	6	7	8	9
January ..	26.9	12.1	33.9	1949 Jan. 23	0.0	1935 Jan. 15	57	33
February ..	30.3	14.5	39.4	1953 Feb. 28	2.2	1950 Feb. 11	48	19
March ..	34.9	19.3	41.7	1945 Mar. 30	9.4	1945 Mar. 5	37	16
April ..	38.4	24.0	45.4	1958 Apr. 27	15.0	1935 April 1	38	15
May ..	39.4	26.0	45.0	1932 May 23	17.5	1964 May 29	58	20
June ..	35.9	25.6	44.4	1945 Jun. 12	19.6	1961 Jun. 17	75	45
July ..	30.4	24.0	45.0	1963 Jul. 4	20.6	1964 July 24	87	71
August ..	29.0	23.0	36.1	1932 Aug. 31	20.5	1965 Aug. 21	89	76
September..	30.3	22.6	38.9	1951 Sep. 25	17.4	1963 Sep. 21	85	64
October ..	33.3	20.0	40.0	1951 Oct. 12	11.7	1935 Oct. 19	70	36
November ..	31.5	15.3	36.4	1959 Nov. 2	8.9	1938 Nov. 30	58	27
December ..	29.1	12.7	34.5	1962 Dec. 18	5.0	1936 Dec. 28	57	27
Annual ..	32.5	19.9					63	38

* Hours : Indian Standard Time.

STATEMENT I·5

Mean Wind Speed in km./hr.

January	February	March	April	May	June	July	August	September	October	November	December	Annual
1	2	3	4	5	6	7	8	9	10	11	12	13
8.9	10.0	13.3	17.2	26.1	29.6	29.1	22.4	16.8	8.7	6.7	6.8	16.3

STATEMENT I·6

Special Weather Phenomena, Dohad

Mean number of days with	January	February	March	April	May	June	July	August	September	October	November	December	Annual
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Thunder	0.5	0.4	0.5	0.6	0.9	4.9	2.8	3.0	4.4	1.9	0.3	0.1	20.3
Hail ..	0.0	0.0	0.0	0.0	0.1	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.1
Dust-strom	0.0	0.3	0.1	0.5	0.5	0.4	0.0	0.0	0.0	0.0	0.1	0.0	1.9
Squall ..	0.0	0.1	0.0	0.1	0.1	0.7	0.6	0.4	0.4	0.1	0.0	0.1	2.6
Fog ..	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.2	0.1	0.1	0.4

ANNEXURE I

Territorial Changes in the Panchmahals District

1. Under Bombay Government Resolution, R. D. No. T. L. C. 1857-C, dated 16th March, 1959.

(a) The following 10 villages were transferred from Halol taluka of Panchmahals district to Sankheda taluka of Baroda district : Bumbkoi (1.5), Garol (1.4), Kath Mandua (0.4), Khandia (1.3), Khara Kuva (2.4), Khokhariveri (0.4), Morakhla (4.2), Navapura (0.9), Pachisgam (2.0), and Vandarda (3.4).

(b) The following 23 villages were transferred from Halol taluka of Panchmahals district to Vaghodia taluka of Baroda district : Ambali (1.5), Asha (0.8), Chandpur (0.8), Chipad (0.4), Dankheda (1.1), Dharola (0.7), Dundelav (0.9), Gambhirpura (0.2), Ghoda (0.9), Ghodadara (2.2), Goraj (5.5), Hamirpuri (0.2), Kachhota (1.1), Koba (1.2), Moti Manekpur (2.6), Nani Manekpur (0.2), Noorpuri (1.1), Saidal (3.6), Valagod (0.8), Valva (1.0), Vasvel (3.1), Vedpur (3.2) and Vesania (1.6).

2. Under Bombay Government Resolution, R. D. No. 6342/49, dated 6th August, 1952, the following 10 villages were transferred from Kalol taluka of Panchmahals district to Devgadh Baria taluka of the same district.

Bhilod (2.2), Dantol (1.3), Gajapura (1.1), Goyasundal (2.8), Guneshia (1.0), Kanpur (10.3), Kothiti (0.6), Navgam B. K. (1.4), Paroli (2.6) and Sherpura (1.2).

Source :

Census of India, 1961, Gujarat, *District Census Handbook, Panchmahals*, Part-II, p. 8.

NOTE :

The figures in brackets indicate the area of the village in square miles.

ANNEXURE II

Medicinal Herbs in the Panchmahals District

It has been pointed out in the section on 'Forests' that the Panchmahals district comprises about 2,26,083 hectares of forests. There are a quite good number of medicinal herbs which can be profitably utilised for curing physical ailments and diseases. In 1964 the Government of Gujarat, therefore, appointed a "Committee for Gardens of Medicinal Plants" consisting of eminent Vaidyas and State Director of Industries, the Chief Conservator of Forests, Gujarat State and the Director of Drugs Control Administration, as members and convener respectively, to make a comprehensive study of the medicinal plants available in the forests in the State and to suggest ways and means of their mass use in the preparation of Ayurvedic medicines for the benefit of the people. The main idea behind the constitution of the committee was to prevent the manufacture and sale of spurious and sub-standard drugs and to develop the sources of raw materials necessary for medicinal preparations and also to examine potentialities of developing the gardens of medicinal plants as State enterprise on commercial basis, and to conduct research for the purpose. In the Panchmahals district the committee visited Pavagadh, Shivrajpur, Dhankuva, Sanjeli, Santrampur, Lunavada, Devgadh Baria, Saptakund, Dezar, Kadana and Ratanmal for the study of medicinal plants. The committee obtained very valuable data regarding the peculiarities of the forests, the luxurious growth of medicinal plants, etc. The important areas where medicinal herbs and plants are found in the district according to committee are : Pavagadh, Santrampur, Ratanmal and Devgadh Baria. An account of medicinal herbs for each of these areas is given below.

Pavagadh Area

The Committee had visited Pavagadh area in the autumn season. During the course of its visit it came across number of medicinal plants useful for diversified treatments such as *Cassia fistula, Pongamia glabra, Cassia saphora, Amorphophalus species, Tectona grandis, Coriandrum sativum, Anthocephalus indicus, Kali sariva, Mugda parni, Mash parni, Shali parni, Tubiflora acaulis, Barleria prionotis, Rawolfia serpentina, Patrani, Aristolochia indica,* etc. Throughout the whole jungle at different places साण plants were blossoming gracefully. Just at the mouth of the river Vishvamitri, plant which is known as Aristolochia in English and "Nakula" and "Ishwarmool" in Sanskrit was found. The plant, it may be noticed, is particularly found only in the jungle of Pavagadh. The committee pointed out that as there is no provision of water in Pavagadh area, it is not in a position to recommend any scheme but it opined that in this hill there is a beautiful collection of most of the medicinal plants referred to in Charaka's दशमानी. On the Pavagadh hill in the jungle at

Machi approximately at the altitude of 400 feet (121·92 metres) are seen medicinal plants, such as, *Aterocarpus marsupium*, *Morinda citrifolia*, *Halarchena antidysenterica*, *Anthocephalus indicus*, *Anogeisus latifolia*, *Cassia fistula*, *Kakad*, *Modad*, *Moi*, *Bosvellia serrata*, *Anona squamosa*, *Mellotus*, *Alangium slavifolium*, *Wrightia tinctoria*, *Croton tiglium*, *Abrus precatorius*, *Bryonia laciniosa*, *Anogeiou latifolia*, *Justicia procumbens*, etc. The upper portion is covered with groves. The committee saw 7 kinds of Eucalyptus in the Eucalyptus plantation in Dhan Dhankuva Coupe No. 24. The Shivrajpur Research Botanical Garden is appropriately termed as model one and is worthy of study for the development of medicinal trees. Trees of *Eriobendron anfractuousum* useful for Ayurvedic purposes have been brought here from Rajasthan and have been grown here. Besides, the plantation of *Grnelina arborea* used in *Daedalacanthus roseus* has also been noticed by the committee. The plant of *Swertia chirota* had been found here growing by itself. Moreover *Daedalacanthus roseus* and *Abysicarpus longnifolius* have also been found in this area. After visiting this Botanical Garden, the committee felt that these plants could be grown side by side by the Forest Department nurseries because land acquisition and raising of medicinal plants independently would be time consuming process. An another important plant known as *Eriodendron anfractuosum* is grown in the area. At the time of visit of committee it was two years old and was 5 to 6 feet (1·52 to 1.83 metres) high and very green and juicy. This *Eriodendron anfractuosum* is mostly used in abdominal diseases. erysiplelas and for blood purification.

Santrampur, Devgadh Baria and Ratanmal Areas

The forests of Ratanmal, the bank of the Panam river, the Sapatkund hill and a portion of the bank of Mahi river are even now known for medicinal plants. In the forest of Santrampur area some medicinal plants such as *Bombusa vulgaris*, *Tectona grandis* and *Daedalacanthus roseus* are found. Some trees of *Morus indica*, *Morus alba* and also *Erythina indica* are found. *Morus indica* is used in *Leucorrhea*. There were big *Citrys Decamora* trees. *Emblica officinalis* and others in the farm of Shri Biharilal Lallubhai Parikh.

In the forest of Devgadh Baria areas a good number of *Buchanania lanzan* trees are seen while in Ratanmal areas there was a good demand for lac in old times.

A list of the medicinal plants found in these areas is as follows :

1 नानी मोटी दुधी

2 धोळो आकडो

3 *Elosia Argentea*

4 बाजकंद

5 *Tribulus Terrestris*

6 *Plumbago Rosea*

7 *Tectona Grandis*

8 *Bambusa Vulgaris*

9 *Diospyrous Embryopteries*

10 *Terminalia Arjuna*

11 *Madhuca Indica*

12 *Terminalia Belerica*

13 *Emblica Officinalis*

14 *Salmalia Malabaricum*

15 *Balsmodedron Mukul*

16 *Anogeissus Latifolia*

17 *Butea Frondosa*

18 *Morinda Citrifolia*

19 *Adhatoda Vasika*

20 *Jpomola Poniculata*

21 *Cassia fistula*

22 घट बोर

23 *Erythrina Indica*

24 *Balanites Roxburghii*

25 *Alangium Salvifolium*

26 *Helicteres Isora*

27 *Aegle Marmelos*

28 *Anogeiosus Latifolia*

29 *Wrightia Tinctoria*

30 मेर

31 *Stephegyne Parvifolia*

32 *Capparis Sepioria*

33 *Pongamia Glabra*

34 *Celastrus Paniculata*

35 *Tamarix dioica*

36 *Albizzia lebbek*

37 *Gmelina Arborea*

38 *Bryonia Lociniosa*

39 बांदो

40 *Prosopis Spicigera*

41 *Desmostachya Bipinnata*

42 *Lobelia Nicotianaefolia.*

So far as Panchmahals district is concerned the committee has recommended that the buildings of Public Works Department colony near Kadana Dam which are lying vacant should be used for storing medicines and a pharmacy should be established for preparing medicines from wood. etc. It also states that the forest of Ratanmal area needs to be expanded by planting lac trees and a lac centre and a refinery centre should be established in this area. Two nurseries have also been recommended for the district. One is recommended near the bank of Mahi river at Kadana and the other on the bank of Panam river at Kel.[1]

1· Gujarat State, *Report of the Committee for Gardens of Medicinal Plants, appointde by the Government of Gujarat*, Ahmedabad, 1969.

ANNEXURE III

Forest Privileges and Concessions

(a) FOREST PRIVILEGES ENJOYED BEFORE MERGER

A brief Statewise review of the forest privileges and concessions available to the people would show that former States of Devgadh Baria, Lunawada, Santrampur, and Sanjeli had granted certain privileges and concessions set out below :

Devgadh Baria

In Devgadh Baria State, the State was the sole and exclusive proprietor of all trees wherever situated but the subjects were allowed to fell, utilize and sell all " unprotected " trees and to collect and dispose of scheduled forest produce free of any charge. No fees were charged from agriculturists for grazing their cattle. They had free access to the forests but they had to safe-guard new saplings. The Ankadedars and other Watandars had neither ownership nor usufructuary rights over the trees, forests, mines and mineral products within the lands occupied by them, except when any such ownership or right was conferred by an express written deed or grant passed by the State.[1]

Lunawada

In the Lunawada State, there was no restriction for cutting about 65 kinds of trees and utilizing them free of charge as firewood by the people. In deserving cases, the State gave free of charge timber and o her forest produce to poor agriculturists for building purposes. Timber for agricultural implements as well as for wells was also available free of charge to the farmers.

Almost all the forests were kept open for free grazing except a few reserved ones and the ryots were permitted to cut and remove grass from these forests on payment of a nominal royalty. Gauchar lands were reserved at almost every village for grazing village cattle and the Darbar did not charge anything as grazing fee.[2]

Sant State

Certain concessions were enjoyed by the agriculturists in Sant State who are supplied timber and bamboos at low rate for building their houses.

1. *Annual Administration Report of Baria State* for the year 1931-32, para 42, p. 30.
2. *Annual Administration Report of Lunawada State* for 1944-45. paras 70 and 71, p. 21.

The other privileges enjoyed by the agriculturists were free grazing, free cutting and storing firewood and grass for their own use and even for selling them within the State limits.[1]

Sanjeli State

Certain forest privileges and concessions were also granted by Sanjeli State. The State subjects were allowed to collect grass and firewood for their own use free of charge. In addition to this, they were allowed to collect and sell minor forest produce such as gum, resin and wax without any charge. The timber, and bamboos were also given free or at nominal charge for agricultural and housebuilding purposes. The cattle were allowed to graze free except in reserved forest areas.[2]

(b) FOREST PRIVILEGES AFTER MERGER

(i) *For Ex-Bombay State areas excluding the merged areas special privileges common to the whole Division* :

1. Removal by forest villagers of thorns in headloads or cartloads for agricultural and domestic purposes.

Carts will be allowed to go off the recognised tracks within a quarter of a mile of the area of supply in open areas but only along recognised tracks in closed areas.

Free permits for removal of thorns in cartloads should be obtained by the villagers who are entitled to them from the Round or Depot Officers as and when required from 1st November to 30th June of each year.

For the purpose of this concession the following species of thorns are allowed to be removed :

(1) Kachki (*Coesalpinia bounducella*), (2) Kankar (*Acacia farnesiana*).* (3) Kantharyel (*Capparis sepiaria*), (4) Karwand (*Carissa carandas*).

1. *Annual Administration Report of Sant State*, for 1940-41, para 58, p. 17.

2. *Annual Administration Report of Sanjeli State*, for 1934-35, para 43, p. 13.

* The privilege of free removal of this species is temporary and experimental and liable to withdrawal if it is found that extensive damage is occurring.

NOTE :

The privilege of free removal of thorns is extended to non-forest villages subject to the restrictions mentioned above except that the removal of thorns will be permitted by headloads only.

(2) Collection and removal of asotri (*Apta bauhinia recemosa*) leaves for domestic consumption or for sale or barter.

(3) Removal of karvi (*Strebilanthes callocus*) for agricultural purposes.

(4) Removal of mhowra (*Bassia latifolia*) fruit for the gatherer's own use or for sale.

SPECIAL PRIVILEGES SANCTIONED FOR EACH TALUKA

Godhra Taluka

(5) Collection of cowdung, wild fruits of all kinds except hirda (*Terminalia chebula*), wax, honey and gum.

(6) Collection by headloads of fallen dead-wood of all kinds for the gatherer's own *bona fide* use.

(7) Collection by cartloads of fallen dead-wood for the gatherer's own *bona fide* use on payment of very moderate fees which should be settled by the Collector.

(8) During the years of unfavourable season forest villagers are allowed to collect free of charge mhowra flowers from the reserved forests.

Kalol Taluka

(9) Collection of the live leaves of the khakra (*Butea frondosa*) tree, wild fruits of all kinds (except hirda) honey, wax and gum.

(10) Removal of earth and kankar from such places as the Forest Officers point out by village potters of forest villages for the purpose of their trade.

(11) Removal by headloads of fallen dead-wood of all kinds for the gatherer's own *bona fide* use.

(12) During the years of unfavourable season forest villagers are allowed to collect free of charge mhowra flowers from the reserved forests.

Halol Taluka

(13) Removal of live leaves of the Khakra tree.

(14) Collection of honey, wax, gum and fruits of all sorts except hirda.

(15) Removal by headloads of dead-wood of all sorts, and on payment of a low fee cartloads of dead-wood for the gatherer's own *bona fide* domestic use.

(16) During the years of unfavourable season forest villagers are allowed to collect free of charge mhowra flowers from the reserved forests.

(17) All pilgrims to the shrine of " Kalka Mata " on the Pavagadh hills are permitted to collect for their own use dead-wood for fuel and live leaves of the Khakra tree for plates.

(18) The Naikdas of Halol taluka have been granted the privilege of removing dead fallen wood in headloads from reserved forests for sale to the public provided no damage is done to living trees.

Dohad and Jhalod Talukas

(19) Cutting and removal of branches of the salida (*Boswellia serrata*) tree required for marriage ceremonies.

(20) Collection and removal of mhowra flowers, mangoes, gum, honey and other forest produce except timber.

(21) Removal by headloads of dead-wood of all sorts including teak for the gatherer's own *bona fide* use.

(22) The Bhils of Dohad and Jhalod talukas have been granted the the privilege of removing dead fallen wood in headloads from reserved forest for sale to the public provided no damage is done to living trees.

(ii) *For merged areas of Baria, Sanjeli, Santrampur, Lunawada and Jambughoda States privileges (as specified for the merged areas in Baroda District) are mentioned below* :

(a) Firewood—Fallen and dead material of non-reserved species is permitted to be removed without pass and permission on headloads. The States where classification of forest has not been done, removal of wood on headloads on permits should be allowed.

(b) Material for agricultural purposes.

(i) For making carts or for agricultural purposes or for house building, reserved species are given at concessional rates.

(ii) Non-reserved species, free from open or reserved forests on taking pass.

(iii) Dead reserved species at ¼th of the scheduled rates are given.

(c) BAMBOOS

For house building and for agricultural purposes in the former States like Chhota Udepur at the maximum of 150 bamboos on headloads is allowed, but in general, a concessional rate is fixed for sale of bamboos even to local public.

(d) LEAVES OF TAD AND PALM

Removal by headloads permitted on recovery of royalty. While in Chhota Udepur it is free. Pass is necessary only for more quantity.

(e) GRASS AND GRAZING

Except camel, other animals are allowed to graze free in general, except in some States free grazing in reserved areas is allowed five years after cutting, but by obtaining pass, grazing in such preserved areas is also allowed. In States like Chhota Udepur, an area of 15 acres per 100 cattle in each village is set aside for grazing purposes and such areas are not given for cultivation. No grazing is allowed in grass birs to be sold.

(f) LAND (TREES)

In some former States like Chhota Udepur those who want to remove reserved species from cultivated lands, should do so on payment of rupee one per tree, subject to the rights and interests of others in the trees.

(g) USE OF FRUIT TREES

All yield, except timber and fuel from non-reserved trees, are permitted to be enjoyed by the State people. They can also without damaging reserved trees, extract fruits, flowers and leaves and can sell such produce to contractors or can export after paying export fees.[1]

1. Government of Gujarat, *Forest Privileges in the Gujarat State*, Baroda, 1961.

ANNEXURE IV

Birds of the Panchmahals District

1 The Central Indian Redvented Bulbul.
Pycnonotus cafer humayuni (Deignan)

2 The Whitebrowed Bulbul.
Pycnonotus luteolus luteolus (Lesson)

3 The European Red-breasted Flycatcher.
Muscicapa parva parva (Bechstein)

4 The Small Whitethroated Babbler.
Dumetia hyperythra albogularis (Blyth)

5 Sykes's Tree Warbler.
Hippolais caligata rama (Sykes)

6 The Tailor Bird.
Orthotomus sutorius guzurata (Latham)

7 The Blackcapped Blackbird.
Turdus simillimus mahrattensis (Kinnear and Whilster)

8 The Blue Rock Thrush.
Monticola soiltarius pandoo (Sykes)

9 Vigor's Yellowbacked Sunbird.
Aethopyga siparaja vigorsi (Sykes)

10 The Blackheaded Oriole.
Oriolus xanthornus maderaspatanus (Linnaeus)

11 The Grey Junglefowl.
Gallus sonnerati (Temm.)

12 The Large Indian Parakeet.
Psittacula eupatria nipalensis (Hodgson)

13 The Common Hawk-Cuckoo.
Cusulus varius varius (Vahl.)

14 The Grey Hornbill.
Tockus birostris (Scopoli)

15 The Large Green Barbet.
Megalaima zeylanicus inormata (Walden).

16 The Wryneck.
Iynx torquilla spp.

17 The Goldenbacked Woodpecker.
Dinopium benghalense benghalense (Linnaeus)

18 The Pale Harrier.
Circus macrourus (G. S. Gmelin)

19 The Marsh Sandpiper.
Tringa stagnatilis (Bechstein)

20 The Green Sandipiper
Tringa ochropus (Linnaeus)

21 The Pied Kingfisher.
Ceryle rudis leucomelanura (Reichenbach)

22 The Brownheaded Storkbilled Kingfisher.
Pelargopsis capensis gurial (Pearson)

23 The Indian Common Woodshrike.
Tephrodornis pondicerianus pondicerianus (Gmelin)

24 The Central Indian Iora.
Aegithina tiphia humei (Stuart Baker)

25 The Blacknaped Blue Flycatcher.
Hypothymis azurea styani (Hartlaub)

26 The Large Grey Babbler.
Turdoides malcolmi (Sykes)

27 The Jungle Wren-Warbler.
Prinia Sylvatica gangetica (Blyth)

28 Franklin's Wren-Warbler.
Prinia gracilis gracilis (Franklin)

29 The Indian Magpie Robin.
Copsychus saularis saularis (Linnaeus)

30 The Indian Collared Bushchat.
Saxicola torquata indica (Blyth)

31 The Southern Greybacked Shrike.
Lanius schach caniceps (Blyth)

32 The Indian Grey Tit.
Parus major stupae (Koelz)

33 The Yellowthroated Sparrow.
Petronia xanthocollis xanthocollis (Burton)

34 The Whitebellied Drongo.
Dicrurus caerulescens caerulescens (Linnaeus)

35 The Malabar Racket-tailed Drongo.
Dicrurus paradiseus malabaricus (Latham)

36 The Small Minivet.
Pericrocotus peregrinus

37 The Green Munia.
Estrilda formosa (Latham)

38 The Bronzewinged Jacana.
Metopidius indicus (Latham)

39 The Indian Black Ibis.
Pseudibis papillosus (Temminck)

40 The Paradise Flycatcher.
Terpsiphone paradisi paradisi (Linnaeus)

41 The Common Kingfisher.
Alcedo atthis

42 The European Redbreasted Flycatcher.
Muscicapa parva parva (Bechstein)

43 The Indian Sarus Crane.
Grus antigone antigone (Linnaeus)

44 The Peafowl
Pavo cristatus (Linnaeus)

45 The Painted Stork.
Ibis leucocephalus leucocephalus (Pennant)

46 The Demoiselle Crane.
Anthropoides virgo (Linnaeus)

47 The Common Teal.
Anas crecca crecca (Linnaeus)

48 The White-eyed Pochard.
Aythya nyroca (Guldenstadt)

49 Brahminy Duck.
Tardorna ferruginea (Vroeg)

50 The Cattle Egret.
Bubulcus ibis coromandus (Bodd.).

PART II

CHAPTER II

HISTORY

Prehistory

Archaeological investigations so far made are on a small scale and therefore, not yielded any traces of prehistoric culture in this district. But further archaeological excavations in the Mahi Valley might reved some sites of the Stone Age in the north-west part of the district. The Bhils in this district represent some of the earliest aborigines in Gujarat, such as the Nishadas or the non-Aryans, and the Anartas after whom the region was named Anarta.[1]

Proto-history

As regards the protohistoric dynasties[2] in Gujarat, the Saryatas and then the Yadavas seem to have ruled over Saurashtra, while the power of the Haihayas of Mahishmati seems to have extended over the south Gujarat. However, nothing definite is known about the contemporary history of this district in particular. It is quite probable that the Saryatas also held sway over the mainland of Gujarat. In that period the name *Anartta* applied to their entire kingdom including Saurashtra, while in the early historical period, it was confined to north Gujarat only. Accordingly, this region would have also passed under the power of the Yadavas.

Early History

The documentary history of Gujarat, especially of Saurashtra begins with the Mauryan period, but nothing is known of the Panchmahals district in particular till we come to the Maitraka period. However, it may be surmised from the known contemporary history of the adjoining parts of the mainland Gujarat or even that of peninsular Gujarat.

The references in the Junagadh Rock Inscription (150 A. D.),[3] corroborated by the Girnar Rock Edicts of Asoka Maurya (*circa* 273-236

1. Dhruva A. B., *Digdarshan*, p. 41.
2. These dynasties are reported to have flourished prior to the time (6th Cent. B. C.) of Bimbisara (contemporary of Gautama Buddha and Mahavira Swami), with whom the early history of India, *i. e.*, the historical period proper of India commences at present.
3. Ed. by Kielhorn, *Epigraphia Indica*, Vol. VIII, pp. 42 ff.

B. C.), attest the fact of suzerainty of the Mauryan Emperors (*circa* 322-145 B. C.) over Saurashtra, who also ruled over Malwa.[1] From these facts, it can be inferred that north and north-east Gujarat lying between Saurashtra and Malwa was also probably under the power of the Mauryan Emperors of Magadha.

In the post-Mauryan period, Gujarat seems to have been ruled by the Indo-Greek kings (2nd-1st Cent. B. C.), whose coins were in circulation in Gujarat.[2]

The Ksaharata Kshatrapas seem to have exercised their suzerainty over Western India in the 1st century of the Christian Era.[3] They definitely ruled over Saurashtra and the South Gujarat, as also probably over Malwa and Rajasthan.[4] It is, therefore, obvious that the intervening territory of this district might have been included in their kingdom.

The Kardamaka Kshatrapas, who succeeded the Ksaharatas in about 78 A. D., ruled from Ujjain and their kingdom extended as far as Kachchha (Kutch) and Saurashtra in the west.[5] So it is almost certain that they also ruled over this region, which lies between Malwa and peninsular Gujarat. The Kshatrapas continued to rule over Gujarat upto about 400 A. D.

In the 5th century, Gujarat was under the control of the Gupta sovereigns of Magadha, Coins[6] of Chandragupta II, Kumaragupta I and Skandagupta have been discovered in Kachchha (Kutch), Saurashtra, Ahmedabad and Kaira districts.[7] The Junagadh Rock Inscription of Skandagupta is dated Gupta years 136 (455-56 A. D.) to 138 (457-58 A. D.).[8] Like the adjoining regions of north Gujarat and Malwa, the Panchmahals district probably formed a part of the Gupta Empire upto *circa* 470 A. D.

The Maitraka kings (*circa* 470-788 A. D.) of Valabhi ruled over Saurashtra and a large part of the mainland of Gujarat. In the east, their

1. *Vide* the reference to Ujjain in his separate Rock Edict I of Kalinga.
2. MAJMUDAR M. R. (Ed.), *Chronology of Gujarat*, Vol. I, pp. 41 f.
3. The Andhau-Stone-Inscription of the time of Chastana dated year 11 (*Journal of Ancient Indian History*, Vol. II, p. 104), has now pushed the upper limit of his reign at least upto 80-90 A. C. and it is beyond doubt that the Ksharata kings flourished prior to Chastana.
4. *Vide* references to Dasapura (Mandasor) and Puskara in Nasik Cave-Inscriptions of the time of Nahapana, Sonart, (*Epigraphia Indica*, Vol. VIII, pp. 78 ff).
5. MAJMUDAR M. R. (Ed.), *Chronology of Gujarat*, pp. 54 f.
6. The last known date on their coins was read (Saka) year 31 (0) or 31(x), *i. e.*, 388-89 or one of the subsequent nine years.

   Recently the year on a coin of Rudrasimha III is read (Saka) 320, *i. e.*, 398-99 A. D. (*Journal of Numismatic Society of India*, Vol. XXX, pp. 198 ff.)
7. MAJMUDAR M. R. (Ed.), *Chronology of Gujarat*, p. 127 f.
8. FLEET, *Corpus Inscriptionum Indicarum*, Vol. III, pp. 58 ff.

authority extended over western Malwa.[1] Two copper-plate grants[2] attest their rule over Shivabhagapura Vishaya, *i. e.*, the area of Shivrajpur in the present Halol taluka.

The earlier edict (653 A. D.) was issued from the king's military camp at Sirisimminika, which is identified with Sarsavni in the adjoining Baroda district.[3] The grantee was a Brahmin, who resided at Mahichhaka, *i. e.*, Mahisa, in the adjoining Kaira district. The subject of the grant was the village of Pattapadraka situated in the Southern Patta of Shivabhagapura Vishaya. Shivabhagapura is represented by the modern Shivrajpur in the Halol taluka. The Vishaya was divided into *pattas*. The Southern Pattapadraka is probably represented by modern Patia in the adjoining Jabugam taluka of the present Baroda district.[4]

The other grant (656 A. D.) was issued from the military camp at Pulendaka, which is still not identified. In this case also the grantee was a Brahmin, who migrated from Anandapura (Vadnagar) and settled at Khetaka (Kheda in Kaira district). The plates record the grant of the village Pangulapallika situated in *Ghritalaya Bhumi* in Shivabhagapura Vishaya. *Ghritalaya* is probably represented by Ghantial in the adjoining Savli taluka[5] of the Baroda district. It lies about 24 kms. to the north-west of Shivrajpur. Pangupallika may be identified either with Palliamar Thasra (Kaira district) or Pingli in the Kalol taluka[6] of the Panchmahals district.

The copper-plate inscription of the Maitraka king Shiladitya VI dated the Valabhi year 441 (759 A. D.) is the next known epigraphic record pertaining to this district. The plates were discovered at Lunavada. The royal edict was issued from Godrahaka, modern Godhra, by Paramabhattaraka Maharajadhiraja Parameshvara Shiladitya VI of the Maitraka dynasty, to Brahmana Sambhulla, son of Brahmana Datalla who resided at Dahaka. He belonged to *Parashara gotra* and was a student of *Atharva Veda*. This place is not identified definitely, but it is probably represented by modern Dhaka in Godhra taluka.[7] The plates further record the grant of a village named Bahubataka, situated on the bank of Vappoika river in Suryapura Vishaya. Bahubataka, Vappoika and Suryapura are not identified by the editor of the plates. Dr. H. G. Shastri has proposed to

1. *Vide* Nogawa Plates of King Dhruvasena II (*Epigraphia Indica*, Vol. VIII, pp. 188 ff). They are dated 639-40 A. D.
2. Kapadvanj Plates of Dhruvasena III, dated 653 A. D. (*Epigraphia Indica*, Vol. I, pp. 85 ff.) and Alina Plates of Kharagraha II, dated 656 A. D. (*Indian Antiquary*, Vol. VII, pp. 76 ff.).
3. Shastri H. G., *Maitrakakalin Gujarat*, Part II, Appendix V, p. 42.
4. *Ibid.*
5. *Ibid.*
6. *Ibid.*
7. *Indian Antiquary*, Vol. VI, pp. 16 ff.

identify Suryapura with Sureli in Godhra taluka.[1] It lies about 17·6 kms. to the north-west of Godhra. The findspot of the plates as well as the place of issue of the edict clearly indicate that Suryapura Vishaya must be located somewhere near Godhra and Lunavada. In this region, Sureli is the only place that can represent ancient Suryapura. In that case it can be concluded that the town Suryapura, the headquarter town of the old district was reduced into a village, Suryapalli, in course of time. For the present name *Sureli* obviously corresponds to *Suryapalli* rather than Suryapura. It is only a small village at present.

The place Bahubataka and the river Vappoika defy identification. Probably they are not deciphered satisfactorily. Anyhow this grant makes a clear reference to Godhra and alludes to the study of *Atharva Veda* in this district. As observed by Dr. Buhler, the editor of the plates, it is worthwhile to note in this context that Lunavada contains a small group of *Atharvavedi* Brahmins at present.[2]

The Maitraka rule ended in 788-89 A. D.[3]

During the post-Maitraka period (788-942 A. D.), the Rashtrakutas ruled over the mainland of Gujarat. The Gujarat branch of the Rashtrakuta dynasty (*circa* 800-900 A. D.) had its capital at Khetaka (Kaira). The Rashtrakuta records contain references to Karpatavani (modern Kapadvanj)[4] and Mahisaka (Mahisa)[5] in the adjoining Kaira district and Vadapadraka (present Baroda)[6]. Hence the Panchmahals district was also probably under the Rashtrakutas during this period, though no specific reference to any places in this district is yet met with in their known records.

Among the old extant architectual monuments in this district, the Shiv Temple at Bavka in Dohad taluka deserves special mention. It belongs to the 12th century A. D.[7] The *mandapa* is octagonal in shape. The temple is in ruins. Recently some dislodged portions were refixed to their original position by the Western Circle of the Archaeological Survey of India.[8] Local tradition ascribes the construction of this temple to the courtesans of the Champaner rulers.[9]

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1. Shastri H. G., *Maitrakakalin Gujarat*, Part I, p. 203.
2. *Indian Antiquary*, Vol. VI, p. 17.
3. Shastri H. G., *op. cit.*, pp. 158, 333.
4. *Epigraphia Indica*, Vol. I, pp. 52 ff.
5. *Ibid.*, Vol. XXII, pp. 77 ff.
6. *Indian Antiquary*, Vol. XII, pp. 156 ff.
7. *Indian Archaeology*, 1955-56-*A Review*, pp. 47 f.
8. *Indian Archaeology*, 1957-58-*A Review*, p. 100.
9. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 203.

Champaner, the well-known ancient town in this district, was the capital of a kingdom during the Chaulukya period (942-1304 A. D.). It lies at the foot of Pavagadh hill in the south-west of this district.

The early Rajput history of the Panchmahals centres round the Chauhan kingdom of Champaner. The town Champaner is said to have been founded by Champo, the Bania minister of Vanarāja Chāvdā (746-806 A. D.), the founder of Anhilwad Patan.[1] But this tradition is hardly acceptable, as the power of Vanarāja did not extend so far in the east. Moreover, his minister is named Jāmba (and not Champo) in the *Prabandhas*. Champo (Champaka) can better be taken to be a local Bhil chief provided the place was named after an individual bearing that name. The late Acharya A. B. Dhruve has suggested to ascribe the name Champaner as well as Pavagadh to the Jains, who seem to have named these places after Champapuri and Pavapuri, their sacred places in east India.[2]

That Champaner was already a centre of Jainism since the 11th century is beyond doubt, for the images of Athinandanaswāmin and Jīrāwālā Parshvanatha were consecrated in the Bavan Jinālaya at Champaner by Gunasāgarasuri in V. S. 1112 (1055-56 A. D.).[3]

Relief works at the time of the famine of 1881 A. D. brought to light some sculptures and a stone inscription unearthed near the bank of Chhab tank at Dohad.[4] The inscription belongs to the reign of the celebrated Chaulukya king *Siddhrāja Jayasinha* of Anahilpatake (Anhilwad). Some interesting information about the political and administrative position of this district could be unearthed from this record. *Dadhipadra* (Dohad) and the *Godrahaka* (Godhra) formed *mandalas* of the Chaulukya kingdom. A *Senapati*, Kesava, by name, was entrusted with the administration of *Dadhipadra mandala*. He erected the temple of Goga-Narayana at Dadhipadra in V. S. 1196 (1139-40 A. D.).[5] The deity *Narayana* (*Vishnu*) seems to have been named after the father or some other ancestor of the *Senapati*.

Vananadeva officiated as the *mahamandaleshvara* at *Godrahaka* (Godhra). Ranaka Samkarasiha, who had attained eminence through the favour of the *mahamandaleshvara*, granted a piece of land for the worship

1. FORBES A. K., *Ras Mala*, Vol. I, p. 72.

2. JOTE R. B., *Gujarat-no Samskritik Itihas*, Part II, p. 521.

3. NYAYAVIJAYA, *Jain Tirtha-no Itihas*, pp. 259-ff. Specific references to Champaner also occur in the records of the Chaulukya(Solanki) kings, who ruled over Gujarat for a pretty long period, from 942 to 1304 A. D.

4. *Indian Antiquary*, Vol. X, pp. 158. f.

5. The name *Goga-Narayana* reminds us of *Ballala Narayana* and *Rupa-Narayana*, mentioned in the copper-plate grant issued by king Visaladeva in V. S. 1317, *i. e.*, 1261 A. D., (*Indian Antiquary*), Vol. VI, p. 210.

of this deity in V. S. 1202 (1145-46 A. D.). The land was situated near the village *Asviliya* Koda in *Ubhaloda pathaka*. *Ubhaloda*, the headquarter of the *pathaka* (taluka) is represented by modern Abhlod in Dohad taluka. Asviliya is identified with *Nimnalia-Rabdal* and Koda with Gadoi, located a few kms. north of Abhlod.

The piece of land measured three *halas*. The reference throws light on the prevalent type of land-measure. It was bounded by the *Dadhimati* river on the east and Ksaravaha (Kharvo) on the north.

Thus this inscription supplies valuable information about the political position and administrative divisions of this district.

The inscription further alludes to the Chaulukya king Siddharaja Jayasimhadeva's renowned exploit of having conquered Malwa and imprisoned its ruler in V. S. 1192 (1135-36 A. D.).[1] He also subjugated the Bhils on his way to Malwa.[2] These Bhils are obviously the Bhils of this district as even in those days, the road to Malwa ran through the Panchmahals. King Jayasimhadeva is renowned as *Barbarraka-jisnu*, *i. e.*, the victor of Barbaraka, evidently the chief of a barbarian tribe. Presumably he may be the chief of the Bhils of the Panchmahals.[3] After his defeat, Barbaraka is said to have been a faithful ally of Jayasimhadeva. The reference[4] to his having built a bridge over Siprā river near Ujjain, during the king's invasion of Malwa, corroborates the assumption about his identification. The Chaulukya king seems to have appointed the Senapati in charge of *Dadhipadra mandala* town after the subjugation of the Bhils in 1135-36 A. D.

The chiefs of Panchmahals could not remain subservient for long. They seem to have tried to throw off the Chaulukya suzerainty when it declined during the reign of king Bhimadeva II (1178-1242 A. D.). In his *Kirtikaumudi* (IV-57), Someshvara, a contemporary poet, notes that the lord of Godrahaka (Godhra) left the camp of Lavanaprasada and formed an alliance with the kings of Marwad when they marched against the Chaulukya Chief Viradhavala (*circa* 1225 A. D.). In *Hammiramadamardana*, Jayasimhasuri, another contemporary poet, refers to the Lord of Godrahaka as Vikramaditya, while Rājasekharasūri, the author of *Prabandhakosha*, names him Ghughula (p. 217). The latter name seems to be more realistic in relation to the Chief of Godhra. The latter source informs that Ghūghula was attacking and looting the caravans entering into Gujarat and hence king Viradhavala before his death in 1238 A. D. sent his minister Tejpal to subjugate him (Ghughula).

1. Shastri D. K., *Gujarat-no Madhyakalin Rajput Itihas*, p. 288.
2. Hemachandracharya, *Dvyashraya*. XIV, pp. 23-26.
3. Shastri D. K., *Op. cit.*, p. 286.
4. *Vaghbhatalankara*, IV, p. 152.

Vastupal-Tejpal (*circa* 1220-40 A. D.) are said to have built a *sarvatobhadra*-type temple of *Mahāvīra-swāmin* on the Pavagadh hill.[1] Devendrasūri visited the temple of Sambhavanātha on Pavagadh in V. S. 1298 (1241-42 A. D.)[2]

Inscriptions at Lavana (taluka Lunavada) commemorate some local defensive events that occured in different years in the 13th century.

Nothing is known about the subsequent events of Godrahaka, but it is quite probable that the Chiefs of Godhra owed allegiance to the Vaghela-Chaulukyas of Anhilwad till the end of their dynasty (1299-1304 A. D.)

In the 11th century, Ram Gaur of Tuar family is styled Pāvāpati (Lord of Pawa).[3] But he seems to have been under the imperial power of the Chaulukya kings of Anhilwad, for, at least till the 11th century and probably until 1297, their power was crushed by the forces of Ala-ud-din Khalji. Champaner continued one of their chief eastern strongholds.[4]

About the same time as the fall of Anhilwad, Chauhan Rajputs seem to have settled at Champaner and established their power there. This Chauhan family was named Khichi after its progenitor.[5] An inscription found at Umarvan Nani near Halol records the names of thirteen Chauhan chiefs, beginning with Rāmadeva and ending with Jayasinhadeva.[6] Palhanasingha, the fourth chief among them, was contemporary of Pālanadeva Khichi, who is said to have established the Chauhan power at Champaner.[7] As the fall of Pavagadh during the reign of Pavapati Jayasinha is dated 1484 A. D., it is quite probable that Pālhanadeva, the eighth ancestor of Jayasimha, established his power there in *circa* 1300 A. D.

THE STRUCTURAL TEMPLES AND MOSQUES IN PANCHMAHALS[8]

The structural temples of India belong to various religious denominations such as Buddhist, Brahmanical, Jain or Sikh. In Gujarat, they belong either to the Brahmanical or the Jain creed. In the Brahmanical style, the principal object of worship is generally an important god or goddess of the pantheon. In a Jain temple, any one of the twenty-four *Tīrthankaras* are worshipped. Of the Brahmanical temples, many are of *Vishnu*, *Shiva*

1. NYAYAVIJAYA, *Jain Tīrtha-no Itihas*, pp. 260 f.
2. *Ibid.*
3. FORBES A. K., *Ras Mala*, Vol. I, p. 72.
4. *Ibid.*, pp. 72, 137.
5. JOTE R. B., *Gujarat-no Samskritik Itihas*, Part II, p. 529.
6. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, pp. 304 f.
7. JOTE R. B., *Op. cit.*, p. 529.
8. This section is contributed by Dr. K. F. Sompura, Prof. in B. J. Institute of Learning and Research, Ahmedabad.

and *Shakti*; though oddly enough very few temples are dedicated to *Sūrya*, *Brahma* and other deities.

The central object of worship in the *Viṣhnu* temples is an image of the God either in his original divine form (of which there are 24 varieties), or some of his eight earthly incarnations. But in the *Shiva* temples, the usual central object of worship is the *liṅga* (phallus), represented as a cylindrical stone, symbolising the cosmic energy. Temples dedicated to *Shakti* contain an image of goddess *Parvati* in any one of her different forms, *viz*., Ambika, Kalika, etc. The temples of *Sūrya*, *Brahmā* and other deities enshrine the iconographic forms of the respective deities.

The Jain temples are dedicated to the different *Tīrthankaras*, represented in their human forms.

The Component Parts of a Temple

In horizontal sections, a full fledged temple comprises a *garbhagṛiha* (sanctum), *an antarāla* (vestibule), a *pradakshiṇā patha* (circumambulatory), a *maṇḍapa* or *maṇḍapas* (halls), a porch (*catuṣki*) or porches (*catuṣkis*), *devakulikas* (cells), *prākāra* (rampart) and other accessory structures.

The *garbhagṛiha* or the shrine proper is a small and generally a dark chamber for the reception of the divine symbol. It is entered by a doorway (*garbha-dvāra*). In front of which there is a *maṇḍapa* (pillared-hall) either covered or open. It is united by an intermediate rectangular chamber or vestibule called *antarāla*. Leading upto the *maṇḍapa* is an *ardha-maṇḍapa* (*catuṣki*) or porch. It is a small open four-pillared, generally square pavilion in front of the entrance door to the *maṇḍapa*. Some of the temples have circumambulatory passage of *pradakṣiṇapatha*. It is a closed passage surrounding the walls of the sanctuary and covered by the outer walls.

Generally, the middle portion of each wall of the temple is projected in the form of a narrow parallel face known as *bhadra*, which is flanked by more recessed angles, technically known as *pratiratha*, *nandī*, etc., Upon this principle, the complicated star-shaped plans of the shrine proper or the principal deity as well as those of *maṇḍapas*, porches and spires (*shikharas*) too are determined.

The Vertical Parts of the Shrine

The most important vertical parts of the structural shrine proper are : the basement (*pītha*), the wall of the *garbhagṛiha* (*mandovara*), and the superstructure (*shikhara* with *āmalaka* and *kalasha*).

The basement (*pīṭha*) here includes several mouldings like *jagati* (platform), rows of grinding faces (*grāsa-mukhas* or *kīrti-mukhas*), courses of horses, elephants and human beings (*Asva-thara; Gaja-thara* and *Nara-thara*). Besides, there is some form of semi-circular cushion mouldings ornamented with jewel motives or geometrical designs.

The outer side of the wall, technically known as *maṇḍovara*, is usually decorated with various mouldings and sculptures in the form of panels and figures. The projecting central portion of the wall, known as *bhadra*, contains beautiful carved out figures of gods and goddesses. The adjoining recesses too contain bands of human, erotic and dancing sculptures, figures of celestical nymphs, demi-gods and goddesses and their attendants, musicians, etc. String courses and vertical panels of flatly-cut foliage motives are also introduced.

The vertical parts of the mandapa and Mukha mandapa (shringara-choki), like those of the shrine proper, are the basement, the walls, the pillars and the superstructures with an *amalaka* and finial (*kalasha*).

The superstructure of the *maṇḍapa* as also of the porch comprises a stepped-out pyramidal roof known as *saṁvarṇā* with *āmalaka* and finial.

The complex-temple building also contains several subservient parts such as the *kīrtitoraṇa*, the *prākāra*, the *balānaka*, *devakulikas*, *dīpastambha*, *kuṇḍa*, etc.

Temples

The district of Panchmahals has preserved the remains of some of the beautiful temples built during the Hindu regime.

Pavagadh

The small *Shiva* temple, a fine specimen of its type, at the eastern foot of the cliff of Pavagadh bearing the *Kālikā Mātā* temple, has been erected on a peninsula protruding into the tank known as *Chhasia* or *Sacha* tank. This temple seems to have a *garbhagṛiha*, *antarala*, *maṇḍapa* and an entrance porch, as its horizontal component parts. Most of the portion of its *garbhagṛiha* with its superstructure seems to have fallen into the tank. On plan, the *garbha* wall has a central off-set known as '*bhadra*'. The *antarāla* with the recessed image niche on either side is preserved. The beautifully carved eight pillars of the quadrangular *maṇḍapa* with *kīchaka* figures support an octagonal frame of the hemispherical ceiling.

The *antarāla* also has similar but much smaller ceiling. The door lintel of the *maṇḍapa* entrance contains the figure of God Lakulisha.

In elevational part, the socle or basement is almost plain with a heavy recessed *torus*. Above the socle, the *Janghā* moulding of the *maṇḍovara* rises, which is superimposed with a plain *kūtachadya* (eave). Above this rests *kapotālī* marked with arched ornament in series. The *prahāra, i. e.,* entablature and *kapotālī* over it are supported by deep-cut recesses (*antarpatrikās*). The remnant of spire indicates that the faces of it were highly decked with *jālaka* pattern. The *saṁvarṇa* over *maṇḍapa* and porch have completely vanished, but the circular rim of the ceiling of the *maṇḍapa* is extant.

The *janghā* moulding of the *manḍovara* on all sides, has pillared niches with beautiful figures of divine beings, among which the figures of *Lakulisha, Viṣhnu, Brahmā,* the scene depicting the wedding of *Shiva* and *Pārvati, Andhakāsurvadha, Indra, Naṭesha,* seated *Ambikā, Surasundaris* (beautiful damsels), etc., are noteworthy.

Lakulisha, seated in *yogāsana* posture with *ūrdhvameḍhra*, is unique of its type. He is four armed with right and left upper arms holding *trisūla* (trident) and a scripture (book) respectively. His right lower hand is in *vyākhyāna* (teaching) *mudrā* and in the upper most left hand, he holds a staff (*daṇḍa*). He is flanked by seated *Brahmā* and *Vishṇu*. The seated *Ambikā* and the mighty *Natesha* are also interesting. The temple is surely datable to the 12th century A. D.

Kalika Mata Temple

The exact date of *Kālikā Mātā* temple, one of the principal seats of the cult of mother goddess (*Shakta-piṭha*) of Gujarat, is not known, but the present structure is a mixture of remnants of various constructions. Still, however, its older parts represent the deteriorating phase of Chaulukyan style, probably begun from the latter half of the 13th century A. D.

The temple, at present, contains three objects of worship, the facade of the *Kālikā* in the centre, the image of *Mahākālī* on her right and on the left, a *yantra* of *Bahucharājī*. The temple consists of a *garbhagṛiha, maṇḍapa* and a porch, each with the central off-set on plan. On elevational part, it contains the beautifully carved *pītha*, with a row of elephants and *grāsamukhas*, and the *maṇḍovara* with pillared central niche on all sides of *janghā* over which rests the projected eave. This again is supported with the mouldings *mahākevalā* and *bharaṇī* superimposing the entablature from where the spire rises. The spire is completely destroyed, but a small cell is left with a hemispherical dome in Muslim style which is popular as the shrine of *Sadansha Pir*.

The Jain temples[1] of Pavagadh form three groups, one near the Nagarkhana gate, the *Bāvanaderi* temples, popularly called *Navlakhi* temples ; second comprising the *Chandraprabha* and *Supārsva* temples (north-east) of the *Kālikā Mātā* temple and a third group around the *Pārshvanātha* temple, by the side of *Dudhia* tank, (south-west) of the cliffs. Unfortunately all these temples have lost their original charm as they have frequently been disfigured by modern repairs.

Bāvanaderi

The *Bāvanaderi* or *Navlakhī* group of temples at present consists of three subsidiary shrines, once surrounding a big central temple,[2] now extinct. Except the socle there remains a vast quadrangle with double and triple projections in the four directions. This temple was surrounded by a vast enclosure attached with pillared corridor containing cells enshrining different images of *tīrthankaras*. The above three shrines were on the north, west and south, each one in the centre of the enclosure, which externally was richly decorated with architectural motifs and sculptures, in contrast to the Delvada temples on the Mt. Abu, the Kumbharia temples near *Ambaji*, the Girnar in Junagadh district and the *Shatrunjaya* temples in Bhavnagar district which are plain from outside. The subsidiary shrines escaped complete destruction because the attention of iconoclasts was concentrated on the big central shrines. These shrines are renovated and have modern spires. But the site is assignable to the 11th century A. D.

The two small Jain temples dedicated to *Tīrthankaras Chandraprabha* and *Supārsva*, south-east of the *Mātāji* temple cliffs, probably belonging to the 13th-14th century A. D., seem to be completely destroyed. They were thoroughly repaired towards the middle of 19th century A. D.

There is little left of the old temple of *Pārshvanātha* except the two corners of the enclosure, which externally are not so rich as those of the *Bāvanaderī* temple, but are arranged into alternating recessions and projections with niches adorned with the images of *Tirthankaras*. The

1. The Jain traditional accounts give the names of several Jain temples on Pavagadh. *Vastupala Charita* narrates that Tejpala (13th century A. D.) built here a *Sarvatobhadra* temple. According to *Gunaratnakara Kavya*, there was a temple dedicated to *Tirthankara Sambhevanatha*, wherein *Shresthi Megha* of *Mandavagadh* added eight *Devakulikas* (cells for enshrining *tirthankaras*). Sanghavi Khimsimha and Sahasa of Patan here built a Jain temple and consecrated therein an image in V. S. 1527 (*Jain Satya Prakasa*, Vol. XI, No. 10-11, p. 274, V. 14) Dipavijavaji (19th century A. D.) composed a "*Jiravali Parshanatha Stavana*" *Jain Tirtha Sarvasamgraha*, (J. T. S. S., Part I, Khanda 1, pp. 19-20). None of those temples is traceable now.

2. This temple had several images of *Tirthankaras*, one of which was known as *Jiravala Parshanatha* and was consecrated in the temple in V. S. 1112 (A. D. 1055-56) by Gunasagarasuri. This image was removed from the temple and re-installed in V. S. 1896 (A. D. 1839-40) in Kalyana Parshvanatha temple at Baroda (J.T.S.S. Pt. I, Khanda I, p. 19).

niches have been rendered in window-like shape mostly under the influence of Muslim architecture. Near this temple, there are some minor shrines, but none in its original condition.

Desar (Halol taluka)

At *Desar,* there lies a group of temples of the *Panchāyatana* type on a big ruined platform (*jagatī*). The central one facing south, designated as Desarnath, is dedicated to lord *Shiva.* The two small temples, both facing south, on the corners of north-east and north-west of the platform, are dedicated respectively to lords *Viṣhṇu* and *Sūrya.* In the south-west and south-east, there are the temples of *Parvatī* and *Ganesh* facing each other.

On plan, the central temple consists of the *garbhagṛiha, maṇḍapa* and porch. The walls of *garbhagṛihas* of all the temples are adorned with the central off-set-*bhadra.* The walls of the *maṇḍapa* and porch of the main temple, too, contain a broad off-set at the centre of each side, except frontal one, which is attached to the flight of steps. In elevational part, the central temple contains the *pītha* (basement) adorned with mouldings, known as *kumbha* (*torus*) and *kalasha* (a pillow-like moulding) and at the foot runs an elephant scroll superimposed with two scrolls of human figures, the lower very small, and the upper somewhat larger. The plain *maṇḍovara* separated by a deep fillet contains a niche on the central off-set (*bhadra-gavākṣa*) on each side with moulding known as *mahākevāla* (heavy deep-cut cornice). Over this rests the entablature, from where the superstructure of the spire rises. The spire was completely mutilated in course of time but in recent restoration, a hemispherical dome is constructed.

The *sabhamaṇḍapa* (open-hall) of this temple had collapsed. A new closed hall (*gūdha-maṇḍapa*) constructed here contains some of the original pillars. The original ceiling (*Vitāna*) and superstructure (*saṁvarṇā*) over it are also lost, though their fragmentary pieces lie on the site. The *garbhagṛiha*-niche on the wall is decorated by a beautiful seated image of *Uma Maheshvara.* Similar figure is also seen in the *Pārvatī* temple.

The subsidiary shrines consist only of *garbhagṛiha* fronted by a small entrance porch. In elevational part, they strictly follow the scheme of the larger temple. The superstructure of the *Ganesha* temple is extinct, while the shrines of *Surya* and *Vishnu* are in ruinous condition. The super-structure of the *Pārvatī* temple, though damaged at the top (the *āmalaka* and *kalasha* of it being lost), gives some idea of its shape and structure. The off-setted spire, on all sides, adorned with subsidiary spires, known as *urushringas,* has projected *bhadragavākshas,* set in with divine figures and miniature spires (*karṇa shṛiṅgas*).

The *Gaṇesh* temple contains a beautiful idol of dancing *Gaṇesha.* The shrine dedicated to *Surya* is well preserved, but those of

Vishṇu and *Pārvatī*, the principal images of the respective temples dedicated to them, are lost. Desarnath temple has also preserved some of the old inscriptions[1] datable to V. S. 1109, 1185 and 1304 respectively.

Santrampur

Santrampur has some beautiful sites of architectural interest. The cave known as *Bhamreshvarī Mātā* and temple of *Susiddhimātā* and one dedicated to *Bhairava* are chief. The Bhairava temple displays some beautiful characteristics of early work. It is constructed on a large platform and comprises a *garbhagriha*, a *sabhāmaṇḍapa* and a *shṛingāra chokī*, having beautifully carved two frontal *swastik* pillars. The flat ceiling (*vitāna*) of the *sabhāmaṇḍapa* possesses fragmentary pieces, carved in floral pattern. The *trishākhā* (triple jamb) shrine door is also noteworthy. The spire is of late origin. The noteworthy feature of this temple is its two balconies, on either side of the temple. The brackets supporting them have beautiful figures of divine beings. The image of *Bhairava* enshrined in the *garbhagriha*, is also of late origin. The *dīpastambha* (lamp-post), erected in the temple compound, appears to have been set up at a later date.

Tuva (Godhra taluka)

The *Sharabhaṅga Rishi* temple at Tuva is situated on a small hillock near the natural hot-water springs. It is encompassed by a rectangular rampart with two entrance-gates, one on the east and the other on the west. The temple is in good condition and the spire, which was once completely destroyed, has now been newly built up. The basement with a course of *chaitya*-arches, and *maṇḍovara* with *bhadragavkasha* on all sides, preserve the original charm of the temple. There are several fragmentary sculptural pieces which speak of its antiquity. Apart from this, the site of Tuva contains a temple of Somnath Mahadev of late origin and a place popularly known as *Bhīma chorī* and his foot-prints.

Kankanpur

Kankanpur (Godhra taluka) has several temples, those noteworthy are dedicated to lord *Gaṇesha*, *Baliādev* and *Kankaneshvara Mahadev*. The former is in a highly dilapidated condition, and the superstructures of *garbhagriha*, *maṇḍapa* and porch have practically disappeared. Only a small portion of the spire indicates that it must have been adorned with curvilinear spire. The *pīṭha*, *maṇḍovara*, pillars of the *maṇḍapa* and porch are highly decked with all sorts of mouldings found on Chaulukyan temples. The small shrine, dedicated to *Baliādev*, has heavily moulded socle, but

1. *Report of the 9th and 10th Gujarati Sahitya Parishad*, held at Nadiad, p. 41, (in Gujarati).

the plain *maṇḍovara* off-settled at the centre on all sides, is moderate in height. The *bhadragavāksha* on either side contains figures of divine beings. The temple of *Kankaneshvara* houses a beautiful image of *Uma-Mahesvara*. The temple is in a good condition. Its sculptural wealth is prominently noteworthy.

Jhalod

A group of five temples designated the *Panchkrishna* is situated on the hillock near the bank of river Machhan, five kms. east of Jhalod. Two of them are in a very dilapidated condition and the remaining three are in a fairly good state of repairs. These are temples of small size, raised on a low platform. The *pīṭha* and *maṇḍovara* of each of these temples are simple, except the *bhadragavākshas* decorated with divine figures. The sanctum of each temple contains a beautifully moulded seat for the image. The door contains the *trishākhā* (jamb) with *dvārpāla* figures and a dedicatory block in the lintel adorned with the figure of *Gaṇesha*. One of the shrines contains in the sanctum a beautiful image of seated *Sūrya*, the other has a highly ornate image of *Trivikrama*, one of the twenty-four forms of lord *Viṣṇu*. He holds a club (*gada*) and a disc (*chakra*) in his upper right and left hands respectively. The lower right hand is in *varada* posture marked with a lotus in an open palm of the hand. The corresponding left hand holds a conch (*shankha*). He wears *kiriṭamukuṭa* and all sorts of jewellery. He is flanked by his *parivāra* (*devas*) near his feet and figures of seated *Brahma* and *Shiva* above his shoulders. There is another figure of *Viṣhṇu* here, but it is badly mutilated.

The sanctum image of the third temple is missing but a fragmentary *parikara* is preserved. The fourth temple contains a beautiful image of *Hara-Gauri* in standing embracing posture. It also has a figure of *Gaṇesha*. The last among these temples is completely destroyed, only its extant plinth is preserved.

The three villages Lilva Pokar, Lilva Deva and Lilva Thakor in Jhalod taluka are said to have been situated on the site of the old town *Lilāvatī*, where, according to a local legend, *Pāndavas* during their exile from Hastinapura stayed for sometime. The place is still marked by several temples with spirited and clear cut sculptures dedicated to lord *Shiva*.[1] The *Sheshashayi* temple deserves special notice.

Limkheda

The *Hatheshvara Mahadeva* near Hathidhara at *Limkheda* is a beautiful triple-shrine (*Tripurusa Prāsāda*) dedicated to *Brahmā*, *Viṣhnu*

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panchmahals*, (1879), p. 317.

and *Mahesh*. Its beautiful door jambs retain the sculptures of river goddesses *Gaṅgā* and *Yamunā*, the former standing on a *makara* (crocodile) and the later on a *kachhapa* (tortoise). Unfortunately some of the protruding parts of the sculptured surface of the door-frame are besmeared with colour. The *shikhara* and the top of the *sabhamaṇḍapa* appear to have been blown up by iconoclasts. The ceiling is intact. The sculptures on the outerside of the temple include *Shiva* performing *tandava* dance, *Mahākāli*, *Brahmā*, *Vāmana*, *Nrisimha*, etc.[1]

Dohad

Dohad is an old town.[2] In early times, *Dadhichi Ṛiṣhi* is said to have resided here. The river running by the town is also called *Dadhimati*. There is a temple of *Shiva* known as *Dudheshvara Mahadev*, on the bank of the river.

Bavka

The *Shiva* temple at *Bavka* was in a ruinous condition owing to the collapse of *sabhāmaṇḍapa*. *Shikhara* and the western wall of the *garbhagṛiha*, and the door jambs were dislodged, Besides some of the dislodged sculptures hanged perilously. Now the dislodged door jambs of the *garbhagṛiha*, the pillars of the *sabhāmaṇḍapa* and the carved horizontal mouldings of the *pitha* of *garbhagṛiha* and *sabhāmaṇḍapa* are refixed to their original position by the Archaeological Department, Western Circle.

The temple belongs to the 12th century A. D.[3] The *maṇḍapa* is octagonal in plan with single stone lintels supported on octagonal pillars. The bases and capitals of the pillars are round in shape. At the entrance door to the sanctum, on a lintel, there is a figure of *Gaṇesha*. On the *pīṭha* are the remains of three belts of sculpture, the highest rude and somewhat indecent amorous figures, the second elephants and the third groups of very small human beings and beasts. According to a local story, this temple was built by courtezans of the Hindu kings of Champaner.[4]

Lunavada

The present temple of *Luneshvara Mahādeva* at Lunavada is of late origin. It seems to have been built probably on an old site of *Luneshvara*

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1. *Annual Report of the Secretariat Record Office*, Bombay, 1955-56, p. 17; SOMPURA K. F. (DR.), *The Structural Temples of Gujarat*, (STG), p. 301.
2. A minister of Jayasimha Siddharaj built a temple of Goganarayana at Dadhipadra (Dohad) (*The Dohad Inscription*, *Indian Antiquary*, Vol. X, p. 158 ff). But it cannot be traced now.
3. *Indian Archaeology*, 1957-58, p. 100.
4. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 303.

in V. S. 1491 (A. D. 1435) in the town of Lunavada by the ancestors of the rulers of the former Lunavada State.

There is also a modern temple of Goddess *Bhuvaneshvari*, the tutelary deity of the ruling family of Lunavada State and a temple of *Kālikā Mātā* on a hill facing the old palace. The temple of Ranchhodji, in the town, is also noteworthy.

Kaleshwari-ni Nal, near the Lavana village and about 20 kms. north of Lunavada, is an old site where ruins of several temples, a *kuṇḍa* and two step-wells, locally called *Sāsu-Bahu-ni-Vāv*, are found. The ruined temple of *Kaleshvari Mata*, the chief deity, is found on a big platform. It now has a *garbhagriha* and an extant portion of *antarāla*. In the *Kaleshvari Mata* temple, the image of the *Mata* is not there; but recently an image of *Shiva Nataraj* is installed. The *antarala* has beautiful pieces of ceilings. Opposite to this temple there is a fragmentary low shrine enshrining the loose sculpture of *Natesha*. On the left of the principal shrine, on a hillock, there is a site of a ruined temple. It has now been renovated into a modern store-room.

The step-wells and *kuṇḍa*, too, house the beautiful panels with figures of *Nava Durgās*, *Nava grihas*, *Chāmuṇḍā*, *Surya*, etc. Several pieces of sculptures and architectural motifs are found scattered on the site. The whole site is assignable to the 10th Century A. D.

Still there are some old temple sites in the Panchmahals almost in ruins but are noteworthy from the archaeological point of view. The chief among these are the temples of *Sindhavai*, *Ekalroda*, *Devada* and *Gaumandira* at Halol, and *Kaurava Pandava ni Chori* at Limbadia. Some newly built temples, probably on the old sites, also deserve notice. These are the *Gokula* temple at Godhra; *Kālikā* temples at Derol and Devagadh Baria, *Suman* temple at Sansoli, *Bhāthikhatri* temple at Kandav, *Dhāmeshvara* temple at Jambughoda. *Nadinath* temple at Kadana, *Kedareshvara Mahadev* temple at Varadhari, and *Mardeshvara Mahādeva* with its peculiarly large-sized *linga* (6 m. in height and 3 m. in circumference) at Shehera. The village Nandisar has a full-sized figure of a human believed to be of king *Nanda*. traditionally known to have been the builder of the village. The site also preserves the temples of *Natakeshvara*, *Nandamātā* and *Chāmundāmātā*.

Architectural Forms of Mosques and Tombs in Gujarat

The Muhammedan religious architecture consists of two kinds—the mosque and tomb. The Arabic term *Masjid* literally means a place where one prostrates before God, or, in other words, completely surrenders to God. The developed mosque-scheme is basically an open courtyard

surrounded by a pillared verandah of an Arab's house. In mosques, a rectangular open space or *Sahn* (courtyard) is closed on all sides by the pillared cloisters, with a tank (*Hauḍ*) in the centre for performing ablutions. The cloister on the Mecca side (usually on the west in India) of the courtyard expanded and elaborated into a pillared hall (*Liwan*) or sanctuary, with the wall at the back containing a niche or alcove called a *Mihrab* (prayer-niche) indicating the *Qibla* or direction for prayer. On the right side of the *Mihrab* stands the pulpit, while a portion of the sanctuary is screened off into a compartment for women, which is known as *Mulukakhana*. For the summons to prayer by Muezzin, a high tower or minaret is constructed. In almost every city and large town there is one mosque known as the *Juma Masjid*. This designation is given to the principal or congregational mosque in which the Faithful assemble for the Friday (*jumah*) prayer (*namaj*).

The other class of building, the tomb, usually consists of a single compartment or tomb-chamber, known as *huzarh* or *estanah*, in the centre of which is the cenotaph called *Zarih*, the whole structure being roofed over by a dome. In the western wall of the tomb-chamber, there is generally a *mihrab*, but some of the larger mausoleums also include a mosque as a separate building, the whole being located within one enclosure, called a *rauza* or *roza*.

Mosques and Tombs of Panchmahals

During the siege of Pavagadh, Mahmud Begada had begun to transfer his siege camp into a regular royal citadel (*bhadra*), near the old town of Champaner, called '*Jahanpanah*' or 'World-Shelter'. It is an oblong quadrangle, enclosing an area of about one and a quarter km. long and 258 m. broad, fortified by very strong (10 m. high) stone walls, with towers at regular intervals, running north and east at right angles and the main entrance to the east called the Godhra gate. Within the fortification, towards a little west of the southern gate, there is the Royal or City Mosque which is known as *Shaher-ki-Masjid* (or *Killa Masjid*), a beautiful building in good condition. It is a low, rather cramped structure, simple in composition to the *Jami Masjid* or even the majority of the mosques in the town.

Juma Masjid, Champaner

Outside *Jahanpanah*, there are several mosques, including the imposing *Jami* (*Juma*) *Masjid* or public mosque situated only 45 m. east of the principal Godhra Gate.[1] It is certainly one of the finest mosques of Gujarat, a gigantic building (63·6 × 45·6 m.), with two imposing minars

1. Burgess J, *Muhammadan Architecture in Gujarat*, London, (1896), pp. 41-43, pls. LVI-LXV.

on either side of the central entrance to the prayer-hall (*liwan*) (51 × 24·3 m.), four subsidiary entrances on the facade, four corner turrets, five faced arches, eleven large domes in three rows alternating with flat ceiling slabs, all supported by 172 pillars and with 20 windows.[1] The front wall (7 m. hight) is adorned with broad eaves supported on carved brackets against a panelled frieze, over a string course carved with rosettes. The two string courses, one at the spring of arches of the door and another at the middle, complete the decoration of the facade. The dome behind the high central screen of the facade is elevated on two extra storeys of open arcades. Under this dome itself, there are no floors, but a carved balcony runs round the octagon on the first and second floors, while the spring at the dome is a deep and richly carved frieze.[2] The sixteen ribs of the dome are also neatly carved. The roof just behind this dome is filled by a carved slab of great beauty and ingenuity of workmanship.[3]

The northern section of the nave separated by a perforated screen (*jali*) was reserved for ladies (*mulukakhana*) from where an extra entrance was foreseen from outside. There are seven *mihrabs* (prayer-niches) in the back wall corresponding to the domes, the central being more elaborate[4] than the rest of them. It contained an inscription datable to H. 914 corresponding to A. D. 1508-09. It is no longer available there.

A pillared corridor (*Riwaq*) goes round the vast court (*shan*) (46 × 34·5 m.), opening inside in ogival arches supported by 52 pillars. The walls contain 62 windows of Hindu style. On the south and north, there are porches leading to the doors in the court wall. That on the south is quite ruined, but the porch on the north is in fair preservation. The roof of this porch is exquisitely finished with much artistic taste. But on the east or front, the porch is of unusual magnificance. It stands on a basement raised to the level of the court within and is erected with beautifully carved doors on its north and south sides. On each side, there are perforated windows. On the east to the porch, there is a projecting balcony (now almost extinct).[5]

The Hindu element is very strong also in the balconies round the central dome, in the ceiling slabs and especially in the *Mihrabs*. But in the beautiful pavilion on the central entrance, the Muslim motifs predominate. Outside the mosque, there is an octagonal tank (*kuṇḍa*) for abulations (*Vaju*).

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1. BURGESS J., *Muhammadan Architecture in Gujarat*, London, (1896), pl. LVII.
2. *Ibid.*, pl. LX.
3. *Ibid.*, pl. LXII.
4. *Ibid.*, pl. LXI.
5. *Ibid.*, pls. LXIII, LXIV.

Other mosques more or less repeat the same pattern, but are architecturally inferior in design, though they make good of others by interesting and beautiful features. The *Lilagumbaj Masjid* towards north-east of the *Juma Masjid* is conspicuous because of its fluted, once coloured central domes and deep drain passing along its front; the *Kevada Masjid*, north of the citadel, attracts pointed attention because of its mausoleum, the trabeate intercolumnaries which once were filled with stone slabs cut into ogival arches. West of the *Kevada* is *Kathra Masjid* with brick minars, a rather late and cheap building standing on a high terrace into which shops are built. The *Nagina* (jewel) *Masjid* is situated towards the north of the *Kevada* mosque.

It follows the pattern of *Juma Masjid* in plan and design, but on a much smaller scale. The minars have two gallaries above the line of the central facade. The lower portion of the minars are carved with an artistic taste and the niches are filled with the elegent and elaborate floral design.[1] Its decorated parts are carved with perfect ornaments only comparable to the Mosques of *Rani Rupavati* and *Rani Sipri* at Ahmedabad.

On the northern bank of *Bada talav*, east of citadel, there are ruins of a simple but exquisitely built mosque, called the Khajuri mosque.

An old mausoleum on the north-east corner of *Nagina Masjid* is indeed one of the finest pieces of Indo-Muslim architecture. It represents one of the ornate tombs in Gujarat.[2]

Shakar Khan Pathan's Tomb, situated on the bank of a tank popularly known as *Kasaban talav* (courtesan's tank), though not the richest, is one of the beautiful monuments of Champaner.

The suburbs of Champaner extended upto Halol. There lie ruins of several mosques and tombs of which the mausoleum of *Khan Pir* and the mosques of *Panch Mahuda* and *Ek-Minar* are noteworthy. *Ek-Minar Masjid* is situated to the west of the Champaner citadel, while the *Panch Mahuda Masjid*, a little away, is to its south-west and the tomb of *Khan Pir* on the north-west. The *Ek-Minar Masjid*, believed to have been the place of worship of the Shia Muslim community, has a minaret with highly beautiful decorations. The *Panch Mahuda Masjid* is remarkable for its exceptional plans, with two longitudinal bays.

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1. Burgess J., *Muhammadan Architecture in Gujarat*, London, (1896), pls. LXVIII-LXIX.

2. *Ibid.*, pls. LXIV, LXVII.

Halol

Halol has a small mosque of the time of Muzaffar II (1524) and the mausoleum of Sultan Sikandar (1527) (assassinated by Imad-ul-Mulk in 1526) and of his brother Latifkhan (father of Muhammad III, and Nasirkhan (father of Muhammad II), both by Bahadur Shah. It is a double tomb, the domes of which have collapsed. It is surrounded by three porches covered with fluted domes, beautiful in details.

Dohad

Dohad preserves an ancient mosque in the *caravan sarai*, a square enclosure about 150 metres each way, surrounded by a brick wall nearly 5 metres high with bastions at each corner and two grand gateways, each at the middle of the north and the south walls.[1] This mosque was built in 1619 A. D. by Moghul emperor Shahjehan, in memory of the birth of his son, Aurangzeb.

THE MEDIAEVAL PERIOD

The mediaeval period in Gujarat including the district of Panchmahals covers broadly the period from 1297 to 1853. During this period, Gujarat witnessed many political upheavals. In 1297 commenced the Turkish invasions over Gujarat. The real consolidation of the Muslim rule in Gujarat, however, began in the middle of 15th century during the regime of Sultan Ahmad Shah. So far, the centre of political gravity was in Delhi and, therefore, it was not possible to rule effectively over-far-flunged and outlying areas in Gujarat.[2] Only after the establishment of the Sultanate in Gujarat, effective control could be established by the Muslims in Gujarat.

The mediaeval history of the Panchmahals district assumes importance on account of existence of independent principality of Patai Raval of Champaner. Even when rest of the Gujarat experienced impact of the beginning of the Turkish rule, the Champaner gained in strength as the refuge zone, the asylum of those who had lost their patrimony. This Rajput principality, however, was begun to be harassed by the Muzaffarids, who established the independent Sultanate of Gujarat in the beginning of the fifteenth century of the Christian era.[3] The Champaner particularly had to bear the brunt of Ahmad Shah's campaigns.

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1. During the Maratha regime some buildings were added, especially the three storeyed building known as Baradvari (CAMPBELL JAMES, *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*. (1879), p. 313.)
2. MISRA S. C., *The Rise of Muslim Power in Gujarat*, 1963, p. 2.
3. TIRMIZI S. A. I., *Some Aspects of Medieval Gujarat*, (1968), p. 8.

SULTANATE PERIOD (1304-1573)

Champaner, the Capital

The mediaeval period of Gujarat covers the rule of the Delhi Sultanate, the independent Sultanate, the Mughals and of the Marathas. The same periodicity applies to the history of the Panchmahals also. Its medieval history mostly centres round the town of Champaner and the fort of Pavagadh. Champaner at the foot of the hill Pavagadh, now a small village, was the second capital (first being Ahmedabad) of Gujarat from its conquest by Mahmud Begada to the reign of Bahadur Shah II (1484-1535).[1]

The Rajput Rulers of Champaner

In the old inscriptions and manuscripts the Pavagadh is mentioned as Pavakgadh (fire-hill) or Pavangadh (wind-hill).[2] The first reference to it is found in the 'Prithviraj Raso', said to have been written by the Chand Bard at the end of the twelfth century. He speaks of Ram Gaur Tuwar as the Lord of Pavagadh.[3] As the historicity of 'Prithviraj Raso' has been doubted by eminent scholars, such a reference may not be free from doubt.

The earliest authentic account of Champaner is of about 1300 when it was captured by the Chauhan Rajputs who fled from Mewad before the victorious forces of Ala-ud-din Khalji. They established their rule at Champaner and ruled over the city upto 1484[4] when it was captured by Mahmud Begada. At that time, Champaner held a very strategic position. It was just on the highway to Malwa from Gujarat. Most of the rulers of Gujarat who aspired to conquer Malwa, therefore, wanted to possess Champaner. As a result, most of the Sultans attempted to annex Champaner to their kingdoms. This will be evident from several attempts at annexation described below.

THE ATTEMPT OF AHMAD SHAH I

Ahmad Shah I tried to capture Champaner in 1418. Of course the king Trimbak Bhup surrendered to the Sultan and paid him the tribute but the king was allowed to retain his kingdom by Ahmad Shah. As

1. COMMISSARIAT M. S., *History of Gujarat*, Vol. I, 1938.
2. FORBES A. KINLOCH, *Rasamala*, Part I, p. 72, edited by H. G. RAWLINSON, 1924, also Gujarati Trans.
3. TOD, *Annals of Rajasthan*, II, p. 414.
4. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 252.

Ahmad Shah wanted to conquer Malwa at that time and as the city occupied a strategic position for invading Malwa, he did not think it expedient to create an enemy in the ruler of Champaner.[1]

Muhammad Shah's Attack

Ahmad Shah's son Gyasuddin Muhammad Shah, also attacked Champaner in 1449. The king Gangadas fought bravely, but he was defeated. He, therefore, shut himself in the fort of Pavagadh. The army of the Sultan surrounded the fort. The king Gangadas appealed to Mahmud Khalji, the Sultan of Malwa to help him in this predicament. He also agreed to pay him a lac of Tankas[2] for every travel from Malwa to Gujarat for this help. The Sultan of Malwa accepting the offer arrived at Dohad with a large force and prepared to attack the forces of the Sultan of Gujarat. Muhammad Shah was thereby compelled to give up the siege and withdraw to his capital.[3]

Invasion of Mahmud Begada

Mahmud Begada, like his grandfather and father, aspired to capture Champaner. He felt that the possession of Champaner was quite essential to him if he wanted to be the sovereign king of Gujarat and to have successful military operations against Malwa. There was a drought in Gujarat in 1482 and thousands of people perished in it. In order to procure supplies Mahmud's noble looted some villages belonging to Champaner. The army of the king of Champaner attacked the Malik and his troops. In the battle several of his men along with Malik himself were killed. Mahmud planned invasion of Champaner.[4] Malik Asad was attacked, defeated and slain by king Jayasingh Raval. To take revenge Mahmud Begada sent an army.

At this time, Jayasingh Raval, the son of Gangadas, popularly known as Patai Raval, ruled Champaner. He offered to pay to the Sultan a considerable compensation in gold and animals for the loss of the Malik and his men, provided Mahmud allowed Jayasingh to retain his kingdom. As the Sultan turned down all his overtures for peace, Jayasingh took shelter in the fort and resolved to fight to the last ditch.[5]

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1. *Tabaqat-i-Akbari* by Khwajah Nizam-u'd-din Ahmad, edited by B. De. and Maulwi Hidayat Husain, Calcutta, pp. 201-202.

2. *Ibid.*

3. *Mirat-i-Sikandari* by Sikandar bin Muhammad *alias* Manjhu (*circa* 1611), translated into English by (a) Sir E. Clive Bayley in his "*Local Muhammadan Dynasties of Gujarat*" (1886) and (b) Fazlullah Lutfullah Faridi.

4. *Tarikh-i-Firishta* by Muhammad Qasim Firishta (*circa* 1606-1611). English translation by John Briggs, "*History of the Rise of the Mahomedan Power in India*, 4 Vols., 1829, Vol. IV, p. 67.

5. *Tabaqat-i-Akbari*, by Khwajah Nizam-u'd-din Ahmed, edited by B. De. and Maulwi Hidayat Husain, Calcutta, p. 272.

Sultan Mahmud made all preparations for seizing the fort. He deployed his generals at different points with necessary troops with a view to make a simultaneous attack on the fort from several sides. The leading nobles named Muhafizkhan, Malik Sarang and Mir Malik Ayaz along with the team of the trained engineers planned to construct an elaborate tunnel for allowing the troops of the Sultan upto the base of the fort. Malik Ayaz imported guns from the foreign lands and they were brought to Pavagadh through the port Diu. It is said that the guns came to be used for the first time in Gujarat in the siege of Pavagadh. They proved to be very deadly.[1]

Patai Raval Seeks the Help of the Sultan of Malwa

Inspite of all his military efforts, the Sultan, could not capture the fort for twenty months, but by the time, being hard pressed by the besiegers, Jayasingh Raval renewed his offer to the Sultan to pay him large amount of gold, silver and other valuable articles, if he raised the siege and retreated. As Mahmud again spurned his offer, Patai Raval sent his envoy named Sur to Gyasuddin, the Sultan of Malwa with an offer of paying one lac of Tankas daily if he came to his help. The Sultan of Malwa readily accepting the offer encamped at Dohad with a considerable force. On hearing the news Mahmud Begada left some portion of his army at Pavagadh and rapidly advanced to Dohad with the other portion of his army to meet the challenge of the Sultan of Malwa. Meanwhile Gyasuddin being persuaded by the Maulavis not to help the infidel against the Muslim ruler, returned to Malwa, Mahmud, being highly satisfied returned to Pavagadh and laid the foundation of the famous Jami Mosque at Champaner as a token of his determination to capture the fort.[2]

Mahmud Captures the Fort

The tunnel leading to the base of the fort was completed at the cost of one lac of Tankas. The Sultan, therefore, ordered his general Malik Sarang to enter it with a batch of picked soldiers and storm the fort. When the Rajputs were engaged in bath and worship, Malik Sarang entered the tunnel early in the morning and surprised them by the sudden entry of the Muslim army. At the same time, Malik Ayaz entered the fort by making a breach in the wall through a gun and took possession of the main gate by killing the Rajput guards. Mahmud also joined Malik Sarang with the remaining army. A bloody battle was fought. The Rajputs fought bravely, but seeing their position hopeless became desperate and their women performed Jauhar. There was a heavy loss of

1. Nadavi (Prof), *History of Gujarat.*
2. *Mirat-i-Sikandari* by Sikandar bin Muhammad *alias* Manjhu (*circa* 1611), translated into English by (a) Sir Edward Clive Bayley in his "*Local Muhammadan Dynasties of Gujarat*" (1886) and (b) Fazlullah Lutfullah Faridi, pp. 114-151.

life on both the sides. Jayasingh and his minister Dungarsingh were arrested alive in a wounded condition. Thus Mahmud became the master of the fort on 21st November, 1484 after the siege of twenty months.[1] The bard Chandrabhana writes that several Rajputs chiefs including Verasi, Sarang Jadeja, Karan, Jethmal and Surveiya sacrificed their lives for the sake of Patai Raval. The Rajput army consisted of about 60,000 fighters in all, while the Muslim army was a little bit more.[2]

After all there is need to disabuse the public mind of certain legends relating to the Patai Raval's fall. There is not an *iota* of historical truth in the legendary stories of the fall of Pavagadh by the curse of Goddess Kalika or the episode of Mena Gurjari. The Garbas and folk-songs about the Goddess Kalika and Mena Gurjari are popular in Gujarat. But as they had been composed in the nineteenth century four centuries after the fall of Pavagadh they lack authenticity for a historical hypothesis or inference.

Fate of Jayasingh and His Family

Jayasingh Raval and his minister Dungarsingh were kept as prisoners under the supervision of Mahafizkhan until their wounds were healed. After five months, they were taken to the Sultan who asked them to embrace Islam if they wanted to be alive. As both preferred death to dishonour, they rejected the overture with the result Mahmud severed the head of Jayasingh with his sword and exposed it on gibbet. On seeing this Dungarsingh, snatching the sword from a soldier killed Sheykhan, a noble of the Sultan, but he was immediately done to death by others.[3] However, the two sons of Jayasingh escaped, but two younger daughters and one young son were arrested. The two daughters were admitted into the harem of the Sultan, while the son was brought up as a Muslim who afterwards became well-known as Malik Husain Bahmni and played a great role under the title of Nizam-ul-Mulk in the times of Muzaffar II. Subsequently, he was made the Amir of Idar.[4]

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1. Commissariat M. S., *History of Gujarat*, Vol. I, (1938), pp. 194-195.

2. Jote R. B., *Cultural History of Gujarat*, Part-II, (Gujarati), (1954), p. 534.

3. (a) *Mirat-i-Sikandari* by Sikandar bin Muhammad *alias* Manjhu (*circa* 1611), translated into English by (a) Sir Edward Clive Bayley in his "*Local Muhammadan Dynasties of Gujarat*" (1886) and (b) Fazlullah Lutfullah Faridi, p. 215.

   (b) *Tabaqat-i-Akbari* by Kwajah Nizam-u'd-din Ahmad edited by B. De and Maulwi Hidayat Husain, Calcutta, p. 276.

4. (a) *Op cit.*, pp. 207-209.

   (b) *Op cit.*, pp. 210-211.

   (c) *Cambridge History of India*, Vol. III, (1928), pp. 309-10.

FOUNDATION OF THE STATES OF CHHOTA UDEPUR AND DEVGADH BARIA

According to the bardic accounts, out of the two sons of Patai Raval, who had fled, one named Pruthviraj, founded Mohanpur (Chhota Udepur) and the other named Dungarji founded the State of Devgadh Baria.[1] Later on, the Devgadh Baria State played a very significant role in the history of the Panchmahals.

CHAMPANER, THE CAPITAL OF GUJARAT

Mahmud Begada was so much delighted by the climatic conditions of Champaner that he built a new city there and named it Muhammadabad. He also transferred his capital to the new city. Great buildings were erected and the fort wall was built round the city. He constructed the citadel or Rajgadh (Bhadra) inside the city and named it 'Jahanpanah' (worldshelter). It is about 4000 ft. long and 840 ft. broad with a wall 30 ft. high around it. Its gates are exquisitely carved. There are inscriptions in the Arabic language on the top of the Godhra and Halol gates. They indicate the date and the year of construction of the fort (21st November, 1484). Mahmud also established a mint there and referred the city as a Shahr-i-Mukarram (the illustrious city) in the coins brought out from the mint. Wealthy persons and merchants were attracted to settle in the city. Gardens were constructed and they were adorned with fountains. Trees of various types including the mango and the sandal wood were planted.[2]

Jami Masjid at Champaner

Among the outstanding monuments built by Mahmud Begada at Champaner, the Jami Masjid ranks first. The magnificent building covers an area of 270 × 130 feet. It stands on 172 pillars and has minarets each about 100 ft. high. Its gates are beautifully carved and its outer wall is also a good specimen of the art of building. Fergusson described it as one of the finest architectural buildings in Gujarat.[3] Its most attractive feature is to be found in three tiers of columns rising one above the other and supporting the central dome with beautifully carved balconies between the tiers. All the five gates are also remarkable for their architectural beauty. The noted archaeologist, Sir John Marshall remarks, "For perfection of detail and sheer decorative beauty, the Jami Masjid and other mosques at Champaner can challenge comparison with almost any Muhammadan building in the east, but they fail conspicuously in point of synthetic unity."[4] The inscription on the Jami Masjid suggests that it was completed

1. COMMISSARIAT M. S., *History of Gujarat*, Vol. I, (1938), p. 197.
2. *Ibid.*, pp. 197-199.
3. *Indian and Eastern Architecture*, II, p. 242.
4. *Cambridge History of India*, Vol. III, pp. 612-13.

in the year 1508-09, *i. e.*, just two or three years before the death of Mahmud Begada (1511).

The Sultan also repaired the fort on Pavagadh and renamed it the 'Mauliya' (Lord of the Hill).

Champaner Described by Barbosa

On his visit to Champaner in about 1515, the Portuguese official Barbosa described the city thus :

" The place continued to be the political capital of Gujarat upto its temporary occupation by the Emperor Humayun in 1535 during the reign of Sultan Bahadur (Second). It is the finest city where the king always dwells with all his Court. It may be described as flowing with milk and honey, its plains yield an abundance of wheat, barley, millet, rice, gram and pulse. There is enough and to spare of all things in the city. The king (Muzaffar, the clement) maintains a large number of hawks, falcons, hounds and leopards for the purpose of hunting and hawking. He has also a menagerie where he keeps a large collection of animals and he procures them from all parts of the world. One of these a Genda (rhinoceros) was sent by the Sultan as a present to the king of Portugal in 1514 through Afonso de Albuquerque. "[1]

Decline of Champaner. Description of Sikandar

The above remarks of Barbosa indicate that the city of Champaner enjoyed the status and prosperity of a political capital for more than half a century from 1484 to the death of Bahadur Shah II in 1537. It appears that the chaotic conditions which followed the death of Bahadur Shah, were the chief cause of the downfall of the city. The picture of its rapid decline can be gathered from the following observations of the historian Sikandar made in 1611 approximately 75 years after the death of Bahadur Shah.

" Is this Champaner, now the abode of the tiger and the lion ? Its buildings are ruined and its property is lost. Even its waters are poisoned and its air is such that it deprives the human being of his strength. Thorns grow now where flowers bloomed, and where gardens smiled, there is Jungle dense and frowning. There is neither name nor trace of sandalwood trees. Only the name of God remains. "[2]

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1. Barbosa, Durate, *The Book of Durate Barbosa*, translated by M. L. Dames I, Hakluyt Society, London, (1918), pp. 123, 124.

2. *Sikandari*, translated by Faridi, pp. 68-69.

The other factors for the decline of the city are also worth considering. It was pillaged by the Emperor Humayun in 1535 during his temporary occupation of the Province of Gujarat. Many families left the city on account of the political disorder and insecurity of life and property that followed. Further the capital was transferred to Ahmedabad with the result that Champaner lost its political importance. In the Mughal times, the road to Malwa from Gujarat was changed and new trade routes came into existence. Champaner, therefore, lost its strategic position. Akbar's conquest of Gujarat in 1573 also could not bring back its past prosperity to Champaner.[1]

The Last Ruler of Champaner, Sikandar Khan

The reign of Sultan Muzaffar Shah II, the fourth son of Mahmud Begada, was on the whole peaceful. It may, therefore, be considered the golden period in view of the cultural developments in Gujarat. After passing away of Muzaffar Shah on 5th April, 1526, his eldest son Sikandar Khan ascended the throne. By promoting his favourites he displeased the old competent nobles. Moreover, he led a luxurious life and neglacted the affairs of the State. He arrogantly spoiled relations with the pious saint of Vatava and displeased the leading noble Malik Khush-Qadam, his main supporter to the throne, by appointing Khudawand Khan as his Vazir. It was reported to Khush-Qadam that the Sultan wanted to get rid of him. Khush-Qadam, therefore, decided to murder the Sultan before he could strike a blow on him.

One day when Sultan had returned from the game of Chaugan (polo) and was fast asleep in his palace at Champaner, Khush-Qadam entered his room with his companion Bahaul Malik and some mercenaries and killed the Sultan with his sword. He was buried at Halol near Champaner. There is a tomb. Over his tomb there is a huge beautiful stone structure with the upper portion broken. He was the first of the Sultan to be murdered and after him every Sultan, upto the last ruler Muzaffar III met an unnatural death.

Khush-Qadam

Thus Sultan Sikandar passed away on 26th May, 1526 after a brief reign of two months and fifteen days only. Khush-Qadam usurped the power at Champaner and began his bloody rule in the name of Nasir Khan, a 5-year old son of the late Sultan. He was named as Mahmud II. The old nobles revolted against an unjust rule and they under the leadership of Khudawand Khan invited Bahadur Shah, the third son of Muzaffar Shah to take his rightful throne. On his arrival from Delhi, Bahadur Shah

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 305-306.

was warmly received by the chief nobles and was installed as Sultan at Ahmedabad on 11th July, 1526.[1]

End of Khush-Qadam

Bahadur Shah immediately marched to Champaner to punish Khush-Qadam who was in a quandary. Most of the nobles had deserted him and his resources were exhausted. Inspite of heavy rains Bahadur Shah crossed Mahi with only 400 soldiers and a few elephants and reached Champaner by the end of July, 1526. Khush-Qadam fled and hid himself in the house of Shahaji Bin Kasim, the Kotwal of the city. Thereupon, the people looted the house of the Kotwal, arrested Khush-Qadam and handed him over to Bahadur Shah. He was first made a captive in the Dilkhusa palace and then was beheaded along with his accomplices. Baha-ul-Mulk, the actual murderer was flayed and was hanged to death. Some were blown from the mouth of the gun.[2] Bahadur Shah held his coronation darbar at Champaner on 14th August, 1526 and established his rule there.

BAHADUR SHAH DEFEATED BY HUMAYUN

In his short career of about ten years Bahadur Shah, achieved some notable military successes. Being puffed up by these victories, he spoiled relations with Humayun, the Mughal Emperor of Delhi. He harboured several Afghan chiefs at his court after their defeat at Panipat in 1526. Moreover, he gave protection to Muhammad Zaman Mirza, the rebel brother-in-law of Humayun, who escaped from imprisonment and came to Gujarat in 1533.[3] Humayun wrote to Bahadur Shah to hand over Mirza to him because the latter had plotted against him (Humayun) several times. On his refusal to do so, Humayun attacked Bahadur Shah at Mandsor where the latter had encamped after his victory over Chitod. It is said that Bahadur Shah was defeated because of the treachery of Rumi Khan, his chief gunner.[4] There is another version of the event. It is said that Rumi Khan's artillery equipment completely failed and was afraid that Bahadur Shah would kill him and so he went over to the side of Humayun.[5] Whatever may be the fact, but Rumi Khan subsequently played a very important role due to his skill in artillery in the victory of Champaner by Humayun.

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1. *Tabaqat-i-Akbari*, by KHWAJAH NIZAM-U'D-DIN AHMAD edited by B. DE AND MAULWI HIDAYAT HUSAIN, Calcutta, p. 330.
2. *Mirat-i-Sikandari, op. cit.*, pp. 331-333.
   Tabaqt-i-Akbari, Translation, p. 330.
3. ERISKINE W., *History of India under Babar and Humayun*, II, pp. 45-46.
   Sikandari, Bayley's translation, pp. 382-84.
4. *Ibid.*,
   Firishta, Briggs, translation, pp. 126-128.
5. COMMISSARIAT M. S., *History of Gujarat*, Vol. I, p. 353, (Portuguese account quoted).

Humayun's Attack on Champaner

Immediately after his defeat at Mandsor Bahadur Shah arrived at Champaner and made arrangements for the defence of the fort of Pavagadh. He made provision for a long siege but finding his position insecure there he left for Cambay leaving the defence of the fort to his trusted generals Ikhtiyar Khan and Raja Narsinh Dev. Before leaving Champaner (Muhammadabad) he adopted a scorched earth policy so that Mughals might not get any supply from the city and might not attack the fort easily.[1] On learning that Bahadur Shah had fled to Champaner, Humayun with only ten thousand cavalry rapidly marched and arrived at Champaner in three days just in time to extinguish the fire in the city. On learning that Bahadur Shah had escaped towards Cambay, Humayun left Mir Hindu Beg in charge of the attack of the fort of Pavagadh, and chased Bahadur Shah with only one thousand cavalry.[2]

On reaching Cambay, Humayun found that the Sultan had run away to Diu. Being greatly perplexed of his constant chase by Humayun, Bahadur Shah sent his general named Muhtaram Khan Mahmud Lori to ask Rumi Khan to persuade the Emperor not to attack Diu. On meeting Rumi Khan at Cambay, Muhtaram Khan took him to task for his disloyalty and asked him to dissuade Humayun from attacking Diu. Rumi Khan was greatly ashamed by this reprimand. He, therefore, explained to the Emperor that sea weather was not favourable for the attack on Diu. Humayun, therefore, accepted his advise, returned to Champaner and joined the siege of the fort of Pavagadh.[3]

Siege of Fort of Pavagadh

On arrival of Humayun at Champaner, the Mughal besiegers tried all their means to capture the famous fort. A big gun of the Mughals, called the Bahadur Shahi gun, perhaps the largest ever seen in India, was made useless by the Gujarat army by making three holes in it. Rumi Khan repaired the holes with the mixture of seven metals and began to fire shots at the fort. By the first shot an outer gate of the fort was brought down and by the second shot, a big nearby tree was uprooted. Being annoyed by this, Sakta, a clever gun-man in the fort, originally a Portuguese and entitled as Firangi Khan by Bahadur Shah after his conversion to Islam, aimed a shot at the Bahadur Shahi gun. It hit the gun so violently that it was severely damaged. Ikhtiyar Khan and Narsinh Dev were greatly pleased with Sakta who was rewarded by Narsinh Dev with gold. But Narsinh Dev died immediately by the wounds he had received during the

1. *Akbarnama*, translated by K. BEVERIDGE, Vol. V, p. 307.
2. *Ibid.*, I. pp. 309-10, Erskine-II, pp. 60-62.
3. *Arabic History*, edited by E. D. Ross, Vol. I, (1910), pp. 256-57.

battle. On learning about this sad event, Bahadur Shah at Diu said in despair that the fall of the fort was imminent as Ikhtiyar Khan alone was unable to save the fort.[1]

Capture of Pavagadh

As four months had already passed, Humayun became anxious to find out some means to capture the fort. One day while surveying the wall of the fort to find out a weak spot or a loop-hole he noticed some peasants passing by. Being questioned by the Emperor, they could not give correct replies. But when they were arrested and beaten, gave out the truth that they supplied to the Garrison the articles of daily requirements from a secret spot as secretly planned.[2] They led Humayun and his party to the spot where the rock was 180 to 200 feet high, and so steep and smooth that it was almost impossible to climb it.

On moonlit night the Emperor with seventy to eighty iron spikes, went to the spot with picked men and had the spikes nailed into the rock to the right and the left of it. All this was done secretly and with the help of iron ladder thirty-nine selected soldiers reached the top of the wall. Bairam Khan was the fortieth and Humayun himself climbed it as forty first. In all three hundred warriors climbed the rock in this manner before dawn. On the other side Humayun had ordered his main force to make heavy assaults on the main gate. When Garrison was engaged in facing the attack of the imperial army from the front, it suddenly found itself at day-break being assaulted from the rear by a shower of arrows. Being surprised and confused by this double attack, the defenders failed to oppose effectively and meanwhile the escaladers captured the gate and admitted the rest of their forces into the gate. Ikhtiyar Khan fled and hid himself in the 'Mauliya' the uppermost citadel of the fort. Several threw themselves down the wall and many were put to death in the cruel practice of the times. Thus Humayun captured the fort in August, 1535.

Immense Treasure found from the Fort

Ikhtiyar Khan, finding himself unable to resist any more, surrendered next day to the Emperor. Humayun, was pleased by his scholarship and accepted him as one of his chief nobles. By this victory, Humayun got an immense treasure consisting of gold, jewels and other precious articles accumulated by the Sultans of Gujarat. It is said that

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1. *Sikandari*, Translation, pp. 390-91 (Bayley), *Akbarnama* I, p. 311.

2. *Mirat-i-Sikandari* by SIKANDAR BIN MUHAMMAD *alias* MANJHU (*circa* 1611), translated into English by (a) Sir E. CLIVE BAYLEY in his '*Local Muhammadan Dynasties of Gujarat*' (1886), and (b) FAZLULLAH LUTFULLAH FARIDI, pp. 391-392.

the Emperor got so much treasure that he distributed among his officers and warriors as much gold, silver and jewels as they could pile on their respective shields. Moreover, a trusted officer of Bahadur Shah, named Alam Khan, in the state of intoxication, showed to Humayun a well from which much more treasure was to be found. The water of the well being triped out, Humayun could discover biscuits of gold, silver and other valuable jewellery and articles collected by the Sultans of Gujarat from China, Turkestan and other foreign lands.[1]

Issue of Coins by Humayun

Just to commemorate his victory, Humayun got struck silver and copper coins. Only the silver coins bore his name. Neither type bore the name Muhammadabad. But a copper coin in the Lahore museum, gives on the obverse the year of the conquest of Champaner and on the reverse it reads "Shahr Mukarram" (the illustrious city). In another coin of the same year (1535-36) the city is described as "Shahr al Zaman" (the city of the ages). These epithets suggest that Champaner had not yet lost its prosperity.[2] Leaving Tardi Beg in charge of Champaner and Mirza Askari, his brother in charge of Gujarat with his headquarters at Ahmedabad, Humayun left for Delhi to quell the rebellion of Sher Shah.

Reconquest of Champaner by Bahadur Shah

The sudden retreat of Mirza Askari and his army from Ahmedabad, while it disheartened his own adherents, emboldened Sultan Bahadur who had entered upon the campaign with many forebodings. He now pursued the retreating forces and his advance guard under Saiyid Mubarak Bukhari fought an action with the rear-guard of the imperial troops which was led by Yadgar Nasir Mirza. The battle took place at Kanij, five miles from Mahmudabad, and in it the Sultan's troops were victorious. Bahadur advanced as far as the Mahi and there he halted. As long as the imperial army remained at Champaner, and Mirza Askari vainly attempted to induce Tardi Beg to admit him or to help him with supplies, the Sultan did not venture to cross the Mahi, but he advanced on Champaner as soon as Askari and his forces had marched in the direction of Agra.[3] Bahadur Shah immediately attacked Champaner. Tardi Beg finding himself alone, left the fort with all the treasure he could take and joined Humayun in the North. Thereafter, Bahadur Shah easily took possession of the fort. Thus, after the Mughal rule of about thirteen months in Gujarat, Bahadur Shah again became the master of Gujarat in May, 1536.[4]

1. (a) *Tabaqat-i-Akbari* by KWAJAH NIZAM-U'D-DIN AHMAD, edited by B. DE. and MAULWI HIDAYAT HUSAIN, Calcutta, p. 195.
   (b) COMMISSARIAT M. S., *History of Gujarat*, I, p. 360.
2. GEORGE TAYLOR, *The Coins of the Gujarat Saltanat*.
3. COMMISSARIAT M. S., *History of Gujarat*, Vol. I, (1938), p. 370.
4. *Akbarnama* by ABUL FAZL, translated by H. Beveridge, Vol. III, pp. 320-321.

The Age of the Mughals (1573 to 1726)

Conquest of Gujarat by Akbar

After the sad demise of Bahadur Shah in the sea in the battle with the Portuguese, his nephew, Muhmud II ascended the throne. He captured Ahmedabad from the noble Dariyakhan. The Sultan attacked and captured and arrested Fatuji from the Mauliya. The Sultan seized the treasure and the women of Dariyakhan and passed three months in luxury at Champaner. Soon after that Muhmud III established his new capital at Muhmadabad (Mahemadabad). Thereafter Champaner lost all its glory and when Akbar conquered Gujarat in 1573,[1] it was turned into a small city with a few Jain and weavers' families left there.

Champaner, the Deserted City

That Champaner was almost deserted and its surrounding area turned into forest is evident from the visit of the Emperor Jahangir of Panchmahals which took place in March 1618. Jahangir celebrated the thirteenth year of his accession and his fifty-first birthday at Dohad in the Panchmahals. In his Memoirs, he refers to Pavagadh as Rakshas Pahar or the demon hill and the area round Champaner as the grazing ground for the wild elephants. Jahangir stayed for several days in the Panchmahals and enjoyed the hunting of the wild elephants arranged by the nobles. During this time, Aurangzeb was born at Dohad in the imperial camp on 24th October, 1618.[2]

The Age of the Marathas (1726 to 1803)

Capture of Pavagadh by Krishnaji

After the death of Aurangzeb in 1707, the conflicts between the Mughals and the Marathas were intensified in Gujarat also. The first Maratha to capture Pavagadh and some portions of the Panchmahals from the Mughal officer, was Krishnaji, the adopted son of Kanthaji, a General of Baji Rao I. Krishnaji made Pavagadh his headquarters and established the Maratha rule there in 1726.[3] In the same year, the Peshwa's troops under Antaji and Bhaskar plundered the wealthy town of Vadnagar

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1. *Tabaqat-i-Akbari* by Khwajah Nizam-u'd-din Ahmad, edited by B. De. and Maulwi Hidayat Husain, Calcutta, p. 384.

2. *Memoirs of Jahangir*, by Rogers and Beveridge, II, 47.

3. Irvine, *Later Mughals*, II, 193.

Mirat-i-Ahmadi, by Ali Muhammad Khan, First part upto 1605 translated as Bird's *History of Goozerat*, Reference *The Cambridge History of India*, Vol. IV, (New Delhi, 1957), p. 583.

(in the Mehsana district). Next year (1727) Chimnaji Appa, the brother of Baji Rao I, penetrated into Gujarat upto Dholka and collected Chauth from that part. Krishnaji also carried several raids in nearby regions and established there the right of collecting Chauth. Sarbuland Khan, the Mughal Governor of Gujarat at that time (1726-30), being unable to check these Maratha raids, had to grant them the right of collecting Chauth and Sardeshmukhi from certain parts of Gujarat. Accordingly, Kanthaji, the father of Krishanaji was granted the right of Chauth of all the parganas to the north of the river Mahi except the capital and the home pargana.

Conflict between Dabhade and Peshwa

Trimbak Rao Dabhade, as a general of Shahu, had established his power in Baroda and the adjacent regions. He, therefore, did not like the entry of Peshwa in Gujarat, because he considered Gujarat to be his domain and it was, therefore, his sole right to collect Chauth from the regions of Gujarat. Baji Rao I could not countenance this claim of Dabhade. He believed that the right of collecting Chauth from the regions other than those of Baroda in Gujarat belonged to the Central Government and the Peshwa as its representative had the right of collecting Chauth from the areas of Gujarat not under the jurisdiction of Dabhade. Hence, the conflict arose between the two, which prevented the Maratha expansion in Gujarat. In this conflict Kanthaji and Pilaji Gaikwad sided with Dabhade.

Capture of Pavagadh by Chimnaji

The Peshwa, being determined to establish his claims, sent to Gujarat a large force under his brother Chimnaji in 1729. On 1st January, 1730 Chimnaji besieged the fort of Pavagadh, held by Kanthaji's garrison and captured it after a week. Then Chimnaji proceeded to Petlad, Dholka and other parts of Gujarat and collected Chauth from those places. Sarbuland Khan the Mughal Governor of Gujarat could not get any aid from Delhi and finding himself helpless to defend Gujarat against the raids of the Marathas, he made a treaty with Peshwa Baji Rao's brother Chimnaji Appa on 23rd March, 1730. According to the treaty, he consented to cede to the Peshwa the right of Sardeshmukhi of the whole revenue both from the land and customs from the areas excepting those from Surat and the areas attached to it, along with that of the Chauth from the same sources together with the five per cent of the revenues of the city of Ahmedabad. In return the Peshwa was to keep 2,500 horse in Gujarat to maintain peace in the province and to assist the Governor to stop raids from the Maratha generals (Dabhade, Pilaji and others).[1]

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1. GRANT DUFF, *The History of the Marathas*, Vol. I, (1821), p. 374.

Conflict between Dabhade and Baji Rao

Trimbkrao Dabhade greatly resented the treaty made by Chimnaji Appa with Sarbuland Khan. He, therefore, complained against the Peshwa in the Court of Shahu at Satara. Baji Rao prevailed upon Dabhade to share with him the rights of Sardeshmukhi and Chauth from Malwa and Gujarat, but the latter asked him to confine his activities to Malwa and leave Gujarat to him. The Peshwa could not agree to this proposal. Hence arose a conflict between the two. Dabhade in order to make his side stronger sought the help of Nizam Asaf Jah, an arch enemy of the Marathas.[1] Being enraged at this action of Dabhade, Baji Rao along with his brother Chimnaji, marched to Gujarat with a large force. He arrived near Ahmedabad in February, 1731 and made a treaty with Maharaja Abhaysingh of Marwad (the eldest son of the late Ajit singh), who was appointed as the Governor of Gujarat in place of Sarbuland Khan in 1730. According to the treaty signed on 7th April, 1731 Maharaja Abhaysingh was to pay to the Peshwa thirteen lakh rupees, the quarter part of the revenue of the entire Gujarat out of which, six lakh rupees were to be paid immediately and the balance was to be paid on the Peshwa's army leaving Gujarat. In return, the Peshwa was to help the Governor of Gujarat if any Maratha chiefs (Dabhade, Pilaji, Kanthaji and others) except Chimnaji, attempted to establish their claims of Chauth and Sardeshmukhi in the areas held by the Mughal Emperor in Gujarat.[2]

Dabhade's Defeat and Death at Dabhoi

On learning about this treaty, Dabhade made preparations to fight with Baji Rao. The combined army was estimated to be around 35,000 men including the forces of Kanthaji, Udaji Pawar and others. Nizam-ul-mulk also marched from the Deccan with a considerable force and encamped near the Narmada with a view to joining the confederate army. On learning this Baji Rao and Chimnaji, speedily marched towards Baroda and inflicted a crushing defeat on Dabhade near Dabhoi on April, 1731. Trimbak Rao Dabhade himself was slain and Pilaji Gaikwad escaped wounded. On hearing the news of this defeat, Nizam returned to his capital. As a result of this defeat, Dabhade's influence declined and the Gaikwads became prominent in Gujarat.[3]

Compromise between the Gaikwad and the Peshwa

After a long struggle, a compromise was arrived at between the Peshwa and the Gaikwad. According to the terms of the treaty, each of

1. Dighe V. G., *Peshwa Baji Rao I and Maratha Expansion*, (1944), pp. 33-36.
2. Gense and Banaji, *The Gaikwads of Baroda*, Vol. I, p. 10.
3. Sardesai G. S., *The New History of the Marathas*, Vol. II, p. 128.

the two got the areas yielding an annual revenue of about Rs. 25,00,000. The district of the Panchmahals fell to the lot of the Peshwa, who collected Chauth and Sardeshmukhi from it and managed it upto 1761, when it was handed over to the Scindia.[1]

THE SCINDIAS IN PANCHMAHALS

The Scindias acquired political control over Panchmahals in 1761. The House of the Scindia (or Shinde) traces its descent from a family of which one branch held the hereditary post of Patil in Kannerkhera of the Satara district (Maharashtra). The head of the family received a patent of rank from the Emporer Aurangzeb, while a daughter of this house was married to Raja Shahu, son and successor of Shambhaji. The founder of the Gwalior house was Ranoji Scindia, who belonged to an impoverished branch and had served as a personal attendant to the Peshwa Balaji Baji Rao. He rose rapidly in favour by his soldierly qualities. In 1726, along with Malhar Rao Holkar of Indore, he was authorised by the Peshwa to collect Chauth, (25 per cent of the revenue) and Sardeshmukhi (10 per cent over and above the Chauth) in the districts of Malwa, and retained the balance (65 per cent of revenues) as his remuneration. Ranoji made Ujjain as his headquarters, which subsequently became the capital of the Scindias. He died in 1745 and was succeeded by his son, Mahadji Scindia.

The history of Gwalior State during the rule of Mahadji and his successor Daulatrao is practically the history of India in the latter part of the 18th century and the former part of the 19th century as they took leading part in the arena of Indian Politics. In 1782, the British made the Treaty of Salbai with the Scindia under which the latter (the Scindia) had to withdraw to Ujjain. The Treaty was very important for the British, as it made the British arbiters of peace in India and recognised the Scindia as an independent chief and not as a vassal of the Peshwa. It was during the rule of Mahadji Scindia that Panchmahals came under the control of Scindia in 1761. *The Imperial Gazetteer of India* States "The Marathas under Scindia overran and annexed the district in the middle of the eighteenth century.[2]

Mahadji's political career was cut short by his death in 1794 at Wanowri near Poona. He left no heir and was succeeded by Daulatrao, a grandson of his brother, Tukaji at the age of about 15 years. Madhav Rao Peshwa II died in 1795. His death threw the country into confusion and enabled Scindia to gain ascendancy. The Holker of Indore was at loggerheads with the Scindia and the period of unrest (*gardi-ki-wakt*) started in the Central India during which the armies of the Scindia and the Holker

1. ELLIOT F. A. H., *Gazetteer of the Bombay Presidency*, Vol. VII, *Baroda*, Bombay, (1883), pp. 280-81.

2. *The Imperial Gazetteer of India*, Vol. XIX, (1908), p. 382.

overran the territory. Some order was brought about after the Peshwa signed the Treaty of Bassein on December 31, 1802, by which the British were recognised as the paramount power in India. The British thereafter attempted to negotiate a treaty with the Scindia, but Scindia's evasion of attempts at negotiation brought him in conflict with the British, who destroyed his (Scindia's) power both in the Central and Northern India. The British (Colonel Woodington) captured Pavagadh in 1803 from Scindia. At last on December 30, 1803, he signed the Treaty of Sarji Anjangaon by which he was obliged to give up, *inter alia*, his possessions in the Broach district and other lands in the south of his dominions. So far as Panchmahals district was concerned, Article 6 of the Treaty was relevant :

> "The fort of Asseerghur, the city of Boorhanpore, the forts of Powanghur and Dohud, and the territories in Kandesh and Guzerat, depending on these forts, shall be restored to the Maharajah Dowlut Rao Sindia".

In 1804, however, it was returned to the Scindia with whom it remained till 1853.

Some details about the administration of Panchmahals during the time of the Scindia's occupation of Panchmahals are available. In 1819 Daulatrao Scindia in contracting the marriage of his daughter with Appa Saheb made over the Panchmahals to him as *pullah*. As Appa Saheb was very young, the management of his affairs was undertaken by his father, Patankar as a Governor. He stayed at Pavagadh fort In 1823, Daulatrao Scindia came to know that Patankar had let loose the reign of terror in Panchmahals. He, therefore, summoned both Appa Saheb and his father to Gwalior. Both, however, refused to go and Scindia, therefore, sent an army of 4,000 men into the territory and brought them down as prisoners. On the way in Dohad near a "wad" tree, Patankar committed suicide. This tree is still in existence and goes by the name of 'Bhutiawad'.[1]

After the departure of Appa Saheb, the management of Panchmahals was conducted by Subas and Karbharis.

In 1827, Daulatrao died leaving no son or adopted heir. His widow Baizabai adopted a boy named Mukut Rao, a distant relative who succeeded as Jankoji Rao Scindia. He proved to be a weak ruler with the result that there were constant feuds at his court and his army was in a chronic state of mutiny. In 1843, he died childless and his widow Tarabai adopted Bhagirath Rao, who succeeded under the name of Jayaji Rao

1. *Papers Relating to the Revision Survey Settlements of the Godhra Taluka of the Panchmahals Collectorate*, (1904), p. 51.

Scindia, the Mama Saheb being chosen as regent. Thereafter, there were frequent clashes between the British and Scindia armies, during which the Scindia's army was annihilated. A treaty was then made under which a contigent force was to be maintained at the cost of the Scindia. A Council of Regency was appointed during his minority.

TEMPORARY MANAGEMENT OF PANCHMAHALS (1853-60)

The Princely States included in the Panchmahals district were managed by the Political Agent, Rewa Kantha. The princely areas were interspersed with the territories of the Scindia. The Scindia found it difficult to manage Pavagadh Panchmahals from his Capital at Gwalior. Apart from the distance, much trouble was caused by the rebellious deposition of the Mewas and Bhil population and the Mahals bordered on the district, under the charge of the Political Agent, Rewa Kantha. The Scindia, therefore, entered into an agreement with the British to transfer the management and superintendence of this district from 1853 for a period of 10 years. On the expiry of the period, the district was agreed to be returned to the Scindia, if he so desired.

In pursuance of this agreement, the Articles containing the measures to be adopted by the Political Agent. Rewa Kantha for the better management of the Panchmahals were approved by His Highness Maharaja Jayaji Rao Scindia. According to these Articles, it was envisaged that under the stewardship of the Political Agent, the amount of collection would increase and the management expenses would be reduced. Secondly, the Scindias establishment consisting of Suba, Munsiff and others stationed in Panchmahals were placed under the Political Agent, Rewa Kantha and their continuance in office was to depend upon the pleasure of the Political Agent. Thirdly, the Political Agent was to draw up a code corresponding to the one in use in the British areas for management of the district. After approval by the Scindia, it should be promulgated for the guidance of the Indian officers. Fourthly, the Indian officers of the Adawlut were to have powers to try petty offences and sentence those convicted with imprisonment with hard labour for a period of one year subject to confirmation by the Political Agent. But all cases of murder and heinous offences should be brought for trial before the Political Agent himself, who will submit his roobukree and final decision in each case for the information of the Darbar. Fifthly, all the business of Government should be carried on exclusively in the name of the Scindia Darbar. Sixthly, since the object of the arrangement was to secure the peace and welfare of the inhabitants of the district, there would be no objection to sanction certain sums of money for establishment of schools and making good roads. This should be done after ascertaining the impact of this arrangement. Seventhly, the Pattabandhi settlement of the district had been concluded upto the Samvat 1911 (1855 A. D.) and, therefore, no change was to be made till expiration of that period. The political agent would, however, be free to

make Pattabandhi settlement for a period of 7 years from Samvat 1912 to 1918 (1856 to 1862 A. D.). The Darbar hoped that the Political Agent would so make a settlement that there would be an increase in the existing Jama of Rs. 2,26,655. Lastly, the existing arrangement about the pensions and allowances granted by the Government would be carried into effect subject to the wishes of the Darbar. In short, the district was to be managed by the Political Agent, subject to final authority of the Darbar.

The above arrangement was entered into by Mr. Malcolm, Political Agent, Rewa Kantha in 1853. Thereafter Mr. G. Fulljames, Political Agent, Rewa Kantha assumed charge of superintendence of the Pavagadh Panchmahals district of His Highness Scindia from the Suba on 1st August, 1853, but shortly, after he fell sick and died. As a result, Major R. Wallace, Political Agent in Rewa Kantha and Superintendent of Pavagadh Panchmahals assumed charge in November 1853. During the period, the Scindia's Suba and his Karkuns carried on the administration as before. Mr. Wallace reported on 19th May, 1855 that the monsoon of 1853 was a total failure with the result that the rice, wheat and gram which were the main crops, totally failed. This brought about economic distress. There was an insurrection in the Dohad Paragana and the mercenaries assumed the threatening attitude throughout the district. By the assistance of a small detachment from the Baroda Brigade, those invaders were soon brought under control. He also reported that he was compelled to remove the whole of the Suba's establishment including himself because the staff was generally unfit to transact business in the Gujarati language or according to the British system and they were identified with feableness and bad faith which had characterised the preceding administration. About the Revenue Settlement, he observed that the late Suba had made quinquennial settlement of the district, which would remain in force till the end of the year 1855. The leases given by him were all on an ascending scale and were, therefore, most burdensome. The Suba was guided by records of previous rates and the information given by the hereditary district officers. As a result, the rates were very inequitable and oppressive. In many cases, the Patels were compelled to accept the lease of their respective villages and, therefore, they gave up the oppressive leases. Further, he stressed the need for an accurate survey of all the *khalsa* villages of Godhra, Kalol and Halol Parganas.

About the Police, in each Pargana the charge of the police was assigned to a separate officer under the general control of the Mamlatdar. This officer reported directly to the Political Agent and had power to imprison for 15 days. The Mamlatdar had authority to imprison for one month and impose fine not exceeding Rs. 25. The Assistant Superintendent was empowered to sentence a person to 6 month's imprisonment and could levy fine not exceeding Rs. 100 and inflict 12 stripes. All heavier cases were disposed of by the Superintendent himself.

As regards *Adawlut* under the Scindia Darbar, provision was made for appointment of Munsiff for the court at Godhra only. At the request of the inhabitants of Dohad, a separate court of Munsiff was established at Dohad. The Mamlatdar had power of deciding suits under Rs. 100 subject to an appeal first to the Munsiff, then to the Assistant Superintendent and finally, to the Political Agent (Mr. Wallace). In the case of the Munsiff, an appeal lay first to the Assistant Superintendent and then to the Political Agent.

About the Revenue, the Scindia Darbar had estimated the revenue at Rs. 2,19,299. This amount did not include many extra levies which were collected to be at once paid away to Hakdars and others, nor did it include a number of items under the head of *Khasgi Babti* which seemed to have formed the personal perquisites of the Suba. All these extra items needed to be brought under the proper heads of expenditure. The gross revenue for the Samvat 1910 amounted to Rs. 2,35,554 as against the expenditure of Rs. 1,64,637.

Mr. Wallace then proceeded to deal with the measures taken by him to relieve certain Thakors from the presence of bodies of mercenaries, whom they had employed during the previous unsettled political conditions. Mr. Wallace thought that bad Government was the primary cause of their debt to those mercenaries. He, therefore, took measures to advance loans at 6 per cent interest and on good security to get rid of those mercenaries. The Thakor of Sonipur (Halol), Thakor of Kanjari (Halol), Thakor of Bhamaria (Halol), Thakor of Mehlol (Godhra), and the Naik of Tanda (Dohad) maintained gangs of mercenaries who exploited the Thakors and extracted money on various pretexts from the Thakors by way of blackmail. It will appear therefrom that the gangs of mercenaries were parasites on the Thakors. Besides grant of loans, the Political Agent assumed the management of the estates of Sonipur, Bhamaria and Mehlol to retrieve the position of the Thakors.

Mr. Wallace also made inquiries into claims of Zamindars, Darakdars and religious and charitable endowments and found that several claims appeared doubtful and unfounded.

Panchmahals and the Great Revolt of 1857[1]

The problem posed is whether the disturbance of 1857 was a revolt or a war of independence. It is difficult to decide one way or the other. A revolt may stem from a grievance, discontent or frustration. It may or may not be spontaneous but it offers resistence to the existing order of things. On the other hand, a war implies definite objective, previous

1. (a) Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. I, Part I, *History of Gujarat*, (1896).

(b) Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879).

preparation, a net-work of intelligence, provision of arms and ammunition and a clear-cut strategy. This is particularly so with regard to a war of independence. The problem needs to be examined in the light of these connotations. The broad causes of the disturbances of 1857 have been stated to be greased cartridges, Dalhosie's policy of lapse and annexation, defects in the organisation of the Indian army, strong racial prejudices of the British against the Indians, etc. Apart from these general causes, there were certain local causes which were not connected with the broad objective of winning Independence from the British.

In the Panchmahals the main causes were local which gave rise to the disturbances in the district. To begin with, the district was affected by disturbances because it was a border district adjoining the territories of the Central India and as such, it served as a channel for the rebels to pass through or conceal themselves. Broadly speaking, there was no mutiny by any of the Government armies but the infiltration of the mercenary soldiers from the North and the Central India into Gujarat egged on the war-like communities of Bhils, Kolis, Thakardas and Naikdas in the district to rise in revolt against the established authority. The foci of the disturbances were spread over Godhra, Dohad, Jhalod, Santrampur, Lunawada and Jambughoda in the district.

Secondly, the period from 1845 to 1860 was a period not only of political confusion and chaotic administration but a period of severe economic distress caused by partial or total failure of rains. In 1845, the staple crop of maize was destroyed by locusts. In 1853 and 1856, there was total or partial failure of rains. In 1857, unseasonal and late rains caused severe damage to crops. As a result, starvation stalked the land. The Naikdas and Kolis who were normally living from hand to mouth were on the rampage and indulged in loot and arson.

Thirdly, apart from the economic distress, several rumours were also rampant. A bogey was raised about forcible conversion of the Hindus to Christianity. The Inamdars and Jagirdars, who held extensive lands rent-free felt overwhelmed by the superior British power. This created considerable apprehension among the Brahmins and Rajputs that the British might deprive them of their large rent-free holdings.

Lastly, the Vilayatis (foreigners) such as Makranis, the Sindhis, the Arabs and other foreigners, who were employed as mercenary soldiers by the kings, nawabs and petty chiefs, saw an opportunity in the disturbances to settle their old scores with their masters.

Muhamadan Outbreak at Dohad

The district of Panchmahals was the only district in Gujarat which bore the brunt of the revolt of 1857 to any perceptible degree.

Dohad which was adjacent to the main centres of the revolt in the Central Provinces was seriously affected during the outbreak of 1857. The risings at Dohad on 1st July, 1857 were mainly due to the rebellions at Mhow and Indore.

As the rebellions were fast spreading in most of the parts of Rajputana, Malwa and the Central Provinces, the Government feared that rebels might enter Gujarat through Dohad. It, therefore, felt that the fort of Dohad should be well equipped to stop the mutineers' entry into Gujarat. The Government, therefore, constructed a ditch around the fort of Dohad.

Exaggerated reports of the temporary success of rebellion in the north, the refractory characters in Dohad, headed by Taredarkhan, a leading Kanuga and Inamdar of Abhlod and Chunilal Desai, assembled to the number of five hundred, and on the 6th July laid sieze to the fort of Dohad, in which Mamlatdar and other officers lived, and which contained the public offices also. The Mamlatdar immediately sent secret information to the Political Agent Captain Buckle by a confidential person, and that officer at once came up with detachments and guns from Baroda, distant about ninety miles. On hearing this, and disappointed at not finding the mutineers near, the Kanuga, the Desai and others fled, on the 11th of July, 1857[1].

Captain Buckle reported to Major General Roberts, Commanding N. D. A., Ahmedabad that "A Mahomedan rebellion broke out in Dohad on the night of the 6th instant at 10 p. m. directed by the Kanoogh named Tyleydarkhan, a person of no influence, holding an Enamee village in Dohad Purgunna worth about 2,500 rupees also lands yielding an income of Rs. 500 per annum. The Mamlatdar and the officials were shut up in the fort, in which were 14 of Scindia's drilled police, also 8 Pathans with Subedar Hoosein Shah Khan, 24 Kusbatees and 14 Sowars".

"No egres was allowed to the Government officials from the fort by the rebels and shots were continuously fired during the night. This state of affairs continued from 6th to 11th instant when the insurgents decamped".

These facts show that Mamlatdar and other officers of the Dohad town were shut up in the fort for six days from 6th to 11th July, 1857. During the sieze Hussain Khan bravely defended the fort for six days against the attacks of the rebels. On the recommendation of Captain Buckle, Hussain was granted the village Mandavav in Dohad taluka as personal inam in appreciation of his services in the revolt.

1. Edalji Dosabhai, *The History of Gujarat*, p. 289.

In his letter dated 31st July, 1857 to the Government of Bombay, Captain Buckle gave a detailed account of the rebellions at Dohad and Godhra and emphasised the need of having the possession of the fort of Dohad by the Government forces to prevent rebellion from spreading to Gujarat from Indore, Mhow and Bhopawar. He also suggested that the Government forces should march forward not only to protect the fort of Dohad, but also to keep away the rebels from Gujarat. Before this proposal could materialise, the mutineers took possession of the fort of Dohad as stated above and the rebellion spread in Panchmahals and beyond. Therefore, Buckle with 4 guns, 300 infantry and some irregular cavalry started on 8th July, 1857 from Devgadh Baria to Dohad. Meanwhile, Muslims had also risen in revolt at Godhra. The revolt, however, was checked by Buckle's forces and the party was despatched to Dohad to relieve the garrison ; but it was stopped on the way near Devgadh Baria by Muslims and Bhils, possibly instigated by Hamir Khan, a sepoy of the Government forces. These rebels were probably connected with those at Dohad. After a heavy encounter, the Government troops could reach Dohad on 11th July, 1857 and rescued the garrison there. The city of Dohad was cleared of the rebels and was laid waste on 22nd July, 1857. By the order of Buckle, all lead and gun powder in Dohad and Godhra were secured and their further manufacture was prohibited.

Captain Buckle repcrted to the Government of Bombay on 24th August, 1857 that 15 prisoners were apprehended from Dohad on a charge of high treason of subverting His Majesty's Government in India. As a Special Commissioner, he tried them and convicted and sentenced as under :

One prisoner convicted of treason transported for 14 years with hard labour.

Nine prisoners convicted of armed rebellion, were transported for life.

One prisoner was acquitted.

Four prisoners convicted of armed rebellion and enforcing persons to proclaim the king of Delhi as Emperor of India, were sentenced to death. They were blown off from the mouths of guns.

The Governor in Council approved of the proceedings of Buckle but directed him that no native prisoner should be sentenced to transportation for any period short of life, and that the native prisoners accused of treason should be sentenced to death and not to transportation. Thus, maximum severe sentences were to be awarded to the prisoners.

Rebellion at Godhra

It was reported in the Times of India dated 8th July, 1857 that the mutineers had arrived at Godhra situated at about 45 miles distant from Baroda. It is not clear as to who these mutineers were, but it may be surmised that they might be some men of Baizabai's forces coming from Bhopawar, Mhow or Indore with an intention of raising revolts in Gujarat. It is reported that they had several guns with them. The local people readily joined them and the rebels took possession of most of the Government offices at Godhra.

Captain Buckle with 2 guns, 100 men of 8th Regiment under Major Thomas and 50 men of the golandaz under Lieutenant Sheppee started for Godhra on 7th night. The Gaikwad had also sent 100 horses. On hearing that the British forces were approaching, the rebels left Godhra and went to Dohad. They looted the Government treasury and burnt offices. Bhils and some soldiers of the Scindia's army also joined the mutineers. Therefore, Buckle asked for additional reinforcement. A detachment of 300 Native Infantry from Broach and 25 horsemen of Gujarat Irregular Horse were immediately sent to Godhra. The combined forces under Buckle attacked Dohad and the rebels escaped and were dispersed by the superior forces. Strong military posts were placed at Godhra and Dohad. As a result, they were brought under temporary control.

Revolt of Surajmal for Lunawada Gadi

One Surajmal was a landlord of the region round about Dakor in the Kaira district. He asserted that he was a Bhayat of the Lunawada Darbar. He put forth a claim to the throne of the Lunawada State. Taking advantage of the uncertain political conditions he, therefore, attacked Lunawada on 15th July, 1857. But he was repulsed by the help of the British forces. Captain Buckle had directed him to stay at Dakor and prohibited him from entering into the limits of Lunawada. Surajmal, therefore, revolted. Kandas, a Charan landlord of the village of Palla in the district of Panchmahals was a bitter enemy of the ruler of Lunawada. He, therefore, supported Surajmal in his fight against Lunawada ruler. The Kolis and the Thakors also joined Surajmal. With their help Surajmal decided to attack Lunawada again. The ruler sought the help of the British Government. Captain Buckle, therefore, directed Major Andrews and Ashburner to arrest Surajmal and Kandas. They were also instructed to destroy the village of Palla which refused to surrender its arms and sheltered the rebels. Accordingly, they attacked Palla and particularly destroyed it. Charan Kandas was apprehended by Ashburner and was imprisoned, but Surajmal, however, managed to escape to Mewad side. For his arrest, the Government declared a prize of Rs. 1,000, but he could not be traced. Captain Calling with 1,000 men was placed in charge of Lunawada and Palla was completely destroyed later on by Lt. Alban.

Vilayatis Trouble in Sunth

The chiefs and kings in Gujarat used to employ Scindees, Makranis, Kabulees and Arabs and they were commonly known as "Wulaitees" (meaning foreigners). They were armed mercenary soldiers who were widely employed as retainers or Seebundees with Rajahs, Nawabs and petty chiefs in Gujarat and other parts of the country about the middle of the 19th century. At the time of the Rebellion, they were found in every small or big State and had grown in power and in many cases were out of the control of the Darbars who engaged them.

As observed previously, the power of Vilayatis was growing very rapidly and it was feared that it would be detrimental to the cause of order. In the Panchmahals district they seemed to have caused deep concern and anxiety in the Sunth State.

The rebellion in the Sunth State, showed that Vilayati Seebundees were no longer in the control of the Darbar who employed them. It was pointed out by Captain Buckle[1] to Major Roberts that such complete disorganisation prevailed in the State that the ruler was not even able to make an ordinary arrest even of a Koli subject and that. "The Rajah's internal helplessness was further exhibited by an application for assistance against the exactions and threats of Charrons and latterly by the rebellion of his Muhamadan soldiery under Jamadar Mustafa Khan".[2] Captain Buckle further pointed that though Government was not bound to comply with the requisitions of effects and incapable petty sovereigns against their own subjects, it would be better to display the British power in the Sunth State, where the idea of revival of Muhamadan Empire was paramount.

A correct picture of the extent of the power of Vilayatis is obtained from the correspondence between Maharana Bhuwansinghjee[3] of Sunth and the Acting Political Agent in Rewa Kantha. The ruler wrote that "the sepoys openly give out that they will plunder the country and proceed to Delhi. They have taken up a threatening posture. A rumour is prevalent that the British Government has lost their Raj (supremacy), consequently I have become powerless". The Maharana Bhuwansinghiee in another letter[4]

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1. Communication, Camp Dohad, dated 21st August, 1857 to Major Roberts cited in '*Source Material for a History of the Freedom Movement in India*, Government of Bombay, Vol. 1, 1818-1885, p. 200.

2. Government of Bombay : *Source Material for a History of the Freedom Movement in India*, Vol. 1, 1818-1885, p. 200.

3. Vide Raja's letter dated 24th July, 1857, cited in '*Source Material for a History of the Freedom Movement in India*', Government of Bombay, Vol. 1, 1818-1885, p. 200.

4. Maharana's letter dated 6th August, 1857 to Captain Buckle, cited in '*Source Material for a History of the Freedom Movement in India*," Government of Bombay, Vol. 1, 1818-1885, p. 201.

complained against Jamadar Mustafakhan's behaviour in regard to his arrears of salary and pleaded for an immediate despatch of the British troops. The heartless manner in which the king was harassed by the rebels is obvious from the Maharana's letter.1

The Vilayatis revolt was crushed by Captain Alban. Captain Alban commanding the detachment of Gujarat Irregular Horse was sent to the Sunth State with a force to capture Jamadar Mustafakhan. In a place in Parvatpura, (a hamlet of Santrampur) opposite the Government Guest house, stiff resistance was offered by the armed followers of Jamadar and consequently Captain Alban had to resort to the use of force, which resulted in the death of the Jamadar and four of Jamadar's followers. His eight followers were captured.2 Jamadar's tomb is still found on an elevated ground behind the State Hospital at Santrampur.

Revolt of Kolis of Khanpur

Khanpur, on the bank of the river Mahi in the Lunawada State was considered to be turbulent by the Government. It was under the suzerainty

1. "I am as anxiously expecting your support as one expects rain in season. Although the payment to Jamadar Mustafakhan of the arrears of salary due to him, is withheld, on an order from the Sirkar, he disregarded that order. He also overlooked the agreement entered into by the late Satarkhan (father of Mustafakhan) which was to the effect that in event of his men resigning the service, a moiety of the amount was to be defrayed after the lapse of six months and the remainder by an annual instalment of Rs. 1,000 and has turned his hand against Durbar, with a view of obtaining the whole amount at once. Since he has thus became inimical to the Durbar, he has continued his demand upto yesterday and has given me much trouble. He has compelled me to abstain from food, water, smoking and opium. I endured the nuisance for some time, but deeming it un-advisable to suffer it any longer and becoming aware of his further designs which might involve the loss of many lives, and taking into consideration the unsettled state of Bhil population which gave rise to a tumult and after all the disorganization of several British cantonments and the consequent combination of all the Mahomedans, I came to the conclusion that there was no other alternative but to come to term with the Jamadar". The letter further said that with that object in view, the Rajah made a stipulation with the Jamadar to his satisfaction. According to this stipulation the Jamadar's monthly allowance was increased to a fixed sum of Rs. 175 and he was further to be paid Rs. 4,000 out of the amount held under the Political Agent's order.

The Rajah in his letter further said, "I told him that the money would be given to him the next morning but he paid no attention to it and took the law into his own hand. Consequently last mid-night I was obliged to mortgage my personal jewels to a Banker and thereby make him answerable to the Jamadar for the money."

"When the Jamadar appeared disorderly, I dismissed the other Wulaitees for the fear they would join him—and under the impression that if they went away he would become powerless. Contrary to my expectation, however, he emp oved them and they surrounded my place—they went up it as far as *'Janankhana'* and committed great oppression".

"The Jamadar has forcibly caused in increase of Rs. 67 to his monthly stipend but I have no intention to pay him".

2. For details regarding the proceedings against the Jamadar Mustafakhan refer Alban's report to Captain Buckle Camp Rampoor dated 18th August, 1857 cited in "*Source Material for a History of the Freedom Movement in India*", Government of Bombay, Vol. 1, 1818-1885, p. 201.

of the ruler of Lunawada, but his writ ran short and the Kolis inhabiting the village did not obey him and sympathised with the rebels. In his report from Lunawada to Roberts on 8th December, 1857 Captain Buckle stated that the horseman of the Government was insulted by the headman of the village and was told that the village was independent; that it would not carry out the orders of the Government and that it would not disarm itself. Buckle, therefore, determined to attack Khanpur. On 6th December, 1857, he collected the following force :

35 sepoys of the detachment of 7th regiment under the command of Lt. Morey.

56 sawars of Gujarat Irregular Horse under the command of Jamadar Shaikh Cheda.

The Resident's escort of sawars under the command of Jamadar Emamudin.

60 horses of His Highness the Gaikwad.

Buckle with this force marched at midnight on the same day from Lunawada, 13 miles from Khanpur. He crossed the river Mahi and reached Khanpur in the early morning of 7th December, 1857.

The village was immediately surrounded and the headman and other leaders were taken prisoner. Then the whole village was burnt.[1] When the villages around Khanpur knew the fate of Khanpur, they were excited and rose in revolt. The Kolis attacked the returning Government forces from the ravines, when they were crossing the river Mahi. Lt. Morey shot one and wounded two. The rest escaped to nearby hills and forests. They gathered again and attacked the British troops with more vigour. Lt. Morey, Jamadar Noormohmad, Sheikh Cheda and Emamuddin pursued the Kolis and killed some of them. Then the Kolis fled to the bushes and ravines of the river. Two prisoners were shot by the order of Buckle. The Government force also lost three horsemen. The Koli prisoners of Khanpur were sentenced to transportation for life, while non-Koli prisoners of Khanpur were released after they witnessed the execution of their headman.

REBELLION OF THE NAIKDAS (1858)

The Naikdas of the district were greatly dissatisfied with the British rule in their areas, because it supported the claims of their overlords against their own. Moreover, they were instigated by rebel leaders like Bhau Saheb Pawar. As a result, the Naikdas of Sankheda in the Rewa Kantha Agency took arms under their leaders Rupa Naik and Keval Naik. They plundered

1. Political Department, Vol. 52, 1857, pp. 171-173.

the Thana of Narukot and attacked the English forces under Captain Bates at Jambughoda. They were, however, defeated by Bates and, therefore, retreated to the hills. Bhau Saheb's agent, Ganpatrav was arrested and the rebellion was about to lose force. But the Vilayatis under the leadership of one Matchlock man joined the rebels. As a result, they occupied the territory between Champaner and Narukot. They harassed the British troops and attacked the British Thanas upto Godhra. The Colonel Wallace, therefore, was instructed to suppress them. But he could not succeed against them upto the end of December, 1858. The Naikdas resorted to the guerilla tactics and attacked suddenly the posts of the Government forces and disappeared in the hills and forests. It was very risky to purse them there. In a skirmish which took place between the British troops with Naikdas and a Vilayati on 28th January, 1859. Captain Hayward was severely wounded by a Matchlock bullet, Hussain Ali surprised the force of the Company by his sudden attacks. The Subedar of the Government troops was killed with 6 other men. The rebels thereafter disappeared in the forests near Shivrajpur.

Meanwhile, Captain Richard Banner took charge of the district. He maintained his headquarters of Godhra to subdue the rebels. He also recruited Bhils of the Panchmahals in his army. They proved to be very useful in giving correct information about the rebels because they knew the area intimately. By their help, the Government forces attacked the hiding places of the rebels. Rupa and Keval then felt that they could not withstand for a long time against the Government forces. Moreover, Richard Banner offered them liberal terms. So, Rupa surrendered on 10th March, 1859 and Keval followed suit. Therefore, the rebellion was suppressed after about a year bringing peace to the district.[1]

Tatia Tope's Activities in the Panchmahals

After their defeat by Parke's forces at Chhota Udaipur, the mutineers divided their army into two parts one under Tatia and the other under Feroz Shah. The troops under Tatia looted the baggage of Parke's force and thus made him unable to pursue them. The other under Feroz Shah moved to the towns of Devgadh Baria, Limbdi, Jhalod, etc., in the district of Panchmahals to collect men and material for the army. Tatia was also busy in arousing the chiefs of Kaira, Panchmahals and Mahikantha against the British. He paid visits to some of the Thakors of these regions and asked them to stop the British forces coming from Surat to Kaira. Most of the Thakors gave a good response and they held up for some days the British troops on the opposite side of the river Mahi. But Government forces compelled the Thakors to disperse by its superior force and entered the Panchmahals by crossing the river Mahi. They terrorised the people in

1. CAMPBELL J. M., *The Gazetteer of the Bombay Presidency*, Vol. I, Part I, *History o Gujarat*, (1896), pp. 445-446.

the region and hanged several people on the banyan tree near the village of Sarasa for supporting the rebels. Even to-day, it is called the "Fansia vad".[1] During these days, Tatia is also said to have concealed himself at Nadiad in the house of the famous Biharidas Desai. The Government afterwards confiscated the lands of Desai for this act. The authorities in Gujarat had already alerted the forces. The Government armies at Ahmedabad and Kaira were ready to stop Tatia from penetrating deep into Gujarat, while, the troops from Surat, Broach and Baroda had arrived in Panchmahals to drive Tatia out of Gujarat. Therefore, Tatia had no other alternative but to flee towards Rajasthan on about 16th December, after his military activities of about more than two weeks in Gujarat.

In his letter dated 4th December, 1858, I. P. Stratten, officiating Assistant Resident of Baroda, reported to the Government of Bombay that one party of rebels about 1,000 in number had reached Devgadh Baria on 2nd December, 1858 at 8 a. m. and that the other party numbering about 2,000 had attacked Babrai at the same hour and on the same day. Lieutenant Brown commanding at Dohad, was trying hard to save Dohad from them. The rebels had also one elephant with them. At Jambughoda, a party of rebels was ejected by Captain Collin's force. Except the thanas of Halol, Kalol and Dohad, most of the thanas of towns and villages in the Panchmahals district were looted and occupied by the rebels. On 5th December, 1859, Captain Humper informed the Resident at Baroda that the two parties of the rebels had joined and that they had occupied Godhra and the round-about areas on 4th December, 1858. The English forces in the Panchmahals were too small to oppose the insurgents. Immediate despatch of more troops were, therefore, demanded by Humper. Meanwhile, the Government forces tried to maintain their positions.[2]

On reaching Godhra, the rebels looted the Government treasury and other properties and moved to Limbdi (Jhalod taluka) another important town in the district. It may be noted that they did not harass the people. Lakhubhai, the Deputy Mamlatdar of Jhalod, wrote to the Mamlatdar of Dohad on 5th December, 1858 that about 2,000 rebels had arrived at Limbdi and that they had destroyed the Government offices and looted all their properties. The same destruction was done at Dungari and Piplod villages in the adjacent area. Then the rebels, headed by Tatia Tope, marched to Jhalod. The English troops, as it was small in number, vacated the town before the arrival of the rebels. On 8th December, 1858, Vaman Madhav, the Deputy Mamlatdar of Jhalod reported to Major Wallace, the Political Agent of Rewa Kantha that the rebels had occupied Jhalod on 6th December, 1858. The troops of the Government at Jhalod and those of the

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1. Shah P. C. and Shah C. F., (Editors), *Charotar Sarvasangraha*, Vol. I, Nadiad, (1954), pp. 894-895.

2. *Baroda Residency Records*, No. 480, pp. 231-236.

Nawab joined the rebels. Then the rebels looted 2,000 rupees from the Government treasury, destroyed the Thana and the other offices. They freed the prisoners and completely destroyed the office of the Mamlatdar. The Mamlatdar demanded immediate help. Maharajà Bhavsinghji, the king of Sunth (Santrampur) also informed the Government on 9th December, 1858 that the rebels had done great damage to the Government properties at Dungari, Limbdi and Jhalod and that he needed immediate help of Government to drive away the rebels from the Panchmahals.

Under the circumstances, the Resident at Baroda instructed the military headquarters at Ahmedabad, Kaira and Broach to despatch the troops with some guns immediately. As a result, Captain Collin, Captain Thatcher and Captain Muller with the following forces were ordered to start for Godhra.

Captain Collin's Forces	2 Guns—Europeans
	400 Natives
	240 Irregular Horse
Captain Thatcher's Force	243 Sepoys
	50 Swars
	25 Swars
	10 Jamadars, Hawaldars, and Duffedars.
Captain Muller's Force from Ahmedabad	3 Guns
	125 Europeans
	200 Native Infantry Soldiers
	60 Gujarat Infantry Horse

Moreover, more troops from Poona and Bombay were urgently to be sent to the Port Tankaria (Broach district) from where they were to be immediately despatched to the Panchmahals to arrest the activities of Tatia and his forces. Big rewards were also declared for the arrest of the rebels. The Captains of the armies and Political Agent were asked to give wide publicity to these rewards. The Government hoped that Bhils and Kolis of the Panchmahals would arrest some rebels in the hope of getting rewards, but the Government was disappointed, as nobody brought a single rebel.

The Government, therefore, raised the reward to Rs. 10,000 for arrest of Tatia or Rao Saheb or both, and empowered Shakespeare to increase the sum, if he deemed expedient.

Thus the association of Tatia Tope with Panchmahals who passed through the areas of Chhota Udaipur, Jambughoda and Devgadh Baria may be tangentially connected with the Revolt in the north. His attempts, however, were not successful, as he was not supported by the Scindia, the Gaekwad and other Ruling Princes of the district.

The Impect of the Revolt of 1857

The impact of the Revolt of 1857 was serious and far-reaching in the district. It is significant to note that because of the poor and backward condition of the district and the predominance of Bhils, Naikdas, Kolis and other backward castes, there were manifestations of economic distress whenever the rains failed. As a result even before the Revolt of 1857, there were Naikda risings in the district. The insecurity of life and property was already there and the Revolt only added fuel to the fire. The Annual Administration Reports submitted by Major Wallace, Superintendent, Pavagadh Panchmahals to the Resident at Baroda for the years from 1857-58 to 1859-60 throw lurid light on the far-reaching repercussions of the Revolt not only on the administration of the district but also on the social and economic life of the people. During the year 1857-58, Major Wallace observed that the march and counter-march of troops through the district and consequent requisitioning for carriage at a time when cultivation would have been at its height affected the receipt of revenue.[1] Secondly, the crime graph showed an upward trend. During the year 1856-57, there were 6 murders, 5 cases of injuries to women as witches and 20 cases of assault with grievous hurt. There were 4 cases of rebellion which has materially influenced the severity of sentences passed by the Superintendent. In 1856-57, only one convict was executed and none was sentenced to long period of imprisonment, whereas in 1857-58 the number of executions rose to 8 and the imprisonment and transportation for life to 13.

During 1858-59[2], Mr. Wallace reported that the expenditure had increased, because the general disturbance of the country necessitated employment of additional sibandis and entailed miscellaneous expenses in the district. The number of crimes rose from 36 in 1857-58 to 61 in 1858-59. There were 8 cases of arson, 28 cases of assault with grievous hurt, 6 cases of robbery and 6 cases of injuries to women as witches. This increase in crime might be attributed to the influence of the rebellion and the demoralisation brought in its wake. During the year, 1,244 persons

1. *Annual Administration Report of Panchmahals*, for the year 1857-58.
2. *Ibid.*, 1858-59.

were arrested and 918 persons were convicted. There were 7 cases of sentences of imprisonment and transportation for life, but there was no case of capital punishment.

During the year 1858-59 there were two remarkable events affecting the revenue and the criminal statistics. The first was the incursion of rebels under Tatia Tope followed immediately by an outbreak of Naikdas. Although the rebels under Tatia Tope were defeated and dispersed at Chhota Udaipur by Brigadier Parke, they succeeded in reassembling and surprising the Gadi at Jhalod on their return flight towards the Central India. They destroyed the valuable records of His Highness Scindia and plundered the Government Treasury. The out-break of the Naikda tribe, which was a sequence of the great rebellion, had the immediate effect of de-populating for the time several villages in the Halol and Kalol Parganas. This necessitated grant of large remissions of revenue during the year.

During the year 1859-60[1], the dust of the Revolt had began to settle down, but in view of the heavy assessment imposed by the Suba in the Kalol Pargana, large remissions of land revenue had to be given. Not only this, His Highness Scindia had to give over Rs. 34,000 as his quota of the expenses of the Gujarat Bhil Corps which was kept in Panchmahals for maintaining law and order. As regards crimes, there were only 33 against 46 during 1858-59. There were 11 cases of arson and 10 cases of murder, 4 cases of suicide and 3 injuries to women as witches. Provision of Rs. 12,000 was made for construction of a military road to connect Godhra with Baroda which was very essential for the British Government as well as for the Scindia's Estate.

To sum up, the repercussions of the disturbances in the district were serious and far-reaching. Firstly, the economic distress caused by the failure of rains and damage by locusts was very demoralising, in the case of Bhils, Naikdas, Kolis and other backward classes in the district. Even before the revolt of 1857, there were several Naikda risings in the district. The revolt of 1857 only added fuel to fire. Secondly, the normal life of the people and cultivation of lands were very much disturbed by the march and counter-march of troops through the district and the consequent requisitioning of carts for transport of arms and ammunition. Thirdly, the out-break of the Naikdas had the immediate effect of temporarily de-populating several villages in the Kalol and Halol talukas. As a result, large remissions of land revenue had to be given during those years. Fourthly, the crime graph shot up during those years. The cases of murders, injuries to women as witches, assaults and grievous hurts were many. There were several cases of convictions for serious offences and execution of rebels.

1. *Annual Administration Report of Panchmahals*, for the year 1859-60.

The disturbances left a serious impact on the society. Different strata of society were affected for different reasons. The Inamdars, Jagirdars and other landholders were dissatisfied because of the loss of position and power and the resultant insecurity of life and property. At lower level, businessmen and the small cultivators led a precarious existence in the administrative confusion. They could not carry on their normal business and agricultural operations peacefully on account of unsettled political conditions. At the bottom, there were Naikdas, Dharalas, Kolis, Rathwas and other backward classes, who were landless and lived upon loot or casual cultivation and labour. For them, any sort of political disorder or civil commotion was a God-send for indulging in predatory activities. A series of famines from 1845 to 1860 made the Naikads and Kolis desperate and provoked them to plunder. Taking all the different strata of society, it appears that the political motive for destroying the British power in the district was not so urgent and pressing with the people, as the economic distress and insecurity of life and property in those troublous times. The political consciousness or motivation was aroused among the Naikdas and others only after Tatia Tope extended his activities on the eastern and southern borders of the district. Discontented and disgruntled persons found in the revolt a convenient stick to beat the British Government with. In short, the degree of political motivation in the Revolt of 1857 in Panchmahals was very much limited as other urgent administrative and economic causes contributed to the revolt in a large measure.

TRANSFER OF PANCHMAHALS TO THE BRITISH (1860)

During the Mutiny, the Scindia gave valuable assistance to the British at no little risk to himself. In June 1858, he was driven out of Gwalior by Tatia Tope and the Rani of Jhansi, but soon, Gwalior was recaptured with the help of the British and the Scindia was reinstated for his services in the Mutiny.

During the revolt of 1857, Maharaja Jayaji Rao Scindia gave much assistance to the British. As a reward for his services during the revolt, the British entered into a treaty on 12th December, 1860 with Jayaji Rao Scindia transferring certain territories in exchange for the possessions of the former ruler situated in the Bombay Presidency. The relevant portions of the Treaty are cited for facility of reference.[1]

> "Whereas a Treaty was concluded on the 13th day of January, 1844, corresponding with 22nd Zilhedge 1259 Hegira, between the Honourable East India Company and Maharajah Ali Jah Jayajee Rao Scindia and"

1. AITCHISON C. U., *A Collection of Treaties, Engagements and Sunnuds Relating to India and Neighbouring Countries*, Vol. IV. (1909), Calcutta, p. 84.

"Whereas, in execution of the declared intention of the British Government to give to the Maharajah, in acknowledgment of services rendered by His Highness in 1857 and 1858, territory yielding a gross yearly revenue of three lakhs of Company's Rupees, it has become expedient to restore a portion of the districts assigned to the British Government by the above-mentioned Treaty; and

"Whereas, it will be to the advantage of both contracting parties that other portions of the said Assigned Districts be restored to the Maharajah in exchange for the possessions of His Highness, situated in the Bombay Presidency, and to the south of the river Nerbudda, and elsewhere; and

"Whereas, it has been found inconvenient that the sovereignty of the Assigned Districts should remain with the Maharajah while their civil administration and management remain with the British Government".

The Article 3 of the Treaty, which is relevant to the Panchmahals district is quoted below.[1]

"The Maharajah transfers to the British Government in full sovereignty the whole of His Highness' possessions in the Punj Mahals and to the south of the river Nerbudda, also pergunnah Kunjeea on the Betwa river, on the following conditions :

1st : That, for the lands transferred by His Highness the British Government shall give in exchange lands of equal value, calculated, on both sides, on the present gross revenue.

2nd : That, in lieu of all tributes and perquisites now derived by the Maharajah from the lands to be transferred by His Highness, the British Government shall for the future pay to the Maharajah from the British Treasury at Gwalior an equivalent in Company's Rupees, calculated at the average rate of batta which has prevailed during the last six months.

3rd : That each government shall respect the conditions of existing leases until their expiry and that, in order that this may be made clear to all concerned, each Government shall give to its new subjects leases for the same terms of years, and on the same conditions as those which they at present enjoy.

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1. Aitchison C. U., *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, Vol. IV, (1909,) p. 85.

4th : That each government shall give to its new subjects "Sunnuds" in perpetuity, for the rent-free lands, the Jaghires, the perquisites, and the hereditary claims (i. e., 'Huks' and 'Wuttuns') which they enjoy at present under the other Government."

As a result of this treaty, the Panchmahals district with the Pavagadh hills was transferred to the British in exchange of certain territories near Jhansi in the central India. Thus, the Panchmahals district which remained under the administration of the Scindia from 1761 to 1860 came under the political control and administration of the British in 1861.

States

THE DEVGADH BARIA STATE

The Baria family has descended in the younger line from the common ancestor of the Chhota-Udepur family and claim to be Chohan Rajputs. The founder was Dungarsi or Dungarsing, the brother of Prithiraj, the first Chief of Chhota-Udepur. The State was established after the fall of Champaner about the end of the 15th century. It has been shown in the historical sketch of Chhota-Udepur that after the fall of Patai Raval of Champaner, his grandson, Prithiraj took refuge in the village of Hamph on the Narbada, where he established himself, and plundered the neighbouring areas. To keep him quiet, the Gujarat Viceroys allowed him a fourth share, *chauth* of the revenue of Halol and Kalol. His son, Dungarsing conquered Baria from the Bhils. According to another bardic account, Pratapsing, the son of Patai Raval, established himself at Hamph, and his son Rayasing founded the principality of Chhota-Udepur, Trimbaksing the son and successor of Rayasing, conquered Baria from the Bhils[1] and about 1670, before starting on a pilgrimage to Gaya, divided his possessions among his two sons, giving Chhota-Udepur to Rayaji the elder, Baria to Dungarsing the younger. The descendants of Dungarsing reigned for 12 generations at Baria, and consolidated their power by the subjection of other chiefs around, while they themselves were protected from external forces by the strength of the country and a series of low hills densely covered by jungle.

The chronicles are somewhat vague at this point in the history of the State, but it is noticed that, on the death of Mansing, one of the successors of Dungarsing, the State was left with a Dowager Rani and

1. Of the former Koli or Bhil rulers, of Baria, traces remain in the family of Bhils at Baria, who took the leading part in the three-year festival to the Deogad gods, and in the Barias of Paroli in Rajgad who have the right of presenting each new chief with a dagger, and apply Raj Tilak to the new ruler. They claim to have once held the territory between Pavagadh and the river Panam.

Cited in '*Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), p. 117.

a young son. The Government was seized by Baluch soldier, the Rani and her son, Prithiraj, taking refuge meanwhile with the Raol of Dungarpur, the queen's father. Under their protection, Prithiraj stayed for twelve years and returned to Baria in 1782. Taking up arms,. he drove out the usurper and built the present town of Devgadh Baria and called it Devgadh or God's fort.

The Devgadh Baria State from the very beginning had a severe struggle for its existence and for the maintenance of its independence, and its efforts were successful. Its geographical position made it possible to preserve its independence and levy contributions from the surrounding areas. It is significant to note that this State never paid tribute or acknowledged subordination to either the Muslim or the Maratha Government, but on the contrary, the State levied *chauth* from three of the Scindia's mahals in the Panchmahals, namely, Dohad, Halol and Kalol. In the 1819, the *chauth* was commuted into a money payment, and the British Government undertook to pay the same direct to the State, recouping itself by deducting the amount of the *chauth* from the tribute which the State of Lunawada paid to the Scindia through them.

Prithiraj left four sons and two daughters. Rayadharji succeeded to the throne. Rayadharji was succeeded by Gangdasji, Gambhirsing, Dhiratsing, and Sahebsing. When about the end of the 18th century, Mahadji Scindia passed through Baria in pursuit of Raghoba, the Raja was treated with kindness and presented with gifts. Sahebsing was succeeded by Yashwantsing.

The first connection of Devgadh Baria State with the British was made in 1803, when cordial assistance was given to the British force which occupied the Scindia's Gujarat districts. At that time, Yashwantsing was the ruler of Devgadh Baria. His conduct was most friendly and, therefore, he was declared entitled to the British protection under article 10 of the Treaty of Sarji Anjangaon dated 30th December, 1803. In return for this friendly aid, the Colonel Murray proposed to cede to the Raja whatever districts might be conquered to the east of Devgadh Baria in the direction of Ujjain and also the districts of Jhalod, in lieu of certain claims upon the other districts conquered from the Scindia on this side of India. Though these intentions were never carried out owing to the political adjustments of treaty between the British and the Gwalior' Governments, the foregoing facts reveal in a very favourable light the attitude of the Baria Raj towards the British Government and of its fidelity and good will, and affords a signal proof that in proportion to its ability, it has on every occasion shown itself to be a useful ally of the British Government. However, the aid and assistance referred to were rendered by the Devgadh Baria State at considerable risk to itself, as it thereby incurred the enmity of its powerful neighbours, who possessed means and opportunities for

destructive incursions into the Devgadh Baria territory. The British Government was not slow to recognise all this and, therefore, ensured the integrity of the State under the treaty of Sarji Anjangaon of 1803.

Yashwantsing was succeeded by his son Gangdasji, in whose reign there was a good deal of trouble owing to the treachery of a Brahmin, named Naranji Dave. During the reign of this chief, Devgadh Baria suffered from Maratha raids. In 1802, Nagoji Vahji, an officer of the Scindia levied a sum of Rs. 1,00,000, and two years later, Sadashivrav exacted Rs. 84,000. In 1805, Sambhaji Angria, on the part of Scindia, extorted Rs. 14,000 and in the following year, Bhujangrav, an officer of the same Government, levied Rs. 8,000 and Mahipatrav[1] one of Holker's commanders, collected Rs. 33,000. In 1808, Bapu Scindia not only exacted Rs. 23,000, but plundered the capital.[2] From 1815, Ramdin, Roshan Beg,[3] Bapu Raghunath of Dhar, and Govindrav Bolia levied contributions. Raja Gangdas was so imbecile, that the Government continued to be under the control of his mother till in 1817 she was treacherously murdered by a Brahman named Naranji Dave. This man, a dismissed manager of the Rajgad sub-division, had entered the service of Krishanji, the Scindia's manager at Godhra, who gave him command of 100 horse and 400 foot. Shortly after, he made use of the chance given by Krishanji's moving out to collect the revenue to plan an attack on Devgadh Baria. At Dohad, by a promise of Rs. 5,000, he induced Krishnaji to agree to his taking a party of 100 horse and foot to carry out his evil designs. With these, he proceeded to Baria and, on drawing near, left the main body behind and with only twenty-five followers, he entered the town. At night, he privately entered the palace and, putting the Rani in fear of the Godhra troops, induced her to leave the palace and put her to death. He then plundered her estate, killed Ratan Sabhan, her confidential servant and, intending to destroy him, put the chief in confinement, escaping to Chhota-Udepur the chief was brought back (1817-18). And soon after, in a fight with Vithoji, the brother of the Godhra manager, the usurper, Naranji was mortally wounded.

The British Government and Devgadh Baria State, 1803

The connection between the British Government and Baria State dated from 1803, when Daulatrav Scindia's Gujarat Districts were taken by a British force commanded by Colonel Murray. The success of that campaign was greatly due to the friendship and good-will of Raja Gangdas, for which service he was declared entitled to British protection under the

1. MALCOLM'S *Central India*, I, 264, 265.
2. MALCOLM'S *Central India*, II, 248. The name of Bapu Scindia is still, on every new year's day, cursed by the Baria town's people.

Both those were Holker's officers, MALCOLM'S *Central India*, I, 276-277.

Cited in *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), p. 118.

tenth article of the treaty of Sarji Anjangaon. Though enclosed by Scindia's Gujarat possessions, the Devgadh Baria State never became a tributary to Scindia. It was subjected to attacks from Scindia's troops, and sometimes had to pay heavily before they withdrew, but it did not pay an annual tribute and maintained its right to share in the revenues of Halol, Kalol and Dohad, which in 1819, was commuted into an annual payment of Baroda Rs. 4,759. Gangdas died in 1819, and his minister, Rupji, a brother of Naranji Dave, took the reigns of Government in his own hands, and deposed for a time Prithiraj, the rightful heir, in favour of a substitute. The substitute was a child called Bhimsing, the son of a Bhil, who had been adopted by one of the late chief's wives to the exclusion of Prithiraj, his lawful son. Soon after, Rupji was supplanted by his brother, Jijibhai, who removed the spurious Bhimsing and raised Prithiraj to the chiefship. Jijibhai mismanaged the State so scandalously that, in 1821, he was removed by Captain MacDonald, then in political charge, and his place given to Nathubhai a relation of the chief. Prithiraj was then seven years old. In 1824, a tribute of Salamshai Rs. 12,000 was imposed by the British. The amount of the tribute was to vary with the prosperity of the State, but was subsequently fixed in 1849.[1] In 1868, it was determined that this sum should be devoted solely to the good of the State and it was formed into the local fund which was devoted to the maintenance of the Gujarat Central India Road which ran through the State. In 1892, the administration of the fund was entrusted to the Raja. In 1838, Keval Naik and his brothers of the village of Bara in the Sagtala sub-division of Devgadh Baria, with other Udepur and the Panchmahals Naikdas, pillaged the country. Government interfered, restored order, and took Sagtala under their direct management. The British Government, however, intervened and placed Prithiraj on the throne, Prithiraj II, reigned for forty-four years, and was greatly beloved by his people. He passed away in 1864.

His son Mansingji succeeded him. He was then only nine years of age, and the State, during the minority, was managed by the Agency. It may be pointed out that during Agency management a native Superintendent (1865 to 1876) was appointed in the State. He was in control of various departments under him. For collection of revenue, District Officers called Thanadars were appointed under him. He had a separate department for collection of customs and transit duties. In 1867-68 important reforms were introduced in the State. The police force was reorganized and the separation of Judicial and Revenue establishment which had formerly been united in the persons of the Thanadars was effected.[2] Col. Barton who was in charge of the administration of the State had observed that during the management of the Agency the State

1. *Gazetteer of the Bombay Presidency*, Vol. VI. *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay. (1880), p. 119.

2. *The Annual Report of the Administration of the Bombay Presidency for the year* 1867-68.

had made good progress. Its 439 villages were surveyed and boundary marks were fixed. Land was measured and mapped. Roads were opened, reservoirs and wells were dug and rest-houses and school buildings were constructed. Col. Barton gave greatest care to the education of young.[1] When the king Mansingji attained maturity the administration of the State was handed over to him on 6th November, 1876.

The new king was enlightened and had progressive ideas of education and administration. Therefore, he opened Vernacular and English schools in his State. He started an experimental farm which attempted to improve farming and breeding of cattle. He was also a good *shikari* and a fine sportsman. In 1891-1892[2] a most important event occured which deserves mention. A treaty was concluded between the Government and the Devgadh Baria State by which the latter (Baria) agreed to abolish transit duties in consideration of the appropriation of the tribute due to Government for certain specified objects. Another noteworthy feature was the cordial co-operation of the king of Devgadh Baria in the construction of Godhra-Ratlam railway extension through his State.

Raja Mansinhji died in February, 1908. On his death in 1908, he was survived by his two sons Ranjitsinhji and Naharsinhji and one daughter named Surajkunvarba.

Ranjitsinhji, the next ruler, who took over in 1908 had a brilliant academic career. He joined the Imperial Cadet Corps and proved himself to be one of the best cadets.

He also proved himself to be a good administrator and reformer under the efficient guidance of his worthy Diwan Shri Harilal M. Parekh. Ranjitsinhji established several institutions for public welfare such as the hospital for women and children, veterinary hospital, a town hall, a gymkhana, a middle school and a high school. He made education free throughout the State.

He rendered active service to the British Government in World War I of 1914. He was mainly instrumental in making Devgadh Baria a modern State.[3]

At the time of merger, the ruler accepted the privy purse agreement. His privy purse was fixed at Rs. 2,25,000 per annum but the privy purse was abolished by a special Ordinance with effect from 6th September, 1970. On an appeal by some rulers, the Supreme Court struck down the

1. *General Report of the Administration of the Bombay Presidency for the year*, 1876-77.
2. *Report on the Administration of the Bombay Presidency for the year*, 1891-92.
3. PARMAR L. H., *The Rewakantha Directory*, second edition, 1922.

Ordinance as *ultra vires* of the Constitution with the result that the privy purse has been revived.

Subsequently, the Parliament passed the constitution (twenty-sixth Amendment) Bill in 1971, for abolition of the privy purses and privileges. The President of India has, with effect from 28th December, 1971, withdrawn the recognition of the Rulers of the States and, therefore, the Rulers cease to be Rulers and their privy purses and personal privileges hitherto enjoyed by them stand terminated from 28th December, 1971.

The privileges enjoyed by the Rulers and their families were mainly free medical facilities to them and their families, the Palace Guards at their official residence, exemption from the provisions of the Indian Arms Act, the Motor Vehicles Act, the Education Cess Act, exemption from the local taxation, use of red number plates on the cars belonging to them and their family members, their right to be addressed by their usual recognised titles, gun salute according to the official table, fishing and shooting rights, immunity from the process of the courts of law, full military or police honour at the time of their funeral or the funeral of their wives or heir-apparents and requisitioning of their private property, etc.[1]

LUNAWADA STATE[2]

Lunawada was a second class State under the Rewa Kantha Agency. The old records indicate that the Chaulukya family ruled for centuries in the south. In this family, several kings such as Satyavikram Pulkeshi, Vallabh, Prithvivallabh, Jaysinh Varma and others had made their name as warrior kings. After these kings, Jayashraya Shiladitya and Jayashraya Mangalraj conquered Lat Pradesh.

Many writers have held that Chaulukya dynasty and the Solanki dynasty were synonymous. After the devastation of the empire of the Chaulukyas in the south, they came over to Gujarat and established a kingdom. After the fall of Vallabhipur, a dynasty of Chavda established its kingdom in Gujarat with Panchasar as capital. A brave warrior king, Jai Shikhar Chavda was defeated by a Solanki king Bhuvad, who brought the entire Gujarat under his rule. Jayashikhar Chavda's son, Vanraj wrested the power from the Solanki king, Bhuvad and established his kingdom with Anahilwad Patan as his capital.

The last Chavda king Samatsinh of Patan was weak and imbecile. He was compelled to surrender his *gadi* to his nephew, Mulraj Solanki.

1 G. R. G. A. D. No. PLR-1071-888-GH, dated 12th January, 1972.

2. The account is based on the information supplied by Shri A. P. Shah, former Dewan of Lunawada State.

When Mohmad Gazani invaded Gujarat, it was ruled by Bhimdev I. In the dynasty the most, illustrious king was Siddhraj Jayasinh. During his regime, the empire of the Solankis reached its zenith and covered the entire Gujarat, Saurashtra, Malwa and even some parts of Rajputana.

As Sidhraj had no heir, Kumarpal ascended the *gadi* after him. King Kumarpal gave as a gift to his cousin brother, Arnoraj a town called Vyaghrapalli near Patan in appreciation of his devotion and bravery. From the name of Vyaghrapalli, a branch of the Solanki as " Vaghela " came into existence.

After Arnoraj, an eminent king named Lavanprasad came into prominence and Maharaj Bhimdev appointed him as his " Mandleshwar ". Lavanprasad established his kingdom in Dholka. His son Virdhaval increased the wealth and enhanced the prestige of Gujarat. Virdhaval had two sons, Viramdev and Vishaldev. Vishaldev took the gadi of Patan, while the sons of Viramdev established their influence in Kalrigadh. In the year 1225, Maldev was the king in Kalrigadh and his eldest son, Virbhadrasinh took over Virpur (one of the talukas of the old Balasinor State) and established his kingdom there. Because the dynasty of Lunawada first established its sway over Virpur, they are known as Virpura Solankis. Even to-day, the ruler considers Avichal Mata in Virpur as his family Goddess.

The Virpura Solankis, the predecessors of the last ruler, ruled in Virpur for quite a long time. In the beginning of the 14th century, Maharana Vithalsinh of this dynasty extended his sway over Patan on the banks of the river Mahi. Maharana Bhimsinh, the son of Maharana Vithalsinh, being fond of shikar, went out for a big game and arrived on his horseback at a place where there is a temple of " Luneshwar Mahadev ". According to a legend, the temple of Luneshwar was located in a forest and nearby there was a hut of one saint. Maharana Bhimsinh being thirsty got down from the horse and went to the temple for darshan of God Shiv. After darshan, he came to the hut of the saint, where he bowed down before the saint and quenched his thirst. The saint gave him his heartiest blessings. The saint said, " Maharaj, my dog will run after the rabbit, you follow the rabbit and where the dog catches the rabbit, you fix your arrow on that spot and establish your gadi there ". As desired by the saint, Maharana Bhimsinh followed the rabbit and fixed his arrow at the place where the dog caught the rabbit. After paying his respects to the saint, he returned to his capital Dev Patan.

It is probable that due to the Muslim pressure, the Solankis crossed the Mahi river and came to Lunawada. In the year 1434, on the third day of Vaishakh (Vaishakh Sud Trija), Maharana Bhimsinh laid down foundation stone of the town of Lunawada and established his gadi there.

After Maharana Bhimsinh, according to the records of the Barots, some other rulers succeeded him but no reliable historical data are available for this period. It is, however, on record that Maharana Chandrasinh, one of the predecessors of the last dynasty of Lunawada, assisted Rao Punja Chandrasinhji of Idar in his invasion against Ahmedabad round about the year 1674.

Maharana Narsinhji the grandson of Chandrasinhji was a great statesman and a diplomat. In order to protect the capital of Lunawada, he built a fortress around the town in the year 1718. On account of increase of the Muslim power during these days, Maharana Narsinhji took all precautions to protect his kingdom. He invaded the Santrampur State and broke the gates of the palace of the ruler and brought them to Lunawada as a symbol of victory.

After Maharana Narsinhji, his grandson Vakhatsinhji succeeded him, who ruled upto the year 1757. After him, his son Dipsinhji ascended the gadi and ruled upto 1782. During this time, subedar Sadashiv Ramchandra of Peshwa demanded a tribute from him which he refused to pay. Dipsinhji was succeeded by Durjansalji. It was alleged that his Karbhari, Shankerlal Desai of Nadiad got him murdered. The people under the leadership of Shankerlal Mehta, a Porwad Bania with the assistance of loyal Bhils routed Karbhari Shankerlal Desai and established Pratapsinhji the minor son of Durjansalji on the gadi. Rajmata Kushalkunverba was appointed as regent during his minority. It was she, who built the temple of Ramji Mandir at Lunawada in the year 1804. Fatehsinhji succeeded Pratapsinh. During this period, the influence of the British began to be felt in the State.

In 1803, the Raja Fatehsinh was given a guarantee of protection by Major Alexander Walker, Resident at Baroda under an Engagement dated 27th September, 1803. Under this guarantee, the Raja was to be given protection and promote destruction of Kanoojee. Later in the same year, by a Treaty of 14th November, 1893, the Raja became a tributary to the British Government. But unfortunately, this treaty was dissolved due to the change of policy adopted by Lord Cornwallis. As a result during the following few years, Lunawada was plundered by the troops of Gaekwad, Holker and Scindia. By the intervention of the British, the Gaekwad tribute was fixed at Rs. 6,000 (Babashai) in 1812. In 1819, after the Pindari War, an Engagement was mediated between Scindia and Raja Fatehsinh of Lunawada under which the payment of the annual tribute due to Scindia Babashai of Rs. 12,000 (equivalent to Government Rs. 9,230) was guaranteed on condition that the Scindia would not interfere directly or indirectly in the affairs of the State. After the Treaty with the Scindia dated 12th December, 1860 the Panchmahals came to be permanently transferred to the British with the result that the tribute payable to the Scindia became payable to the British Government.

In the year 1817, Sardar Mohansinh of the Holker and Dewan Patankar of Scindia invaded Lunawada. Closing up the ranks, the people and the ruling family put up a brave fight against the combined attack of the Holker and the Scindia and during this struggle, one of the prominent Sardar Meghraj and a loyal Vanika Rupa Vrajdas lost their lives. In commemoration a "Smarak Chhatri"[1] was put up on a hill near the Kalika Mata. The invaders also suffered a heavy loss resulting in the death of the son of Dewan Patankar of Scindia. According to the settlement between the Scindia and the British in the year 1819, the British took over the responsibility of affording protection to the Lunawada State and in the year 1825, when the Rewa Kantha Agency was established, the Lunawada State was placed under the Agency.

Maharana Fatehsinhji died without an heir in the year 1849. He adopted Dalpatsinhji as his heir from the Bhayats. Dalpatsinhji died in the year 1851 as a minor. Dalpatsinhji's mother, Nambai decided before her death to adopt Dalelsinhji from the nearest Bhayats of Maharana Naharsinhji. The British Government, however, did not accept this adoption; and at the same time, it also did not object to the succession of Dalelsinhji to the Gadi of Lunawada. As a result, feelings of unrest and vengeance prevailed among the Bhayats Mehrubhai, Surajmal and Mankansing who objected strongly to this adoption, and Bhayat Surajmal taking advantage of the Revolt of 1857, rebelled against the Darbar. In this rebellion, the Kolis of Khanpur called Maliwads helped the rebels but Major Buckle representing the British quickly marched to Khanpur and killed the leader of the rebellion. In the year 1870, these people again created trouble for the State but Captain Salmande imprisoned the main culprits. About this time, a boundary dispute arose between Lunawada and Sunth resulting in a fight between the two States, but, the British Government intervened and the dispute was settled. On 18th June, 1867, Maharana Dalelsinhji died leaving no male issue. Before his death he showed his desire to take in adoption Vakhatsinhji, the son of Ajitsinhji, his nearest Bhayat.[2] The British Government accepted this adoption on payment of a nazarana equal to one year's revenue and upto 1879, the State remained under British administration. During the management of the Political Agency a native Superintendent was appointed in the State and was placed in control of various departments. For the collection of revenue, District Officers called Thanadars were appointed under him. He had a separate department for collection of customs and transit duties. It may be pointed out that before the State came under the management of Agency in 1867, it was burdened with debt at that time.[3] The State was crippled by the excessive alienation of the public revenue and moreover seventy-five per

1. The Chhatri exists at the place in a ruined condition.

2. The widow of Maharana Dalelsinhji was permitted to adopt a collateral, a boy of six years age named Vakhatsinhji.

3. *General Administration Report of the Bombay Presidency for the year*, 1871-72.

cent of the land was alienated and was, therefore, lost to the State.[1] Nandshanker Tuljashanker Mehta the author of the novel "Karan Ghelo" was the administrator who built "Kishan Sagar Talao" and "Nandkeshwar Mahadev" on its bank. On king Vakhatsinhji attaining majority, the State was handed over to him on 20th August, 1880.

The successive rulers attracted the Banias and other adventurous communities from Modasa, Kapadvanj and other parts of the country to settle at Lunawada and they migrated to a newly built town of Lunawada, mostly on grounds of security.

Several classes of Rajputs, such as Sisodias, the Rathods, the Gohels and others came from outside and rallied round the Rulers and became the renowned Sardars of the State. All enjoyed grants of villages and special privileges and honours in the State.

During the rule of Maharana Vakhatsinhji, the foundation of modern Lunawada was laid. Maharana Vakhatsinhji was always responsive to the wishes of the people. A High School, a Girls School, a Gujarati School, a model farm and roads were built by him The administration was reshaped by him on modern lines.

He got a stroke of paralysis in the year 1896 and, therefore, the administration was handed over to his eldest son, Maharajkumar Ranjitsinhji. The mother of Maharajkumar Ranjitsinhji, *viz.*, Maharani Swarupkunvarba built a big tank called "Swarupsagar" in the Vardhari taluka of the State which irrigates vast acres of land even today and produces a sizeable quantity of high quality paddy. M. K. Ranjitsinhji carried on the administration on behalf of his revered father. Kauraniji, Sajjankunverba established a "Sanskrit Pathshala" and "Sajjankunverba High School" at Lunawada. She also built the temple of Satyanarayan at Lunawada. Kauraniji Dolatkunverba established a dispensary at Lunawada from her own funds which grew into a hospital in due course of time. In 1904-1905 the State formed a set of rules regulating future monetary transactions between money-lenders and agriculturists.2

Maharaj Kumar Ranjitsinhji had four sons, *viz.*, Lalsinhji, Natwarsinhji, Virbhadrasinhji and Harischandrasinhji. During life-time of Maharana Vakhatsinhji, Maharaj Kumar Ranjitsinhji expired. Even during the life-time of Maharaj Kumar Ranjitsinhji, the heir apparent Shri Lalsinhji died at a very young age. The second son, Natwarsinhji was given in adoption in Janod in Thasra taluka (Kaira district). In view of this, after the death of Maharana Vakhatsinhji, the third son of Maharaj Kumar

1. *General Report on the Administration of the Bombay Presidency for the year*, 1875-76.
2. *Administration Report of the Bombay Presidency for the year*, 1904-1905.

Ranjitsinhji, Shri Virbhadrasinhji ascended gadi in the year 1930. He was the last ruler of the State.

During the minority of Virbhadrasinhji, Government appointed Sardar F. B. Garda as an administrator.

Maharana Shri Virbhadrasinhji was born on 8th June, 1910 and was the 42nd ruler in decent from the founder his namesake Virbhadrasinhji. Shri Virbhadrasinhji established democratic institutions in the State. The municipality which was established in 1868 is perhaps the oldest in the nearby areas. It was democratised. All members were elected. It was vested with powers of taxation. Moreover, to supplement its revenues, the State regularly gave financial grants to it.

The legislative assembly was established with a majority of elected members. One of the elected members was taken as Minister in the Council of Ministers and he was given the charge of three development departments, *viz*., Education, Medical Relief and Local Self-Government.

Before the merger, the State used to pay a tribute of Rs. 9,230·12 to the British Government and Rs. 5,000·12 as Ghasdana to the Baroda State. It received various amounts as *chauth*, Lagat, Giras and other dues from the States of Sant, Gabat, Sathamba, etc. After the integration, the ruler accepted the privy purse agreement under which the privy purse was fixed at Rs. 1,31.000 per annum. This privy purse was abolished by a special Ordinance dated 6th September, 1970 issued by the President of India. On appeal by some rulers, the Supreme Court struck down on 7th December, 1970 the Ordinance as *ultra vires* of the Constitution. As a result, the payment of the privy purse has been revived.

As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

SUNTH STATE[1]

Sunth was a second class State. The Sunth chiefs, Puvar of Parmar Rajputs by caste, claimed to belong to the Mahipavat branch of the famous Malwa dynasty, which boasted of Vikram Raja of Ujjain in the first century before Christ, and of Bhoj or Dhar in the eleventh century of the Christian era.[2] According to the Sunth bards, whose accounts

1. *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay, (1880,) pp. 133-136.

2. "MALCOLM's *Central India* I, 99. The Mahipavat branch of the Parmars is in Mewar represented by the Ravs of Bijoli, one of the sixteen higher nobles of the Udepur Rana's court. TOD's *Rajasthan*, I. 85."

Cited in the *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay, (1880), pp. 133-136.

were not accurate, Jalamsing, a Puvar from the Mount Abu established his power at, and gave his name to, the town of Jhalod in the Panchmahals. Jalamsing's successors were Jhajsing, Bikamsing, Udesing, Pratapsing and Jalamsing. In 1247, the last of these chiefs was defeated and slain by the Musalmans. His son, Sant and his brother Limdev were forced to leave Jhalod, and retired to the hills. After a few years (1255), Sant settled at the Bhil village of Brahmpuri, changing its name to Sunth, and Limdev established himself at Kadana. This may have been the date of the final settlement of the Rajputs at Sunth. But some *palias* (hero-stones) in the villages of Sunth and Sukhsar between Sunth and Jhalod show that as early as 1218 and 1221, there were fights in which Rajputs of the Padhiar or Parihar clan with their chief, Vijaydev were killed. According to the bards, Rana Sant was succeeded by Navghan, Napaji Prithising, Suraji, Jesing, Akheraj, Gajsing and Kumbho Rano, the last of whom is said to have lived at the time of Ahmad Shah I (1411-1443) of Ahmedabad, and to have been defeated by him in 1443. After this State became a tributary to the Ahmedabad kings, and, on their decline, some territory was added.[1] On the transfer of power to the Emperor Akbar (1572), the tribute seems to have been changed into service with a contingent of troops.[2] According to local accounts, Kumbho Rano was succeeded by Ramsing and Raymal, whose successor Mandlik, as shown both in deeds and in temple inscriptions, ruled at Sunth between 1536 and 1565. Mandlik was followed by Surajmal, Ratansing, Prithising, and Sabalsing, who from a copper plate grant and the writing in a Mahadev's temple in the village of Batakvada, seemed to have flourished between 1607 and 1635. Sabalsing was succeeded by Gajsing, Mahvsing (1688-1704), Prithising (1728-1757), and Ratansing who died in 1753. Ratansing left young sons and a daughter married to the Bansvada chief. A party, coming from Bansvada to Ratansing's funeral feast, taking advantage of the minority of the sons, killed three of them and established their chief's power over Sunth. The youngest son, Badansing, a mere boy, was carried to the village Malvan, and after sometime, the Khant Kolis of Malvan taking up his cause attacked Sunth, drove out the Bansvada party, and appointed Badansing as chief. Badansing, a warlike prince, increased his estate at the expense of his neighbour the Thakor of Gad, a cadet of the Bansvada house, and continued to rule till 1774. In 1803, his successor Shivsing entered into a defensive treaty with Colonel Murray, commanding the British forces in Gujarat. The treaty stipulated that the Raja should continue to pay the annual tribute of Rs. 2,700 which he used to pay to the Government of Dowlut Rao Scindia. But this treaty was subsequently dissolved due to the policy of Lord Cornwallis which was adverse to the system of alliances with the petty Rajput Chiefs. Shivsing was succeeded by Kesarising, who died in 1819, leaving an infant son, Gajsing who survived by only a few months after his father's death. The next Raja was Kaliansing,

1. BIRD's *Mirat-i-Ahmadi*, 1241.
2. WATSON's *Gujarat*, 17.

who came to the *gadi* in 1819 and ruled till 1835. Then Sunth was overrun by Scindia's troops and would have either been annexed or laid waste, had not the British Government stepped in and Col. Murray concluded an agreement with Mansing Patankar, the agent of Dowlut Rao Scindia on 10th August, 1819, Patankar repeatedly requested for aid of the British Government to effect a settlement of his tributary claims from the petty States of Sunthrampur and Lunawada. In consideration of the friendly relations subsisting with the British Government and the Maharaja Dowlut Rao Scindia and with a view to preservation of peace and tranquility and restoration of good order and prosperity of the principalities of Sunth and Lunawada, which were harassed by foreign troops, Sir John Malcolm made this treaty with Mansingh Patankar. The British Government guaranteed to Patankar his annual tribute from the Sunth and Lunawada States amounting to Babashai Rs. 19,000 per annum, of which sum Sunth had to pay Babashai Rs. 7,000 and Lunawada Babashai Rs. 12,000. Under this guarantee, Patankar had to withdraw all his troops and his Karkuns and Officers from these States and was prohibited from any interference into the affairs of these two States. Secondly, Patankar had to relinquish in favour of the Raja of Sunth and Lunawada all claims to 42 villages from Sunth and 70 villages from Lunawada, which were in their possession. By this treaty, the States of Sunth and Lunawada were saved from the rapacious exactions of the Scindia and the control of the States was vested in the British Government. Under this arrangement (1819) the State was afterwards made over in 1825 to the Rewa Kantha Political Agent. Kaliansing died in 1835, leaving a son, Bhavansing only three years old. During his minority, the State was managed by his mother, Rani Rathodji Gulabkunvarba, a woman of strong will, but of no great ability.

Bhavansing came of age in 1854. Early in his reign, he had much trouble with the Khants who depending on the good services they had rendered to his forefathers, refused to obey the Raja and did much damage by raids into Lunawada and Kadana. Unable to bring them to order, Bhavansing applied for help to the Political Agent, and with his aid and by his advice, making some concessions to the Khants, peace was restored. At the same time, the Bhils on the north and east frontiers fighting with the chief of gadi caused much trouble. To overawe them, a frontier fort named Fatehgad, or the fort of victory was built. But this measure failed and orders were not restored till the Political Agent established a frontier military post with an officer under his own supervision. In 1865, the Raja incurred the displeasure of Government for attempting, by force of arms, to settle a boundary dispute with his neighbour, the Lunawada chief.

In 1860, when the Panchmahals were transferred by the Scindia to the British Government, the tribute payable to the Scindia became payable

to the British. Thus, the Raja of Sunth became a British tributary paying an annual sum of about Baroda Rs. 7,000 and receiving a robe, *sirpav* worth about Rs. 30. He claimed as *chauth* of Rs. 606-2-7 from Panchmahals and Bansvada villages.[1]

Raja Bhavansing died without issue in 1872 leaving, as it was alleged, a will; by which he designated Prithising, one of his Bhayat, as his successor. Enquiry showed that the alleged will could not be regarded as a true record of the wishes and intentions of the late Chief, and that Prithising was neither a fit person nor the nearest of king. The widow of the Chief was, therefore, allowed to select one from amongst the collaterals. Her choice, however, fell upon Pratapsing and was confirmed by the Bombay Government on payment of Nazarana of a year's revenue. The right of adoption was conferred on the Raja in 1880. The young chief was placed in charge of the State in April 1881 after receiving the training. The king took an active interest in the welfare of his State and was the first to abolish transit duties.[2] By 1887 the order was established among the *hill* and *frontier* Bhils who were formerly so troublesome. Serious efforts were made to repress illicit traffic in opium which entered the State from Bansvada frontier. The police was organised and the jail, the dispensary and the schools were well maintained.[3] The king Pratapsing died on 10th January, 1896, without any son and without adopting any person and the State was taken provisionally under the management of Agency. Government, however, selected Jorawarsing, a lad of the Babrol branch of the Bhayats, as successor to the *gadi*. The Dowager Rani wished to adopt Chadansing of the Hirapur branch, but her request was not granted by Government. Jorawarsing was then placed on the *gadi* of Sunth by the Political Agent on the 31st August, 1896. From 1896 to 1902 the State was administered by Government owing to his minority. He was formally invested with full powers on the 10th May, 1903.

Maharana Shri Jorawarsinhji was first connected by marriage with a daughter of the Rajadhiraj of Shahpura in Rajputana. After the death of this lady, he married a daughter of Raoji Saheb of Kanod in Mewad. By this second marriage, he had two children, one Kunvri and one Kumar, heir to the *gadi*, aged 14 years.

The regime of Maharana Shri Jorawarsinhji had been anything but a bed of roses. Famines, lean years: and extraordinary heavy expenses towards the marriages of the daughters of the late Raja Pratapsinhji, had

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1. The amount of *Chauth* was as follows : from Goradu in the Jhalod sub-division Rs. 44-2-7 ; from the Godhra sub-division, Rs. 170 ; from Chilkari under Bansvada, Rs. 317 ; from Sanjeli, Rs. 75 ; total, Rs. 606-2-7.

2. *Report on the Administration of the Bombay Presidency for the year*, 1886-1887.

3. *Ibid*, 1887-1888.

made the financial condition of the State far from satisfactory, but wise management had been instrumental in keeping its position stable.

An event of major political importance occurred in 1913-14. In 1913, a Banjara named Govindgar Becharia, under the propaganda of religious reforms, revolted and tried to establish a Bhil Raj on Mangadh, a hill on the Sunth-Banswara north-east border. He started as a social reformer and developed as a political leader. A large number of Bhils from Sunth, Banswara, Dungarpur and other surrounding places, collected themselves on Mangadh and committed some acts of violence. The situation having become very grave, the Political Agent Mr. Hudson, who was promptly at the scene with the Commissioner Northern Division requisitioned the military who dispersed the rebels. The leader Govindgar and others were arrested, tried and convicted by a special commission.[1]

The State used to pay an annual tribute of Rs. 5,385 to the British. A sum of Rs. 176-13-1 was paid to the Balasinor State as Jamabandhi. Hakumat of the villages of Antalwada and its hamlet Malamahudi and Rs. 16-8-7 as Lagat were paid to the Lunawada State. In return, an amount of Rs. 668-3-2 by way of "Chauth" and "Cash allowance", etc. were received in compensation[2] by the State.

The Maharana Shri Pravinsinhji expired in 1948 Maharani Hansa Kunwarba had adopted one Krishna Kunwarsinhji.

After merger, the State was included in the Panchmahals district as a taluka. The Maharana accepted the privy purse which was fixed at Rs. 1,20,000. The Kadana Maharani got a separate *nimnook*.

In pursuance of the general policy of the Government of India to abolish the privy purses, the privy purse of the ruler was abolished with effect from 6th September, 1970 but this Ordinance was declared *ultra vires* of Constitution by the Supreme Court on 7th December, 1970, and therefore, the privy purses have been revived.

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1. For details about the Mangadh revolt, please see Chapter XIX—Places of Interest.

2. The details of Rs. 668-3-2 were as under :—

	Rs. As. Ps.	
1.	243-13-6	From Garhi under Banswara.
2.	57-11-1	From Sanjeli.
3.	116- 2-6	From Mehtral in Godhra taluka.
4.	33-15-6	From Goradu in the Jhalod taluka.
5.	9- 3-8	From Suliat in Godhra taluka.
6.	5- 6-2	From Nawagam in Godhra taluka.
7	26-14-9	Sirpao for tribute paid to the British Government.
8.	175- 0-0	Opium compensation from the British Government.

Total 668-3-2

As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

HISTORY OF NARUKOT

The petty State of Narukot was ruled by a Chief of the Baria Koli clan and was chiefly inhabited by the Naikdas and Kolis, formerly notorious robbers and bandits. The Thakor claimed to be a Parmar Rajput descended from a family residing in Dhar in the Central India. One of their leaders, though his territory did not appear as a separate State, was the chief of Tokalpur, (Narukot), a Baria Koli by caste.

These Naikdas of Narukot used to be notorious for their predatory habits. In 1826 the State of Narukot came under control of the Political Agent, Rewa Kantha Agency, but the Gaikwad's Officer was allowed to collect the small annual tribute. Under promise of pardon, the chief of Narukot, "after considerable hesitation and under the greatest dread and distrust" came in and agreed to furnish security for future good conduct, promising to cause no disturbance, to behave as quiet cultivators, to leave to Government the settlement of their claims on the revenues of neighbouring States, to keep no mercenaries, to be responsible for crime, to protect merchants and to be subject to the authority of the Government posts ".[1]

In 1829, however, on the office of the Political Agent being abolished, the Gaikwad Government again took up the management.[2] The Gaikwad's manager Kamavisdar of Sankheda was appointed to collect the annual tribute of Rs. 41 from Narukot. This position gave him power over the chief, and for several years, the withdrawal of British supervision left him free to use his power as he chose. The ruler, Jagatsingh was unable to manage his State. The Sankheda manager, therefore, imprisoned him and his family. In 1833, Jagatsingh agreed that if the Baroda Government kept order and protected him from Chhota Udepur, he would make over to them one-half of his revenue to the Gaikwad. Thereafter a Gaikwad post, *thana,* was established and, in exacting one-half of the revenue, the commander treated the people with such harshness that in 1837, they rose in revolt and the services of a British force had to be called for and order was restored with great difficulty. At the end of the operations, nearly the whole area was deserted, and every village burnt down. So badly they had been treated and the people refused to come back unless they were guaranteed freedom from the tyranny of the Gaikwad's agent. On a promise of safety from oppression and of good treatment, the people began to return, and

1. *Gazetteer of the Bombay Presidency,* Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States,* (1880.) pp. 174-176.

2. *The Annual Administration Report of the Bombay Presidency,* 1882-1883.

thirteen villages were soon settled.[1] The chief, Jagatsingh was anxious that he should be taken under protection of the British Government, and offered to pay half of his revenue[2] to Government for managing his State. This offer at first refused, was afterwards accepted to provide funds for the management and recovery of the State. The Political Agent employed this half of the revenue in defraying the cost of administration under the agreement made in 1838.[3]

Thereafter the State remained under the management of the British Government, and the British share of the revenue was spent for the improvement of the State. After the establishment of order in 1837, the people soon settled down and for many years, remained wonderfully free from crime.[4] In 1858, excited by the movement of rebel troops along the eastern border, the Naikdas rose, pillaged the Government *thana* of Narukot, and at Jambughoda, attacked a detachment under Captain Bates. Afterwards they were joined by a number of Tatia Tope's men, and favoured by the thickness of the forest and underwood, the revolt could not be put down till March, 1859. Nine years later, Joria, a Naikda of Vadek, near Jambughoda began to act as a holy man, *bhagat*, or Parmeshwar and claimed supernatural powers. Gaining much influence over the people, he was joined by Rupsing, also a Naikda, a pardoned outlaw and rebel. They together planned the establishment of a Naikda kingdom, and mobilising a body of armed followers, attacked and sacked several Government posts, including Jambughoda. Troops were quickly collected, Vadek attacked, and the *bhagat's* forces scattered (February 16, 1868). The leaders escaped, but after a short time, were arrested, tried, and hanged. The people were assured that their misconduct would be forgiven and, therefore, settled in their villages. Since then, in spite of the scarcity of 1877-1879, order and peace remained unbroken and there were few cases of crime.[5]

In 1873-74, the family of Narukot was recognised as a native State and was placed under the Collector and Political Agent of Panchmahals. In 1876-77 in the Narukot there was a detachment from the Panchmahals Police consisting of 40 men. It was placed under the control of the Mahalkari, Jambughoda. The Mahalkari exercised the powers of a Second

1. *Bom. Gov. Sel.* XIII, 199.

2. *Bombay Government Sel.*, XIII, 199.

3. *Annual Administration Reports of the Bombay Presidency, for the years*, 1881-1882 *and* 1882-1883.

4. *Bom. Quar. Rev.*, III, 374.

Cited in *Gazetteer of the Bombay Presidency*. Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), p. 175.

5. Details of the Naikda risings are given in the *Panchmahals Statistical Account*, *Bom. Gaz.* III, pp. 254-258.

Cited in *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Suart States*. Bombay, (1880), pp. 174-176.

Class Magistrate. All cases beyond his jurisdiction were tried by the Political Agent from whose decision an appeal lay to Government.[1]

In 1888-1889, the civil jurisdiction was vested in the Mahalkari of Jambughoda, who had the powers of a Subordinate Judge, Second Class and in the Political Agent and his Assistants.[2]

It has been observed previously that by the agreement with the British Government in 1838, half the revenue of the Narukot was offered to Government and half remained with the chief. However, in 1890-1891, an arrangement was made by which the chief got a fixed yearly allowance of Rs. 5,000, instead of fluctuating half the share of the revenue.[3]

Dipsingh (39 years old) succeeded to the State in 1869, but he could neither exercise any power nor manage his State because it was under the British management. Such management was continued for 80 years from 1837 to 1917-18 on the ground that the extreme backwardness and excitable character of the people, combined with the want of the ruling qualifications in the Chief, rendered direct control necessary.[4] During the management, the British control was exercised by a Thandar and Police under the orders of the Political Agent. Before 1894, the State was treated as a Taluka subordinate to the Collectorate of the Panchmahals, but thereafter it was transferred to the Rewa Kantha Agency for administration. After a long period of British management of 80 years, Government saw the advisability of handing over the administration to the Chief Gambhirsinghji on 16th June, 1917. After his demise, his son, Ranjitsinghji succeeded him. He was installed on the *gadi* on 2nd February, 1918. He was invested with the powers of a Second Class Magistrate in the place of Thandar of Jambughoda.[5] Till Independence, Shri Ranjitsinghji ruled the State but he abdicated the *gadi* in favour of his son, Shri Digvijaysinghji in 1948. The ruler signed the merger agreement along with other rulers of Gujarat in 1948. The latter accepted the privy purse agreement. In consequence, the Dominion Government granted him the privy purse amounting to Rs. 70,000. The ex-ruler, Shri Ranjitsinghji was sanctioned an annual allowance of Rs. 36,000 during his life-time. Shri Ranjitsinghji died in the year 1962.

In pursuance of the general policy of the Government of India to abolish the privy purses, the privy purse of the ruler was abolished with effect from 6th September, 1970 but this Ordinance was declared *ultra vires*

1. *Report on the Administration of the Bombay Presidency for the year*, 1876-77.
2. *Ibid.*; 1888-1889.
3. *Ibid.*, 1890-1891.
4. Government of India, *Memoranda on Native States in India*, 1909, p. 269.
5. *Annual Administration Report of the Bombay Presidency*, 1917-1918.

of the Constitution by the Supreme Court on 7th December, 1970 and, therefore, the privy purses have been revived. As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

SANJELI[1]

The Sanjeli was a Fifth Class State under the Rewa Kantha Agency. Sanjeli lay between the Devgadh Baria and Sunth States. The Sanjeli family belonged to the clan of Songada Chohan Rajput. It was undoubtedly the most ancient but was the pettiest State. The founder of the house appeared to be Satrasalji ; or Chhatrasalji, who in some remote period, emigrated from Mewad (Rajasthan). According to the bardic accounts, Satrasalji reigned at Rajpur, a village near Kesarpur, in the territory of the former State of Devgadh Baria in 1159 (S. 1215) in the time of Shahab-ud-din Gori. He and his successors claimed to have held the northern mahals of Devgadh Baria from the frontiers of Sunth to the river Panam, and to have kept much of it till the time of Sardarsingji, who was killed by the Devgadh Baria Chief in 1789. His son, Bahadursing was taken by his mother to Jobat, where her father ruled. When he came of age, Bahadursing returned to Sanjeli and was slain in a fight against Baria. He was succeeded by Jagatsingji, a notorious free-booter, who was famous for a tuft of hair on his back like a tail. During his time, through the help of the British Government, the Devgadh Baria chief agreed to allow the Sanjeli chief to keep twelve villages under his full control. The villages subsequently remained in the undisputed possession of the Thakor, and the boundaries of the estate having been finally defined, all pretence of interference on the part of Devgadh Baria was removed. The chiefs of Sanjeli were known as the forest chiefs, *Jungli Rajas*. Jagatsing died in 1858, and was succeeded by his adopted son, Pratapsingji. During his time (*i. e.*, in 1889-1890) the State with an annual revenue of Rs. 16,464 was well managed.[2] Pratapsingji died in 1901 leaving three sons Ranjitsing, Pushpsing and Chhatrasing. The State was, therefore, taken under the British management after his (Shri Pratapsinghji's) death. The elder Kumar Ranjitsing being a lunatic was deprived of the succession to the estate by the order of the Government of India and the next Kumar, Pushpsing was recognised as Thakor, and was placed on the *gadi* in 1903 by the Political Agent. On 5th January, 1914, during his minority, the State was under the management of the Political Agent till the State was handed over to him on attaining majority in 1914. He ruled till 1941 and was succeeded by King Narendrasinhji in 1941. He continued as Thakor till merger.

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1. *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay, (1880), p. 156.

2. *The Report on the Administration of the Bombay Presidency for the year*, 1889-1890.

The State paid no tribute to any States; but it received *chauth* and cash allowances as under :

(1) *Chauth* from Hirola in Panchmahals Rs. 8-1-3.

(2) *Chauth* from Boradunger in Panchmahals Rs. 4-0-0.

(3) Opium compensation from the British Government Rs. 75-0-0.

(4) Match compensation from the British Government Rs. 823-0-0.

On intergration of the States in 1948, the Sanjeli State villages were merged in the Jhalod taluka. The ruler accepted the privy purse agreement. His privy purse was provisionally fixed at Rs. 29,150 per annum in 1949. The Maharaja Shri Narendrasinhji accepted the privy purse which was fixed at Rs. 38,900 and privy purse amount of Rajmata Jaswantkuvarba was fixed at Rs. 2,520. By a special Ordinance, his privy purse was abolished with effect from 6th September, 1970 along with the privy purses of other rulers in India. The Supreme Court struck down the Ordinance as *ultra vires* of the Constitution and, therefore, the privy purse has been revived with effect from 7th December, 1970.

As stated before the privy purses and privileges of the Rulers have been abolished with effect from 28th December, 1971.

THE KADANA STATE[1]

This State was a Third Class State. It was established about the middle of the 13th century as a separate taluka by Limdev, a younger brother of Powar Sant, the founder of Sunth The State was situated on the extreme north frontier of the Agency and was exposed to inroads from the Mewad Bhils from Rajasthan. However, inspite of its small size, the wildness and poverty of the country, the bravery of its Bhil inhabitants had saved it from being swallowed up by its larger neighbours or being forced to pay tribute to the paramount power. Except that it was always at war with Sunth, Dugnarpur or Balasinor, nothing of the history of Kadana was known till Parbatsing acceded to the *gadi*. He was not on good terms with Raja Bhawansing of Sunth, who claimed sovereignty over him and complained to the Political Agent that the Thakor had adopted a child as his own son even though he admitted that the child was not his. He, however, pleaded that it belonged to his family and that the other members of the Bhayat were willing to its adoption as his heir. The Raja failed to prove that he had only power to interfere with the Kadana Chief. Under these circumstances Government allowed the Thakor to adopt the child and declared his State independent of Sunth in 1871.

1. PARMAR L. H., *The Rewa Kantha Directory*, Vol. I, (1922), pp. 57-58.

The adopted son died in June 1886 and another boy from the Bhayat's family was adopted with the sanction of Government. Thakor Parbatsing died in 1889 and was succeeded by his adopted son Chhatrasalji, who was a minor at the time. His son Pratapsinh had pre-deceased him. During his minority, the State was managed by the Agency from 1889 to 1901, when the Thakor Chhatrasalji was installed on the *gadi* by the Political Agent in public Darbar and invested with all the powers for administration of the State. During the minority administration of the State suffered from cholera epidemic in 1893-94 and from plauge in 1898-1899.[1]

Thakor Chhatrasalji was born on the 28th January, 1879 and educated in the Talukdari Girasia School at Wadhwan. He commenced his administration by establishment of a dispensary called "Carmichael Dispensary", which had been a great boon to his Bhil subjects. He had ruled the State wisely and well, and in appreciation of his good adminisration, Government was pleased to promote his State from the 4th to the 3rd Class permanently in 1919-1920.

The Thakor of Kadana, Shri Chhatrasalji had been included in the northern group of rulers of States of the Bombay Presidency who had been elected to send representative members to the Chamber of Princes.[2] The State of Kadana was absorbed into Sunth State on the death of its last ruler without any male issue This was done under orders of the Secretary of State for India on the recommendation of the Crown representative that Kadana should be absorbed into Sant State. The administration was taken over by Sant State on 22nd April, 1943.

THE ATTACHMENT SCHEME

The Government of India formulated in 1943 a scheme known as the Attachment Scheme whereunder certain smaller semi-jurisdictional States, talukas and estates were tagged on to the adjoining bigger States for administrative purpose. The scheme had as its objective the pursuit of a uniform policy in the matter of administration in order to ensure to the attached units such common benefits as education, medical-relief, good roads, etc., which they could not afford owing to their limited resources.

On April 16, 1943, the Viceroy announced the Attachment Scheme for the administrative integration of smaller estates of Gujarat and Kathiawar agencies with the bigger ones in the interests of administrative efficiency. It was based on the recommendations of Mr. Shattock's report and involved the delegation to some bigger States of some of the powers

1. *Report on the Administration of the Bombay Presidency for the years*, 1893-94 and 1898-1899.

2. *Ibid.*, 1920-1921.

which the British Government had over these non-jurisdictional talukas and estates. This was regarded as necessary because the "geographical and other factors precluded the absorption of these areas into the British India"[1] and also because the Political Department was not an "administrative organisation" equipped with the machinery and resources and personnel to deal with them efficiently. Moreover, the area concerned was so fragmented and scattered as to make it impossible to bring them under "unified central control". The announcement, which came as a surprise to the Princes, was, however, opposed by the smaller estates vehemently, as they feared to lose their separate existence. Although the Princes did not appear to be firm in their attitude to the scheme, the Thakors of the affected areas refused to accept the Instrument of Attachment. Instead, they came out with another scheme which was very much similar to joint co-operative grouping practised in other areas.

The British Government, however, submitted an Attachment Bill to the Parliament and it became an Act in early 1944. As a consequence, all the estates and talukas of Gujarat and Western India covering an area of 7,000 sq. miles with a population of 8 lakhs and a revenue of nearly 80 lakhs were merged with the neighbouring States. In the beginning, the Chamber of Princes found it difficult to make up its mind on the question of the Attachment Scheme. It seemed to wish to express its grave concern and strong disapproval of the scheme in reply to the Viceroy's speech in its session of 1943. In the original draft the Scheme of Attachment was condemned as "subversive of the cherished heritage of the Indian people, and the gravest concern was expressed over the growing tendency to ignore the correct importance and significance of our treaties, sanads and engagements". But subsequently, under some pressure or on account of some considerations, the original draft was substituted by a new one which simply wished the Viceroy to appreciate the apprehension of the States concerned and many others and requested him that this question might also be taken up early, as proposed in respect of co-operative grouping.

It was apprehended that the scheme might end up in complete absorption of the smaller States. The princes, therefore, resented the scheme. This resentment increased day by day because of the numerous complaints of continuous direct interference by the Crown Department. Under the circumstances, the Princes felt that it was necessary for them to meet the Viceroy and place their fears before him.

A deputation headed by the Chancellor of the Chamber of Princes accordingly, met the Viceroy on September 18, 1944, and, among other

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1. *Statesman* (Calcutta), April 16, 1943.

things, suggested that the Instrument of Attachment should be revised in consultation with the States. They were definitely opposed to further extension of the scheme and had decided to move a resolution on the subject in the Chamber of Princes.

The Viceroy, in a letter dated December 21, 1944, replied to the various points raised by the Princes' delegation and maintained that, while the Government was prepared to accept any scheme on the Joint Services and Attachment, there was no reason why the existing experiment, initiated after so much thought and labour, should be suspended.

In the meanwhile, the Princes, as was the practice, submitted to the Viceroy the drafts of resolutions to be placed before the Chamber's Session of 1944. One of the resolutions urged that the Crown's relationship with the States and the Crown's powers in respect of the States could not and should not be transferred to any third party and that the fulfilment of the fundamental obligations arising out of treaties, engagements and sanads should remain an integral part of His Majesty's policy.

The rejection of the demands put forward by the Princes and, particularly the rejection of the resolution, was discussed by the Standing Committee of the Chamber. It came to the conclusion that the gradual deterioration in the position of States, and the disregard of their legitimate interests, culminating in the views expressed in these two communications had gravely affected their relationship with the Crown. They felt also that the rejection of almost all the vital points raised by the Princes' delegation left them no longer in a position to discharge their special responsibility as office-bearers of the Chamber. They, therefore, felt that they had been left no option but to tender their resignation but that was not to affect their war efforts.

The resignation of the Standing Committee of the Chamber resulted in the postponment of the formal session of the Chamber which was scheduled to meet on December 4, 1944. However, after the assurance of the Viceroy to the Standing Committee that there would be no further transfer of relationship of the Crown with the States without their consent, the Standing Committee withdrew its resignation. A compromise thus resulted on the issue.

Though the enactment of Attachment Act was a step in the right direction, yet the Prince's opposition did not permit its extension to smaller estates of other regions. Co-operative grouping was no doubt aimed at greater administrative efficiency in small States but in practice it could not be very effective due to the fact that almost invariably the co-ordinating officers had only advisory duties and lacked executive functions.

So far as Panchmahals district is concerned the former Sanjeli State was attached to the Devgadh Baria State under the Attachment Scheme in 1943.

REWAKANTHA AGENCY AND PANCHMAHALS DISTRICT

Rewa Kantha means the district or Province on the banks of the river Rewa or the Narbada. However, all the States in the Province of the Rewa Kantha were not on the banks of the Narbada, for some of the northern States such as Kadana and the States in Pandu Mewas were on the banks of the Mahi river. In fact, the Rewa Kantha Agency comprised territories watered both by the Rewa and Mahi rivers.

Among the Political Agencies in the Northern Division of the Bombay Presidency, the Agency of Rewa Kantha was important next to Kathiawar. It was interspersed with the British district of the Panchmahals. It was, therefore, for convenience, placed under the immediate control and supervision of the Collector of this district, who also functioned as *ex-officio* Political Agent for the States covered in the Rewa Kantha Agency. But these States, constituting what in official language were called "Foreign Territory", were outside the scope of the British Indian Laws and Regulations, unless they were specially extended and applied. With regard to the territories under the rule of the larger chiefs, Political Agent had to perform certain diplomatic functions in the shape of advice and general supervision, while in the case of the petty Chiefs, the Agency had not only to administer civil and criminal justice, but had to protect life and property and to keep law and order. The Political agent had also (1) to adjudicate on interstatal disputes, (2) to deal with questions of succession, (3) to fix maintenance of families according to their respective status, and above all, (4) to guide all States in the path of progress so that they might not lag behind but keep pace with the adjoining British districts. When a Chief died, leaving a minor son or sons, it devolved upon the Agency to take charge of his State, to administer it until the heir attained majority and to take the opportunity to remove abuses, if any, and introduce reforms and improved methods of procedure during the temporary management, interfering, however, as little as possible with the State's autonomy.

At the close of 1821, Mr. Willoughby was placed in charge of Rajpipla, and he spent nearly three years in putting its affairs in order. In 1823, he also settled the position and tribute of the chiefs of Sankheda Mehwas to the north of the Narbada. These arrangements were completed in 1825, and in the same year, the Baroda authorities placed the territories of the petty chiefs of the Pandu Mehwas on the banks of the Mahi under the British control. At the same time, the political control of Scindia's Panchmahals was made over to the British, and the Devgadh Baria State was transferred to the Political Agent, Rewa Kantha from the Bhopavar Political Agency.

For the charge of these new territories, a special officer was necessary and on the 6th February, 1826, Mr. Willoughby was appointed Political Agent of Rewa Kantha including Rajpipla, Scindia's Panchmahals, the Mehwasi estates on the Mahi, and on the Narbada, Devgadh Baria and Chhota Udepur. Soon after, the States of Lunawada and Sunth, which, since 1819, had been under the British control, were transferred from the Mahi Kantha to the Rewa Kantha Agency. In 1829, the appointment of the Political Agent was abolished, and for several years, the Rewa Kantha Chiefs, though nominally under the Assistant to the Political Commissioner, were left very much to themselves. This, in 1836, ended in disorder, and in 1839, special control over the Naikda territory was vested in the Assistant Commissioner. On 12th January, 1842, under the order of the Court of Directors, the office of Political Agent in Rewa Kantha was re-established, the criminal powers of the chiefs were graded and, except Rajpipla, who was granted the power of life and death, the supplementary jurisdiction of the chiefs was vested in court of the Political Agent. No further change took place till, in 1853, the State of Balasinor was transferred from the Kaira Collector to the Rewa Kantha Political Agent, and in the same year, the Scindia for a period of ten years, handed over the administration of the Panchmahals to the Rewa Kantha Political Agent Under the Treaty of 12th December, 1860, the Panchmahals were exchanged by Scindia for territories nearer Gwalior, and thus Panchmahals became the British territory. Two years later, they were removed from the control of the Political Agent, and formed into a separate charge. Finally in 1876, the Panchmahals were raised to the rank of a district, the officer in charge of it, being afterwards, *i. e.* in 1880 invested with the control of the Rewa Kantha State.1

In 1885-1886 the Agency consisted of the First Class State of Rajpipla and the five second class States of Chhota Udepur, Devgadh Baria, Lunawada, Balasinor and Sunth. In this year the contigent of His Highness the Gaikwad, which used to perform police duties in the Agency was withdrawn and in its place a newly organised Agency Police Force came into existence.

In 1886-1887, the Political Agent held at Godhra a Darbar to celebrate the Jubilee of Queen Victoria. The Darbar was attended by the Rulers under the Agency. Separate Darbars were also held at the capitals of six leading States. In 1888-1889, the Kadana State was attached in consequence of the death of its chief. The new abkari system that was introduced was found working satisfactorily. In this year, however, the civil jurisdiction was vested in the Mahalkari of Jambughoda, who had the powers of a

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1. (a) PARMAR L. H., *Rewa Kantha Directory*, (1922), pp. 1, 8 and 9.

(b) *The Annual Administration Report of the Bombay Presidency for the year*, 1885-1886.

(c) *Ibid*, 1886-1887.

Subordinate Judge, second class and in the Political Agent and his Assistants. In 1891-92, the most important event was a conclusion of a treaty between the Government and Devgadh Baria State by which the latter agreed to abolish transit duties in consideration of the appropriation of the tribute due to Government for certain specified objects. Another satisfactory feature was the co-ordial co-operation of the Raja of Devgadh Baria in the construction of the Godhra Ratlam Railway extension through his State. In January 1896, as the Raja of Sunth died the State was taken provisionally under the management of the Agency. The year 1897 was the most important year as in the year, celebration of the Diamond Jubilee of Queen Victoria took place. In 1902-1903 the Raja of Sunth was installed on the *gadi* by the Political Agent and in the same year, the king of Devgadh Baria the only chief of Rewa Kantha Agency attended the Delhi Corporation Darbar. In 1906-07 for streamlining the police administration the Rewa Kantha Agency police was amalgamated with the police of Panchmahals district.[1]

The law and order situation in the States of the Agency continued to be peaceful till 1913-1914 when a somewhat serious Bhil rising on the Sunth-Banswara border was put down and its leader Govindgar Becharia and others were tried and convicted by a special commission. In the year 1917-1918, the State of Jambughoda was restored to Thakor Gambhirsinhji after the British management of 80 years. The Thakor at Jambughoda was invested with the powers of a Second Class Magistrate in place of the Thandar of Jambughoda. Similarly, in 1919-1920 the powers of a Third Class State were conferred on the Ruler of the Kadana State as a hereditary distinction.

After 1920 no major events of importance seemed to have occurred in the Rewa Kantha Agency. In 1933, however a major change of historical and political importance took place when the States and Estates which were included in the Rewa Kantha Agency were transferred along with other States in the Bombay Presidency to the Government of India with effect from 1st April, 1933. Consequent upon the establishment of the direct relationship of these Princely States with the Government of India the States and Estates included in the Rewa Kantha Agency were grouped together in a new Agency designated as the Gujarat States Agency. This Agency was placed in charge of the Resident at Baroda. It also included, *inter alia* States of Bansda, Dharampur and Sachin from Surat Agency, Cambay from the Kaira Agency, Jawahar State from Thana Agency and Surgana from Nasik Agency. The Resident was called the Resident for Baroda and Gujarat States. In 1940-41 the Dangs State which was in the Surat Agency was included in the Rewa Kantha Agency. The headquarters of the Rewa Kantha Agency was located at the Baroda Residency because the Secretary to the Resident at Baroda and the Gujarat States was also

1. *Vide* G. R. No. 786 of 30th January, 1906, Political Department.

ex-officio Political Agent of this Agency. Thus Rewa Kantha Agency was a subordinate Political Agency of the Gujarat Agency.

With effect from 5th November, 1944 in consequences of the Attachment Scheme, the Political charges in Gujarat and Kathiawad were reorganised. The former States included in the Rewa Kantha Agency, *viz.*, Devgadh Baria, Lunawada, Sunth, Jambughoda were placed under the Political Agent, Gujarat States Agency with headquarters at Bulsar.

On the 15th August, 1947 on the termination of the paramountcy of the British Government, in theory, the Political Department for Indian States ceased to exist. However, there were several problems for the Indian States which necessiated some joint organisation to deal with the neighbouring States of Indian Union and as such, the "Gujarat States Organisation" was brought into existence at Baroda during the intervening period from 15th August, 1947 to the day when the Ministry of the States of the Government of India opened their offices at Rajkot and Baroda to deal with the States.

THE REPRESENTATION OF THE DISTRICT IN BOMBAY LEGISLATIVE COUNCIL AND BOMBAY ASSEMBLY BETWEEN 1922 TO 1947

The years 1919-21 were of great significance in the constitutional history of India on account of the introduction of Montagu-Chelmsford Reforms. These reforms marked the begining of the grant of responsible Government. In the Bombay Province of which old Panchmahals district formed part, the Bombay Legislative Council came to be established in 1923-24. It provided constitutional link between the people and Government. In the Council, the old Panchmahals district was allotted one seat. Shri Wamanrao Sitaram Mukadam was elected by a large majority. He served as a whip of Swarajya party.[1] The tenure of the Council was for three years. After the tenure was completed Shri Mukadam did not stand in the election as decided by the Congress. Shri Manilal Mehta was elected thereafter. The Bombay Legislative Council had uninterrupted existence till 1937 when Bombay Legislative Assembly was constituted under the provisions of the Government of India Act, 1935. Under the Act, the old Panchmahals district got three seats, 1 seat for Dohad-Jhalod constituency and 2 seats for Godhra-Halol and Kalol constituencies. In the new elections which were held in 1936-37, following persons were elected.

1. Shri Wamanrao Sitaram Mukadam.
2. Shri Maneklal Maganlal Gandhi, and
3. Shri Laxmidas Mangaldas Shrikant.

1. Government of Gujarat, *Swatantrya Sangramna Ladvaiya*, p. 269.

On account of the Satyagraha and Quit India Movement of 1942, Shri Maneklal Gandhi was arrested in 1941 and 1942. In 1941, he was sentenced to imprisonment for 9 months and in 1942, he was again sentenced and imprisoned for 2½ years. In 1946, Shri Maneklal Gandhi was once again elected to Bombay State Legislative Assembly.

INTEGRATION OF STATES

The possibility of grouping the Gujarat States into a single State as in Kathiawad was also considered, but it had to be ruled out as the territories were interlaced and interspersed with the Baroda State territories and with the Ahmedabad and Kaira districts of Bombay. The Gaekwad of Baroda had expressed himself against the formation of a Union of Baroda with the Gujarat States. After prolonged discussions with the Rulers of Gujarat States and popular leaders of the States, the Maharaja of Rajpipla expressed, on behalf of other Rulers, the desire to integrate their States in the following words :

> " Gujarat looks up to us to make all sacrifices in the wider interests of India as a whole. We, therefore, have cheerfully responded to the call of duty and decided to take the first step in forming the province of Maha Gujarat by integrating our States with the Province of Bombay ".

In pursuance of the instruments of merger signed by the Rulers,[1] the administration of these States, was taken over by the Government of Bombay on the 10th June, 1948. The talukas and thanas of Rewa Kantha, Banaskantha and Mahikantha were dealt with on the same basis as in Kathiawar and their administration was handed over by the Regional Commissioners to the Bombay on behalf of the Government of India.

The another important step taken in the direction of Gujarati-speaking States was the integration of the former Gujarat State Agencies in Bombay. There were five States in Panchmahals district, *viz.*, Lunawada, Devgadh Baria, Santrampur, Sanjeli and Jambughoda. It was evident that the continued existence of these numerous administrative units was not possible and desirable from the point of view of administrative effeciency as well as the satisfaction of the political aspirations of the people. The Mahikantha Praja Sangh, therefore, passed an unanimous resolution in January, 1948, asking for the merger of the estates and talukas with Bombay. The resolution declared that the areas were very backward and by themselves would not be in a position to achieve any progress or carry on progressive administration. It may be pointed out that the merger of the Dangs and certain estates included in the Vatrak Kantha Thana of

1. Government of India, *White Papers on Indian States*, Ministry of States, (1948), p. 42.

the former Gujarat States Agency with Bombay clearly indicated that the time was ripe for the absorption of the remaining States in Bombay. It was considered that the best way to tackle the problem was to integrate the States with Bombay which would pave the way for the consolidation of Gujarati-speaking people.

FREEDOM MOVEMENT AND THE DISTRICT

The Revolt of 1857 in the North India and the part played by the Panchmahals district has already been dealt with in the previous section. The subsequent history of the freedom movement and the people's participation needs to be reviewed.

After suppression of the Revolt, the East India Company was abolished and the administration of the country was assumed directly by the Queen Victoria herself. The Board of Control was abolished and its functions began to be performed by His Majesty's Secretary of State for India in Council. The commencement of Queen Victoria's rule was signalized by her historic Proclamation of 1st November, 1858 which ran as follows :

"We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects ; and those obligations by the blessings of Almighty God we shall faithfully and conscientiously fulfil.

"And it is our further will that, so far as may be, our subjects of whatever race or creed by freely and impartially admitted to offices in our services, the duties which they may be qualified by their education, ability and integrity, duly to discharge.

"It is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement and to administer its government for the benefits of all our subjects resident therein. In their prosperity will be our strength ; in their contentment our security and in their gratitude our best reward.........."[1]

With regard to the relations of the Indian Princes to the Crown of England, the Queen added :

"We hereby announce to the Native Princes of India that all Treaties and Engagements made with them by or under the authority of the Honourable East India Company are by Us accepted and will be scrupulously observed, and We look for the like observance on

1. Cited in '*Jinnah and Gandhi*', by MAJMUDAR S. K., Calcutta, (1966), p. 7.

their part. We desire no extension of our present territorial possessions; and while We will admit no agression upon our Dominions or Our rights to be attempted with impunity, We shall sanction no encroachment on those of others. We shall respect the rights, dignity and honour of Native Princes as Our own; and We desire that they, as well as our own subjects, should enjoy that prosperity and that social advancement which can only be secured by internal peace and good Government".

The Proclamation issued by Queen went a great way to create an atmosphere of peace and good faith and gradually the British Rule came to be regarded as a dispensation of providence throughout India. Meanwhile universities were established in the Presidency towns. Education on the English model that was imparted through universities exerted a considerable influence on the youth of the country. Their first reaction was uncritical acceptance of the western standards and western ideas. However, the ambers of frustation and discontent of the people continued to smoulder and came to surface occasionally. With the import of cheap raw materials from India, Britian developed immense prosperity and authoritarianism. Lord Disraeli's concept of imperialism stiffened the attitude of the people.

Lord Lytton was the Viceroy during Disraeli's premiership. He passed an Arms Act restricting the rights of Indians to carry fire-arms and the Press Act imposing firm Government control over the vernacular newspapers. Over and above these, official measures were taken to throw difficulties in the way of the Indian aspirants for the Indian Civil Service.

Another incident helped to bring the nationalistic feelings to the fore was as follows. Lord Ripon who succeeded the reactionary Lord Lytton as the Viceroy of India was a liberal stateman of the Gladstone school. He made sincere attempts to liberalise the Government. His Government introduced a Bill in the old Imperial Legislative Council in 1883 which came to be known as the Ilbert Bill after the name of its framer Sir Courtenay Ilbert, the Law Member of the Viceroy's Council. This Bill was designed to remove a judicial disability from which Indian members of the Indian Civil Service suffered. The British Subjects could be tried only by the European Judges. This Bill aimed at removing this discrimination in the trial of British subjects. This Bill gave rise to a furious agitation on the part of the European community who regarded it as an encroachment on their prerogative. The Government of India bowed down to the European agitation and the original Bill was watered down.

At this juncture, a very distinguished member of the Indian Civil Service Mr. Allan Octavious Hume, came on the scene. He became a spokesman for ventilating grievances of the Indians. He believed that the British bureaucracy was out of touch with the people and maintained that it was

of vital importance to find a constitutional channel for discharge of the increasing ferment which had resulted from western ideas and education. Hume, therefore, conceived the idea of bringing into existence a national gathering of Indians. A conference was held in Bombay in which Mr. Hume took a leading part. When the Conference commenced on the 27th December, 1885, it was found that the leading representatives of the Indian Nation were present and the Conference was given the name of the Indian National Congress. In the first session of the Congress, the first spokesman was Allan Octavious Hume who came to be called the father and founder of the Indian Congress.

Another important phase of the political awakening was the stormy agitation generated by the partition of Bengal in 1906. The Government felt that some concession should be made to the popular clamour and the result was that Morley Minto Reforms were introduced, in 1906-07. Though district was not directly affected by these happenings, repercussions were however, felt. They are dealt with below.

The Home Rule League Movement in the District

The Home Rule Movement was a product of the First World War situation. Mrs. Annie Besant, started her campaign for Home Rule early in 1915 in order to present and press India's claim to self-government in England. At that time, the Congress platform was controlled by the moderates and they were not likely to go so far as the younger nationalists wanted to do. The older section of the Indian liberals was found to have been committed to some sort of co-operation with the Government. This had already widened the gulf between them and the young nationalists. The stalwarts of the older school, Mehta and G. K. Gokhale, had passed away. Mrs. Besant who had taken active interest in politics requested the Congress and the Muslim League to form a Home Rule League which she thought was necessary as a link between the Congress in India and its counterpart in England. But the Congress and the Mulslim League did not agree to Mrs. Besant's proposal. Thereafter, her followers pressed her to form such a League.

In view of her agitation for self-government she was prohibited by the Bombay Government from entering the province. She set up a branch of her Home Rule League in London in June 1916 and her Indian Home Rule League was started in Madras in September 1916.

Alike other districts of Gujarat, the Home Rule League meetings were held at Godhra and Vejalpur in Panchmahals district. Shri Indulal Yagnik, an active participant in the Home Rule League Movement, addressed and conducted important Home Rule meetings in the month of September 1917 at Godhra, Halol, Kalol and Vejalpur. In the movement, he was ably assisted by Shri Wamanrao Sitaram Mukadam. The extent of the

popularity of the Home Rule League Movement is gauged from the fact that the tribal population of Dohad-Jhalod, which mostly consisted of illiterate Bhils had also participated in the movement.[1] The silver emblem of the Home Rule League Movement which was available at Re. 1 was very popular with the people and was in great demand.[2]

Freedom Movement in Panchmahals (1917 to 1947)

After the conclusion of the Satyagraha struggle in South Africa, Mahatma Gandhiji, under the instructions of Shri Gopal Krishna Gokhale returned to India in January, 1915 and set-up a Satyagraha Ashram at Kocharab in Ahmedabad.

The Gujarat Political Conference at Godhra (1917)

In the same year, Gandhiji became the President of the Gujarat Sabha and Sardar Patel its Secretary to carry out political activities of the Congress in Gujarat. The Sabha selected Godhra, the headquarters of Panchmahals for holding the first conference because of the keen enthusisam shown by the local leader, Shri Wamanrao Sitaram Mukadam,[3] a follower of Shri Tilak. This conference held in November, 1917 was attended by the prominent leaders like Sarvashri Vithalbhai Patel, B. G. Tilak, Khaparde, Ali Brothers, Morarji Gokuldas and Muhammad Ali Jinnah.[4] Shri Mukadam worked as the Secretary of the conference.[5] This conference proved to be an important landmark in the political history from the view point of new conventions set-up by it. Till now, every conference first passed a resolution expressing loyalty to the British Empire. But in this conference, a new ground was broken by not passing such a resolution. The conference passed two following important resolutions :

(1) "This conference requests the Congress Committees, branches of Home Rules League and other Political Associations of Gujarat to continue the struggle for Swaraj started by the Congress and the Muslim League".[6]

(2) "The conference requests the Government of India to release all Indians detained because of political reasons under the Defence of India Act".[7]

1. YAGNIK INDULAL, *An Autobiography*, Ahmedabad, (1955), p. 10.
2. *Ibid.*, p. 19.
3. PARIKH N. D., *Sardar Vallabhbhai Patel*, Part I, Navjivan Prakashan Mandir Ahmedabad, (1950), p. 66.
4. *Gandhijino Akshar Deh*, Vol. XIV, Navjivan Trust, Ahmedabad, (1970), p. 64.
5. *Swatantrya Sangramna Ladvaiya*, Gujarat State, Part I, Directorate of Information, Ahmedabad, (1968), p. 209.
6. *Gandhijino Akshar Deh*, Vol. XIV, p. 61.
7. *Ibid.*, p. 63.

The conference requested the Government that the office of the District Deputy Collector should continue to be held at Dohad even during the rainy season so as to reduce the hardships of the people of Jhalod and Limdi and that an Advisory Committee of the elected persons should be appointed in every district for the maintenance of good administration in the district.

On the 5th November, 1917 at the meeting of social conference at Godhra, Gandhiji made a fervent appeal for funds for starting and running schools for the Harijans. A sum of Rs. 1,653 was collected on the spot.[1] Mamasaheb Vithal Laxman Phadke established the Gandhi Ashram for Harijans at Godhra in 1917.[2]

After the first Gujarat Political Conference, Panchmahals began to take active interest in the social and political movements. The leaders of Panchmahals had established the Rastriya Paksha under the auspices of the Home Rule League. The obnoxious system of forced labour (*Veth*) was oppressive and rampant throughout the district. The merchants of the villages were in turn, forced to supply the requirements for the camps of the Government officers. Every one whether a carpenter, a milkman or a bhangi was required to render some sort of free service to Government servants.[3] The party, therefore, started the agitation for abolition of this practice. Secondly, the Rashtriya Paksha under the leadership of Shri Mukadam issued leaflets, contacted farmers and held meetings at various places in order to make people conscious of their rights.

The Working Committee of the conference was entrusted with the work of abolishing this unjust and tyrannical practice. The Committee addressed a letter to Mr. Pratt, Commissioner, Northern Division to know whether this practice had any legal basis or administrative sanction, which he did not care to reply. At last an ultimatum was given to him for clarifying the position within ten days and in the event of failure, the people would be advised not to do forced labour. Mr. Pratt then invited Sardar Patel, Secretary, Gujarat Sabha to discuss the question but the latter requested him to meet him at his (Patel's) office. After the expiry of the 10-day's ultimatum, Sardar Patel advised the workers to launch a campaign in the district against *veth*. Shri Mukadam toured the whole district and carried on a crusade against *veth*[4] The agitation bore fruit. At last, the district Collector (Mr. Clayton) issued a circular that no man should be compelled to work for the Government officers on wages less than the

1. *Gandhijino Akshar Deh*, Vol. XIV, p. 64.
2. *Swatantrya Sangramna Ladvaiya*, p. 272.
3. For details see *Sardar Vallabhbhai Patel*, Part I, p. 70, Editorial, *Vir Garjna*, 8th May, 1920.
4 *Sardar Vallabhbhai Patel*, Part I, p. 73.

prevailing ones and that the officers harassing the people for *veth* would be liable to punishment.[1]

Panchmahals being a backward district with predominant Adivasi population provided a roaring business to liquor contractors. The Rastriya Paksha tried to eradicate this evil by picketing the liquor shops. Its success could be gauged from the comparative figures of the auction of liquor contracts in the five talukas of the district. In 1920-21, the Government realized as revenue Rs. 123,055 as against Rs. 66,727 and Rs. 21,284 in 1921-22 and 1922 (nine months) respectively.[2]

In 1919 and 1922, the district suffered from acute famines.[3] The Servants of India Society, Poona deputed its member, Shri Amritlal for relief work. He was moved by the deplorable condition of the Bhils of Dohad and Jhalod talukas. He started famine relief work at Dohad.

In 1921 Shri Maneklal Gandhi started a national school at Kalol.[4]

In March 1922, Shri Sukhdevbhai Trivedi established an Ashram for Bhils at Mirakhedi near Dohad. In December, 1922, Shri Thakkar Bapa published a plan in the 'Yugadharma' and the Journal of Servants of India Society for the establishment of the Bhil Seva Mandal at Dohad. Thereafter, the office of the Dohad Famine Relief Committee was converted into the office of the Bhil Seva Mandal. Ashrams and schools were opened at Garbada, Jeswada, Gultora, Mundaheda in 1922 and Jhalod Ashram in 1923 for imparting education to the Bhil children.

As long as Thakkar Bapa worked for the relief he had co-operation from the officers, merchants, Vohras, etc., but after opening schools for the education of Bhils, he and his co-workers had to face several difficulties. His colleagues, Sukhdevbhai was fined Rs. 90 on the pretext that he had built a hut on an agricultural land. In 1924, Shri Maganlal Z. Mehta, a young worker of the Mandal was kept in a lock-up for one night on a false charge and fined Rs. 31.[5]

In 1923 when Thakkar Bapa, with Shri L. M. Shrikant and the students of the Ashram went to Devgadh Baria for the Dassera festival,

1. *Gandhijino Akshar Deh*, Vol. XVI, p. 107.
2. Navjivan, Ahmedabad, 9th April, 1922, *Panchmahalma Daruniehedh* p. 251.
3. *Swatantrya Sangramna Ladvaiya*, p. 213.
4. For the pitiable condition of the people see Shri Indulal Yagnik's letter published in the Navjivan, Ahmedabad on 19th February, 1922.
5. Shah Kantilal, *Thakkar Bapa*, Thakkar Bapa Smarak Samiti, Delhi, (1955 pp. 149-154.

they were manhandled under instructions from the then Divan Motilal Parikh and the police officer, because they had put on Khadi. All of them were taken to the police station and were ordered by the police officer to leave Devgadh Baria territory at night at 11 p. m.[1]

In January 1925, Mahatma Gandhiji visited Panchmahals to assess the operation and effects of the work of the Bhil Seva Mandal, Dohad and that of Harijan Ashram at Godhra run by Mama Sahab Phadke. He addressed a public meeting at Godhra, and he exhorted the people to adopt Swadeshi clothes and boycott foreign cloth.

In 1926, Shri Wamanrao Mukadam, Dr. Manecklal Shah, Shri Manecklal Gandhi and Shri Marutisinh Thakor, all members of the District Local Board, Panchmahals were bold to pass a resolution to the effect that photographs of the national leaders like Sarvashri C. R. Das, Lokmanya Tilak, Mahatma Gandhi, and Ali brothers should be exhibited in every office of the Taluka Local Board.[2] The Board further decided to exhibit the photo of 'Hind Devi' in every school.

The work carried out in the social and educational fields by the workers of the Bhil Seva Mandal created political consciousness and awareness of the problems facing the country. Such awareness was reflected in the boycott of the Simon Commission and the Bardoli Satyagraha. In a procession led by Lala Lajpat Rai in Lahore to oppose the Simon Commission, Lalaji died of the lethal blows of the police. The District Local Board Commission passed a resolution condemning the police action and the Simon Commission.[3]

Repercussions of Bardoli Satyagraha

When the Bardoli agitation was started in 1928, the people of the district took an active interest and extended their co-operation. The Government started confiscating the crops of the cultivators of Bardoli taluka when they refused to pay the land revenue at enhanced rates. When Shri Erachshah Navroji Gandhi, the Agent of Burma Oil Co. Broach purchased the cotton of a Bardoli Satyagrahi for Rs. 21 only in an auction, the kerosene merchants of Derol and Kalol in the district resolved on 13th June, 1928 not to purchase the oil of the Burma Oil Company.[4]

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1. *Thakkar Bapa*, pp. 162-164.

2. *Proceedings of Panchmahals District Local Board*, 1925-32, Resolution No. 22-(2) of 4th February, 1926.

3. *Ibid.*, Resolution, 13th February, 1928.

4. *The Vir Garjna*, edited by Shri Waman Rao Mukadam, (a weekly paper), 4th July, 1928.

On 18th June, 1928, a meeting of Panchmahals District Local Board was held under the Chairmanship of Dr. Maneklal Shah. Shri Marutisinh Thakor of Kalol moved a resolution to the effect that the Local Board extended its sympathy and support to the Bardoli Satyagraha launched against the unjustified increase in the land revenue and expressed its displeasure for the callous attitude of Mr. Smart, Commissioner, Northern Division, towards the people of Bardoli and Sardar Patel. Amounts were collected for the Bardoli struggle.

The Satyagraha of 1930

The Indian National Congress and all the political parties of Indian boycotted the Simon Commission which landed at Bombay on 3rd February, 1928. The Lahore Congress session held in 1929 rejected Dominion Status and advocated the goal of complete independence for India. In February, 1930, its Working Committee passed a resolution for starting civil Disobedience. On 12th March, 1930, Gandhiji with 78 members set out from Sabarmati Ashram on his famous Dandi march. He announced his intention of raiding the salt depot of Dharasana in the Surat district. Before he could reach Dharasana, he was arrested at Karadi on 5th May, 1930. His arrest aroused the entire nation for struggle for Independence. Repurcussions of the Dandi march were felt in Panchmahals.

In May 1930 volunteers from all over Gujarat participated in the raid and a batch of 25 volunteers from Godhra taluka raided Dharasana under the leadership of Shri Wamanrao Mukadam, who was beaten up by a European Sergeant in his tent.[1] He was sentenced to imprisonment for 1½ years.[2] The Kalol taluka batch led by Shri Marutisinh Thakor was severely beaten up by the police.[3] Shri Himmatlal Gupta of Sansoli of Kalol taluka was also severely belaboured by the police.[4] Shri Sukhdevbhai Trivedi, Secretary, Bhil Seva Mandal, Dohad, who had proceeded to Dharasana as one of the volunteers received injuries from the police lathi blows and was removed to hospital.[5]

From the district, one Chhotubhai Khusalbhai Patel of Malav (taluka Kalol) accompanied Gandhiji in the Dandi March.[6] Shri Vallabhdas Modi, a merchant of Godhra broke the salt law. He was convicted under section 47-C of the Bombay Salt Act for possessing contraband salt and

1. *Godhra Taluka Report*, 1920, Mss. pp. 7-8.
2. *Swatantrya Sangramna Ladvaiya*, p. 269.
3. *Kalol Taluka Report*, p. 83. *Swatantrya Sangramna Ladvaiya*, p. 215.
4. *Swatantrya Sangramna Ladvaiya*, p. 308.
5. *Thakkar Bapa*, p. 224.
6. *Report of Kalol Taluka Mahasamiti*, (1930-31), p. 4.

was sentenced and punished with a fine of Rs. 100 and simple imprisonment for 3 months.[1] Shri Pandurang Vanikar of the Bhil Seva Mandal was arrested at Godhra, when he led the second batch of Satyagrahis from Dohad.[2]

The cultivators of Panchmahals also started the movement of non-payment of land revenue. The women of Mataria village (the Godhra taluka) were warned by the Collector to pay up the land revenue otherwise he would send the police force for recovery.[3] The villagers ignored the warning with the result that the standing crops of Mataria and Bodidara villages were confiscated by Government.[4]

On 25th August, 1930, Pandit Madan Mohan Malaviya addressed public meetings at Godhra and Kalol and at Halol, on August 26, 1930. He exhorted the people to adopt Swadeshi and non-payment of revenue to achieve the nation's independence.[5]

On 29th August, 1930, the District Local Board adjourned its meeting for half an hour to show its respect for the Board's member Shri Mukadam who was sentenced to imprisonment and resolved to hoist the tricolour flag on its building on September 5, 1930.

As the Government had arrested only two persons for violating the salt law, the District Congress Committee sought permission from the Gujarat Provincial Committee to start Mass Civil Disobedience in the form of the Jungle Satyagraha. After receiving the green signal, on 17th September, 1930, the District Committee fixed up 26th September, 1930 for starting the Satyagraha at Malav in the Kalol taluka. Before the commencement of the Satyagraha Sarvashri Maneklal Gandhi, Bakorbhai Patel, Marutisinh Thakor, and Rudraprasad Desai were arrested on 23rd September, 1930. But as scheduled, the Satyagraha was started under the leadership of the District Congress President, Shri Laxmikant M. Shrikant. About 5,000 persons participated in it but no arrests were made at Malav, though police officers with a large force were present on the site. Shri Laxmikant Shrikant was, however, arrested while he was addressing a public meeting at Kalol in the evening of 26th September, 1930. About 40 persons were thereafter, arrested in connection with the Satyagraha. Shri Shrikant was sentenced to five months simple imprisonment, while the leaders arrested before the commencement of the Satyagraha were sentenced to five months' simple

1. Copy of judgment, dated 2nd May, 1930.
2. *Report of Kalol Taluka*, p. 5.
3. *Ibid.*, p. 8E.
4. *Godhra Taluka Report*, p. 10.
5. *Bharat Bhushan Malaviyaji*, Balabhai Dahyabhai, pp. 77-84.

imprisonment and rigorous imprisonment for instigating the people[1] under section 107 of the Indian Penal Code.

During this movement, about 132 persons were arrested and convicted and sentenced from the Godhra taluka,[2] and 40 persons from Kalol taluka.[3] Between January 6th and 30th September, 1930, 14 lathi charges were made in the district by the police and 215 persons were arrested, while 25 were severely beaten up in the lock-up.[4]

During the movement, Shri Thakkar Bapa toured the district pleading for the use of Swadeshi and boycott of foreign cloth and against the use of wine.[5] Shri Somalal Shiroyia of Godhra raised the troops of volunteers and picketted the liquor shops and foreign cloth shops.[6] Picketing was done at the wine shops throughout the district. That the agitation was successful was evident from the fact that the Government realized merely Rs. 5,474 in auction sale in 1931 from the Kalol taluka as against Rs. 13,575 in the previous year and the sale fell to only 4,650 gallons in 1930, as against 8,335 gallons in the previous year.[7]

Although he was sick, Shri Vallabhdas Modi of Godhra, the first Satyagrahi of the 1930 salt movement, was arrested on 7th January, 1932 and was removed to hospital. He was released after a week but was ordered not to leave the limits of the Godhra taluka and not to participate in the activities of the Congress. Later on, he was asked to report daily three times at the police station till he was arrested on 6th August, 1932.[8]

On 14th January, 1932, at Dohad a wanton lathi charge was made on the Prabhat Pheri. On 29th of the same month, a lathi charge was made on those detained in the local sub-jail.[9]

The Kalol taluka started the campaign for the non-payment of taxes in February, 1932. Consequently civil and police officers started terrorising

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1. *Bharat Bhushan Malaviyaji*, Balabhai Dhayabhai, pp. 8-9.
2. *Godhra Taluka Report*, Appendix, Mss.
3. *Kalol Taluka Report*, pp. 9-11.
4. *Condition of India*, Appendix II, p. 523.
5. *Thakkar Bapa*, p. 222.
6. *Swatantrya Sangramna Ladvaiya*, p. 299.
7. *Kalol Taluka Report*, p. 6.
8. *Panchmahal Satyagraha Patrika*, 10th August, 1932.
9. *Condition of India*, Appendix III, p. 525.

the people of the taluka.[1] Shri Marutisinh Thakor was served with a notice that if he failed to pay the land revenue[2] his lands would be confiscated. Till February 6, 1932, one hundred fifteen persons were sent to jail from the district for participation in the movement.[3] After the arrest of Shri Himmatlal Gupta of Sansoli the Satyagraha was led by Shrimati Chanchalben Mistry the first woman Satyagrahi of the district.[4] The police made a lathi charge on the meeting which was addressed by her at Dohad. She was arrested and was sentenced to imprisonment for six months and a fine of rupees twenty or in default additional imprisonment for 1½ months.[5] Dr. Maneklal N. Shah of Godhra was sentenced to imprisonment for two years and a fine of Rs. 1,050.[6]

Shri Govindlal Gokuldas and Shri Girdharlal Sheth, the representatives of Dohad-Jhalod talukas to the 46th session of the Congress at Delhi were arrested at the Delhi railway station in 1932.[7] For the celebration of the Delhi Congress Day on April 24, 1932 and distributing leaflets and contraband salt, Shri Vinayak Ganesh Bhagvat and three volunteers were arrested from Delol, while Shri Ambalal R. Suthar was arrested for hoisting a triocolour flag on the water hut at Kalol.[8]

The 46th Session of the Congress held in April 1932 at Delhi passed the resolutions regarding complete independence and full faith in Gandhiji and Ahimsa. Moreover, it supported the call for Satyagraha given by the Working Committee.[9] To express its whole-hearted support for the decisions taken at Delhi, the Gujarat Prantik Parishad was convened at Ahmedabad in June 14, 1932, when five hundred thirty delegates including thirty-five from Panchmahals with their leader, Shri Ratnasinh Navalsinh Thakor, were arrested.[10] While he was addressing the Parishad, Shri Marutisinh Thakor of Kalol was arrested and was sentenced to imprisonment for 6 months.[11]

1. *P. S. Patrika*, 16th February, 1932.
2. *Ibid.*, 30th June, 1932.
3. *Ibid.*, 6th February, 1932.
4. *Ibid.*
5. *Ibid.*, 16th February, 1932
6. *Ibid.*
7. *Ibid.*, 20th April, 1932
8. *Ibid.*, 26th April, 1932
9. Resolutions of Mahasabha edited V. M. Chokshi, Gujarat Vidyapeeth, Ahmedabad 1968, p. 288.
10. *P. S. Patrika*, 14th June, 1932.
11. *Swatantrya Sangramma Ladvaiya*, p. 215.

For celebrating the Prantik Parishad Day, Shri Jatashaker Hargovind Joshi and his six associates were sentenced to various terms of imprisonment and fine.[1]

On June 27, 1932, the Panchmahals Zilla Parishad was convened at Dohad under the chairmanship of Shri Maneklal Gandhi. Before the Parishad could meet, Shri Chimanlal Desai, the Chairman of the Reception Committee was arrested at Dohad.[2] Undaunted, the Parishad reaffirmed its confidence in the Lahore Congress Resolution for complete independence and accepted the decisions of the 46th Session of the Congress and the Gujarat Prantik Parishad.[3] After attending the Round Table Conference in London in the year 1931, Gandhiji returned to India, the Government thereafter adopted repressive measures and arrested most of the leaders. Though a warrant of arrest was issued against him, Shri Maneklal Gandhi could not be arrested, as he went underground to organise the movement in the district. But later on, he courted arrest with forty-seven persons at the session of the Panchmahals Zilla Parishad. He was sentenced to imprisonment for one and a half years and a fine of Rs. 300.[4] In the lathi charge made at Dohad, about seventy persons including some children suffered injuries.[5]

Shri Motilal Harilal Chokshi and nine volunteers from the district were arrested on July 22, 1932 at Ahmedabad, when they with other volunteers from all over Gujarat attempted to occupy the headquarters of the Gujarat Congress Committee, which was seized by the Government under the Ordinance.[6]

On July 31, 1932, Shri Ishvarbhai Zaverbhai Patel and 12 others attempted to re-occupy the Rameshra Ashram (Halol taluka) seized in January 1932 by the Government under the Ordinance. Shri Ishvarbhai Patel and four volunteers were arrested.[7] Shri Patel was sentenced to imprisonment for five months and a fine of Rs. 200, while each of his associates was sentenced to imprisonment for three months and a fine of Rs. 50. In addition, all the five were to undergo imprisonment for three months further for distribution of the handbills.[8]

1. *P. S. Patrika*, 21st June, 1932.
2. *Ibid.*, 30th June, 1932.
3. *Report of the Panchmahals Zilla Parishad*, 27th June, 1932.
4. *Janambhumi, Election Supplement*, 8th February, 1937, para II, *Swatantrya Sangram-na Ladvaiya*, Para 213-mentions 2½ years and a fine of Rs. 500.
5. *P. S. Patrika*, 29th June, 1932.
6. *Ibid.*, 29th July, 1932.
7. *Ibid.*, 4th August, 1932.
8. *Ibid.*, 16th August, 1932.

In Dohad, Shri Zinabhai Ashabhai Rana and Khodidas Haribhai Patel were arrested while picketing at the foreign cloth shop.[1]

On August 22, 1932, Shri Rudraprasad J. Desai and Gangashanker N. Purani and their six associates of Kalol were arrested at Kalol while attempting to occupy forcibly the office of the Panchmahals Zilla Samiti which was seized by Government. Each of them was sentenced to imprisonment for four months and or imprisonment for one month more for participating in the raid and imprisonment for two months and or imprisonment for fifteen days for distributing the handbills.[2]

For distributing Panchmahals Zilla Patrika in the Ramnath fair on August 31, 1932, Kohya Dahya and Rama Ranchhod of Halol taluka were arrested and sentenced to imprisonment for four months and a fine of Rs. 100 or in default, imprisonment for one month more. In Madar fair on the same day, Chuna Reman and Vaja Abha were arrested and sentenced to imprisonment for five months and a fine of Rs. 50 or in default imprisonment for one month more.[3]

Shri Rasiklal Gokuldas Kadakia of Dohad was arrested and beaten up in the lock-up and later on sentenced to imprisonment for six months.[4]

Shri Gambhirsingh Nathusingh Solanki of Dabhoi, led the Satyagraha in the Panchmahals at the age of sixteen and was sentenced to imprisonment for one year and a fine of Rs. 150 or in default imprisonment for six months.[5]

The figures given at the top of the Panchmahals Satyagraha Patrika issued on September 23, 1932 clearly show that till that date, 506 persons were arrested in connection with this movement and 377 were sent to jail.

During the movement, the lathi was the law of the land and the police excesses and misbehaviour were galore. On 13th July, 1932, the police party went to Bodidara to recover the Government dues. The Police tore off the photos of the national leaders at the residence of Shri Dhira Amrabhai and not only indulged in abusive language but beat up Gulabi, Dhira's daughter-in-law also.[6] On July 15, 1932,

1. *P. S. Patrika*, 16th August, 1932.

2. *P. S. Patrika*, 4th September, 1932. It is difficult to find out the details of punishment as the Patrika is in torn out condition.

3. *Ibid.*

4. *Swatantrya Sangramna Ladvaiyo*, p. 243.

5. *Ibid.*, p. 64.

6. *P. S. Patrika*, 4th September, 1932.

he went to Dhamnod and seized two buffaloes belonging to Shri Bapusinh Manabhai, a member of the Taluka Local Board and got the Swadeshi slogans effected from the walls of Bhaiji Bapusinh.[1]

In the district, it became the normal practice to confiscate cattle, household goods, etc., in lieu of the unrealized fine of the Satyagrahis. The police seized one bullock, one grinding mill and three cots from the residence of Shri Ramjibhai Gokulbhai of Airandi on 13th July, 1932.[2] On August 2, 1932, the police confiscated three bullocks, several utensils and clothes of Shri Nana Dadha of Hadabia village of Halol taluka for not paying the fine of Rs. 50.[3] From Bodidara, the police seized bullocks and buffaloes from the residence of seven Satyagrahis for failure to pay fines.[4]

While the movement was in full swing inspite of the unabated fury of Government repression and the imprisonment of almost all over India and provincial leaders, Gandhiji suddenly queered the pitch of the whole campaign on the issue of the communal award. Sir Ramsay Macdonald Prime Minister of England, announced his 'Communal Award' in August 1932. Consequently Gandhiji searched over his mind to the problem of untouchability. Shri Aney, President of the Congress in deference to Gandhiji's request suspended the movement.[5] Thus, the Civil Disobedience movement came to a sudden halt.

AMALGAMATION OF PANCHMAHALS DISTRICT WITH BROACH

On the advice of the Thomas Retrenchment Committee, and as a measure of economy, the Bombay Government proposed to amalgamate the district of Panchmahals with that of Broach with Broach as its headquarters. Though the Thomas Committee had not recommended this amalgamation, the Government of Bombay decided to do it under pressure from the big guns of the Broach district. Therefore, a deputation of twenty persons from the Panchmahals district waited on the Commissioner, North Division and pleaded that the amalgamation was impracticable and unnatural.[6] A memorial showing that the amalgamation would not reduce expenditure in any way was submitted to Sir Sykes, the Governor of Bombay. The first day of October 1933 was observed as a Non-Amalgamation Day and a *hartal* (strike) was observed throughout the district. In over

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1. *P. S. Patrika*, 4th September, 1932.
2. *Ibid.*, 29th July, 1932.
3. *Ibid.*, 9th August, 1932.
4. *Ibid.*, 4th September, 1932.
5. *Struggle for Freedom*, Vol. XI, Published by Bhartiya Vidhya Bhavan, Bombay in July 1969, p. 524.
6. *A Case of Open Injustice*, Panchmahals District, Non-Amalgamation League, Godhra, p. 3.

hundred protest meetings, the people passed resolutions expressing their displeasure and discontent.[1] Moreover, a memorandum signed by about one lakh people of nearly four hundred villages of the district was submitted to the Commissioner, North Division.[2] In the teeth of opposition from the entire people of the district, the Government amalgamated the district with Broach leaving bitterness and frustration in its trail.

Entry into Legislature

After the suspension of the Civil Disobedience movement, a number of Congressmen revived the idea of entering legislatures to give a fight to Government from within. The decision of 1920 to boycott the legislatures was thereby reversed in 1934. In December 1936, the Faizpur session of the Congress resolved not to accept the constitutional reforms embodied in the Government of India Act of 1935.[3] The Panchmahals District Local Board also passed a resolution expressing its opposition to the Constitution. It, moreover, resolved to keep closed all its offices and institutions in Panchmahals on 1st April, 1936 in response to the Congress directive for a country-wide *hartal*.[4]

Under the Act of 1935, the provincial autonomy was to be introduced in 1937. Hence the elections for the Bombay Legislature were held on 17th February, 1937. Candidates of the Congress, the Muslim League, the Khedut Paksha and the independents contested the election from the district. Shri Laxmikant Mangaldas Shrikant was elected uncontested from the Panchmahals East Constituency, while Shri Wamanrao Sitaram Mukadam and Shri Maneklal Maganlal Gandhi were elected from the West Constituency.

On January 5, 1938, the Kalol Taluka Political Parishad met under the Chairmanship of a prominent merchant of Bombay Shri Bhavanji Arjan Khimji, M. L. A. at Derol. In his address he said that the Congress had never accepted the right of the British Parliament to frame a constitution for India. In 1937 elections the people proved that they were with the Congress.[5] The Parishad expressed its opposition to the Act of 1935 by passing two resolutions. Shri Wamanrao Mukadam moved a resolution criticizing the imposition of the Federal Constitution against the wishes of

1. *A Case of Open Injustice*, Panchmahals District, Non-Amalgamation League Godhra, p. 26.
2. *Ibid.*, p. 4.
3. *Resolutions of Mahasabha*, p. 362.
4. *Proceeding of District Local Board*, 1931-37. Resolution No. 3 of 22nd March, 1937, p. 223.
5. Booklet of Shri Khimji's Address, pp. 2-3.

the people.[1] The second resolution was moved by Shri Laxmikant M. Shrikant demanding that the Constitution of India should be framed by her own popular representative body.[2]

World War II

The Viceroy of India issued a Proclamation regarding the outbreak of Second World War in September 1939 which virtually made India a party to the war against Germany. On September 15, 1939, the Congress Working Committee took the serious view of the Viceroy's Proclamation of war and the promulgation of the Ordinances all without India's consent.[3] The Congress ministries in the provinces, therefore, resigned and the All India Congress Committee demanded that "India must be declared an independent nation". The Ramgarh Congress of March 1940 protested against the declaration of India as a 'belligerent country' without any reference to the people of India.[4] Hence the movement for civil liberty and freedom of speech was launched throughout the country. In order to supress the movement, the Government arrested Pandit Jawaharlal Nehru and Sardar Vallabhbhai Patel. The District Local Board, Panchmahals resolved that by arresting Shri Nehru and Sardar Patel, the Government was pursuing a wrong-headed policy.[5]

In protest, the members of the Bombay State Legislature started individual satyagraha at various places in the district. Shri Wamanrao Mukadam started the movement of individual satyagraha by shouting anti-war slogans in Kachhiawad at Godhra on November 22, 1940. He was arrested on November 23, 1940 and sentenced to one year's imprisonment.[6] Shri Laxmikant Mangaldas Shrikant was arrested on November 29, 1940 in Dohad for restarting to Satyagraha and was sentenced to one year's imprisonment.[7] Shri Maneklal Gandhi was sentenced to nine months' imprisonment for shouting slogans and addressing a meeting on December 4, 1940 at Kalol.[8] Shri Sukhdevbhai Trivedi was sentenced to six months' rigorous imprisonment for shouting anti-war slogans at Dohad.[9] The

1. *Resolutions of the Parishad*, Resolution No. 5.
2. *Ibid.*, Resolution No. 6.
3. *Struggle for Freedom*, p. 625.
4. *Ibid.*, pp. 626-627.
5. *District Local Board Proceedings*, 1931-41, Resolution No. 1 of 18th November 1940, p. 420.
6. List of the Satyagrahis-Register 1940-*Panchmahal Zilla Mahasabha Samiti.*
7. *Ibid.*, *ThakkarBapa*-p. 250, *Swatantrya Sangramna Ladvaiya*, p. 255.
8. List of the Satyagrahis, *Janam Bhumi* newspaper, 6th December, 1940, *Swatantry, Sangramna Ladvaiya*, p. 213.
9. List of the Satyagrahis, *Janam Bhumi*, 7th January, 1941 and *Sandesh* newspaper, 7th January, 1941.

District Local Board congratulated Shri Wamanrao Mukadam, Shri Laxmikant Shrikant, Shri Maneklal Gandhi and the members of Bombay Legislature for their participation in the Satyagraha.[1]

Shri Yahyabhai Akbar Ali Lokhandwala, a well-known socialist of the district and President of the Godhra Yuvak Sangh was arrested at Godhra on January 10, 1941 for shouting slogans. He was sentenced to six months' rigorous imprisonment.[2]

Between 22nd November, 1940 and 4th June, 1941 in all thirty-two persons, nine at Jhalod, seven at Dohad, four each at Kalol and Halol and one each at Shehera, Kanjri, Delol, Rabod and Shivrajpur were arrested for shouting anti-war slogans or addressing the meetings and were sentenced to either simple rigorous imprisonment or fine or both.[3]

THE QUIT INDIA MOVEMENT

The Cripps Mission arrived in India in March 1942 with a Draft Declaration for giving India a full Dominion status. It was feared that as the Cripps' proposals were likely to lead to a partition of India, they were rejected.[4] On July 14, 1942. The Working Committee of the Congress passed the 'Quit India Resolution', at Bombay and the meeting terminated late at night on 8th August, 1942. Soon after midnight, the police swooped upon leaders and arrested Gandhiji, Azad, and all the other prominent leaders of the Congress.[5] The news of arrest of Gandhiji and other Congress leaders spread like wild fire and provoked popular demonstrations in the shape of meetings, *hartal* and processions over nearly the whole of India.

The agitation flared up in Panchmahals on 9th August, 1942 with the arrest of Sarvashri Maneklal Gandhi and Marutisinh Thakor at Kalol. Shri Maneklal Gandhi was kept under detention for two and a half years.[6] After Shri Ratanlal Desai, Principal of the English High School, Kalol was arrested, the students went on a one month strike. At Derol Mrs. Janhvikaben Madanlal Desai, a social worker, Shri Navnitlal Mehta, Vice-principal of the Kalol High School and Shri Chhabildas Mehta were arrested. The District Local Board supported the movement started by Gandhiji, Azad, Nehru, and Sardar Patel, etc., for achieving independence of India.[7] The Board expressed its displeasure against the repressive

1. *Proceedings of District Local Board*, Resolution No. I-A of 8th January, 1941.
2. List of the Satyagrahis, *Sandesh* newspaper, 7th January, 1941, *Swatantrya Sangramna Ladvaiyo*, p. 229.
3. List of the Satyagrahis.
4. For details see, *Struggle for Freedom*, pp. 637-641.
5. *Ibid.*, p. 649.
6. *Swatantrya Sangramna Ladvaiya*, (1969), p. 213.
7. *Proceedings of District Local Board*, p. 20, Resolution No. I-A, 28th August, 1942.

measures, firing and lathi charges resorted to by the Government.[1] In protest, the members of the Board were requested to resign.[2]

Shri Kamlashanker L. Pandya of Dohad was arrested and detained in jail for one and a half years.[3] While Shri Yahyabhai A. Lokhandwala was kept as a detenu in the jail for one and a half years.[4] Shri Somalal Shiroyia of Godhra was also kept as a detenu in jail.[5]

Shri Laxmikant Shrikant was sentenced to imprisonment for one and half years.[6] While Mama Saheb Vithal Laxman Phadke was also sentenced to the same term.[7] Shri Rasiklal Gokuldas Kadakia of Dohad was arrested and was sentenced and imprisoned in the Nasik Jail for fifteen months.[8]

Sarvashri Dahyabhai Jiwanji Naik, Sukhdevbhai Viswanath Trivedi, Pandurang Vanikar and Ambalal Vyas of the Bhil Seva Mandal, Dohad were kept as detenus for indefinite period under the Defence of India Act.[9] Fourty-one students including six girls of the Bhil Seva Mandal participated in the movement and suffered various terms of imprisonment.[10]

From the two processions taken out on the occasion of the Gandhi Jayanti at Godhra, three persons were arrested from the first procession and were sentenced to six months' imprisonment, while six persons were arrested from the second one. On the same day, Shri Babubhai Gandhi for similar reason was sentenced to six months' imprisonment. Shri Ratilal Desai and Vallabhdas Modi of Godhra, who were busy in selling Khadi at the time of the procession, were arrested for participating in the procession but in appeal, they were discharged. Then, both of them were detained under the Defence of India Act.[11]

Shri Natvarlal Master was interrogated at the police station, Dohad, for keeping a cyclostyle machine and was released on bail of Rs. 400, after keeping him in the lock-up for twenty-five days. As no *prima facie* case could be made out against him, he was kept in detention under the Defence

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1. *Proceedings of District Local Board*, Resolution I-B, p. 20
2. *Ibid.*, Resolution No. I-D.
3. *Swatantrya Sangramna Ladvaiya*, p. 32
4. *Ibid.*, p. 229.
5. *Ibid.*, p. 299.
6. *Ibid.*, p. 255.
7. *Ibid.*, p. 272.
8. *Ibid.*, p. 243.
9. *Thakkar Bapa*, p. 250.
10. *Ibid.*
11. *Swaraj Sangram*, Published by Gujarat Prantik Sangram Samiti, 30th April, 1943.

of India Act.[1] Shri Chimanlal Arya was sentenced to three months imprisonment for keeping the patrikas at his residence. On 18th February, 1943, Shri Madhuben Arya was also arrested from the women procession but released later on.[2]

On 2nd May, 1943, a procession with flags was taken out from Desaiwada in Dohad and from it, Shri Jayantilal Kadakia was arrested and sentenced to two months' imprisonment.[3] On 7th May, 1943, the police hit a youngman with a baton, when he was trying to hoist the national flag on the police station at Dohad.[4]

On the Diwali day, the office of the Godhra School Board was set on fire. In the third week of December 1942, the Agarwada chavdi and Office were burnt and the cash with the talati was looted.[5] The district office was burnt and sabotage cases were reported from the Kalol taluka, where the police and the Satyagrahis clashed several times.[6]

When these activities were going on, Shri Bhimsinh Vechatbhai Parmar declared that he had decided to raise means for destroying the British Rule and informed the Collector about his intentions. He looted the Bodidara village on 21st February, 1943 and Vaghjipura on 22nd February, 1943 and set fire to foreign goods. He looted Kuvajar on 12th March, 1943. Thereupon, Government arrested sixty persons including thirteen teachers and a gram panchayat mantri for their complicity in these loots. Bhimsinh, therefore, informed the Collector that the loots were his deeds and challenged the Collector to arrest him.[7]

During the movement, 'Azad Patrikas' were issued from Dohad to explain how the movement was to be conducted.[8] The people were exhorted not to co-operate with Government, to do picketing at the Government offices, to take out processions and to request the police to disobey the Government orders.[9] The people were asked to sabotage the Government machinery, wherever possible.[10] During the movement throughout the

1. *Swaraj Sangram*, Published by Gujarat Prantik Sangram Samiti, 30th April, 1943
2. *Ibid.*
3. *Ibid.*, 18th June, 1943.
4. *Ibid.* 18th June, 1943.
5. *Ibid.*, 30th April, 1943,
6. *Struggle for Freedom*, p. 661.
7. *Swaraj Sangram*, 30th April, 1943.
8. *Ibid.*
9. *Azad Patrika No. 1.*
10. *Azad Patrika, No. 6.*

district, Prabhat Pheris, mass prayers, flag hoisting ceremonies and mass spinning programmes were organised. Fasts were observed by a number of persons.[1]

In its special meeting, the District Local Board passed a resolution moved by the advocate, Shri Bhailalbhai Tulsibhai Patel of Godhra that the Government adopted a repressive policy to crush down the Congress instead of having peaceful negotiations with the leaders of the people. The local-self government was the part of national administration and was not in a position to function honourably. After passing this resolution, the members left the meeting and the meeting was adjourned *sine die*.[2] Thus the Panchmahals District Local Board extended its full support to the national movement. The Government then appointed a Committee of Management to carry out its functions.

After the end of World War II, Mr. Attlee came to power in England. He sent the Cabinet Mission to India in 1946 to seek an agreement with Indian leaders on the principles and procedures relating to constitutional issue.[3] On 20th February, 1947, the British Prime Minister made the historic announcement that the British Rule in India would end in June 1948. The Britishers, therefore, decided to transfer power on the 15th August, 1947. The Congress and Muslim League accepted the partition and Pakistan and India came into existence on the 15th August, 1947.

THE SUMMING-UP

In the context of the foregoing facts, it will appear that the Panchmahals district, eventhough it was educationally and economically backward, contributed its mite to the freedom movement. Since assumption of administration in 1853, the British administered the district as a non-regulation district till 1884. During the period, it was administered not according to the laws or regulations but according to the discretion of the local officers. As a result, there was little scope for popular participation in the administration or awakening of political consciousness. Severe famines and plague decimated the population and hamstrung the growth of trade or commerce. We see the first gleam of political awakening in the first decade of this century, when Bengal was partitioned in 1906. The establishment of a branch of the Home Rule League in 1916 created some awareness of the political problems of the country. But the holding of the first Gujarat Political Conference in 1917 at Godhra under the chairmanship of Mahatma Gandhi constituted an important milestone in the political

1. *Swaraj Sangram*, 30th April, 1943.
2. *Ibid*.
3. *Struggle for Freedom*. p. 727.

march of the district. It not only spread throughout the district information about burning political problems of the country but also focussed attention on certain local problems such as *veth*. By the conference, the local leaders were very much enthused and carried a raging campaign for abolition of *veth*. As a result, the *veth* was abolished and the weaker sections of the society such as small farmers, village servants useful to the community, village artisans, etc., were freed from exploitation by Government servants.

The eastern part of the district inhabited by the Adivasis was exposed to recurrent famines. The phenomenon of famines brought Shri Thakkar Bapa on the scene for famine relief work. From famine relief, his philanthrophic spirit drove him to undertake work of amelioration of the conditions and prospects of the Adivasis. As a result, he set up a nucleus of educational and co-operative institutions with the help of a band of devoted social workers. By this process, all the eastern talukas of the district were activised.

The important milestone in the freedom movement was reached when the Bardoli Satyagraha was started by Sardar Patel in the Surat district in 1928. It created political awareness and anger among the land owning and agricultural communities against the levy of oppressive rates of land revenue and the repressive measures adopted for realisation.

The starting of the Dandi March by Mahatma Gandhi in 1930 sparked off political agitation throughout the country. The Panchmahals district could not remain immune from its repercussions. The response was overwhelming. Hundreds of people broke the salt law, were lathi-charged and courted arrest and imprisonment. Interspersion of the Princely States in the district inhibited action. The Jungle Satyagraha of Malav (1930) was a distinct contribution of the district to the Satyagraha movement.

Before the dust of the political agitation of 1930 could settle down, the Bombay Government proposed amalgamation of the Panchmahals district with a distant district of Broach. Agitation in the form of meetings, memoranda and hartals were resorted to throughout the district. But they could not be effective in the absence of strong political local leadership. All the same, it brought about much awakening among the people of the district.

Lastly, the 1942 Quit India Movement brought to the surface the discontent and frustration of the people. The people employed all ways and means to undermine the British administration and the British Government employed all repressive measures to counteract them. In the ultimate analysis, the trials and tribulations suffered by the people triumphed and India won freedom in 1947.

ANNEXURE I

Important Historical Events

Ancient Period (From earliest time to 1300)

Sl. No.	Year	Event
1	2	3
1	273-236 B. C.	Junagadh rock inscription and rock edicts of Asoka Maurya show that Mauryan empire extended from Malwa to Saurashtra, which probably included Panchmahals. It also formed probably part of the Gupta empire.
2	470-788	Maitrakas also held sway over Panchmahals as could be seen from copper plate grants issued from time to time.
3	942-1304	Champaner was the chief town of Panchmahals during Chaulukya period.
4	1135-36	Siddharaja Jayasinha conquered Malwa. He passed through Panchmahals and subjugated Bhils on his way to Malwa.
5	1225 (Circa)	Panchmahals chiefs revolted against Chaulukya overlords and marched against Viravadhala, but were defeated by Vastupal-Tejpal.
6	1300 (Circa)	Palhandeva established his power at Champaner.
7	1304	Chiefs of Panchmahals also owned allegiance to Vaghela Chaulukya Kings till the end of Vaghela dynasty.

Medieval Period (1297 to 1853)

Muslim Period

Sl. No.	Year	Event
1	1418	Ahmad Shah I captured Champaner.

Muslim Period—contd.

Sl. No. 1	Year 2	Event 3
2	1449	Ahmad Shah's son Giyasuddin Muhammad Shah attacked Champaner. King Gangdas fought bravely but was defeated.
3	1484	Mahmud Begada invaded Champaner and Pavagadh. Mahmud Begada became the master of the fort on 21st November, 1484.
4	1484	Champaner became the capital of Gujarat.
5	1526	Bahadur Shah held his Coronation Darbar at Champaner on 14th August, 1526.
6	1533	Bahadur Shah gave protection to Muhammad Zaman Mirza, the rebel brother-in-law of Humayun.
7	1535	Humayun captured the fort of Pavagadh in August 1535 and pillaged the city of Champaner.
8	1536	Bahadur Shah attacked Champaner and took the possession of the fort.
9	1573	When Akbar conquered Gujarat in 1573, Champaner was a small city with a few Jain and weavers families left there.
10	1618	Emperor Jahangir celebrated the 13th year of his accession and his fifty first birth day at Dohad.
11	1726	Capture of Pavagadh by Krishnaji.
12	1730	Capture of Pavagadh by Chimnaji.
13	1761	The Scindias took possession of Panchmahals.
14	1782	The British made the treaty of Salbai with the Scindia.

Muslim Period—concld.

Sl. No. 1	Year 2	Event 3
15	1802	Peshwa signed the Treaty of Bassein.
16	1803	The British captured Pavagadh from Scindia and signed the Treaty of Sarji Anjangaon.
17	1804	Pavagadh was returned to Scindia.
18	1821	Rewa Kantha Political Agency was established.
19	1853	Temporary management of Panchmahals was transferred to British Government.
20	1857	(1) Muhammadan outbreak at Dohad.
		(2) Rebellion at Godhra.
		(3) Revolt of Surajmal for Lunawada gadi.
		(4) Vilayatis trouble in Sunth and
		(5) Revolt of Kolis of Khanpur.
21	1858	Rebellion of the Naikda's and Tatia Tope's activities in Panchmahals.
		The British Period
22	1860	Transfer of Panchmahals to the British.
23	1917	The first Gujarat Political conference was held at Godhra.
24	1933	Panchmahals district was amalgamated with Broach district.
25	1947 (August)	India became independent.
26	1948 } 1949 }	The administration of States was taken over by the Government of Bombay.

PART III

CHAPTER III

PEOPLE

POPULATION

Growth of Population—The population of the areas now comprising Panchmahals district was 459,431 in 1901. In 1961, it rose to 1,468,946 (rural 1,314,087 and urban 154,859) recording a rise of 219·73 per cent during the last sixty years. There has been no significant rise in the population of the district between 1901 and 1921 due to outbreak of plague and influenza epidemics in 1918-19. From 1921 onwards, there has been a steady and progressive increase which rose as high as 29·85 per cent during the decennium 1951-61; higher than the State average of 26·88 per cent and the all India increase of 21·51 per cent. Comparatively greater increase in population in recent times may be attributed to the general improvement in medical and public health services available to the people since Independence under the Five Year Plans, the decline in death-rate and the opening up of areas hitherto inaccessible and backward. The growth of population during the period from 1901 to 1961 for the district is given in statement below.

STATEMENT III·1

Variation in Population During 1901-1961

Year 1		Population 2	Decade variation 3	Percentage decade variati o 4
1901	..	459,431	..	..
1911	..	593,977	+134,546	+29.2
1921	..	691,067	+97,090	+16.35
1931	..	822,418	+131,351	+19.01
1941	..	946,263	+123,845	+15.06
1951	..	1,131,243	+184,980	+19.55
1961	..	1,468,946	+337,703	+29.85
1901 to 1961	..	..	+1,009,515	+219.73

Source :

District Census Handbook 1961, Panchmahals, p. 11.

Density—According to the State Survey Department, the area of the district in 1961 was 8,937·0 sq. kms. or 4·86 per cent of the total area of the State. The density of population thus worked out to 164 persons per sq. km. (urban 1,870; rural 148), as against 112 for the State. The urban density is naturally higher than the rural where the pressure of populations

appears to be comparatively less and the average density is worked on the basis of the entire area within the revenue limits of the village and not of the village site.

The rural and urban densities differ for different parts of the district as also for its rural and urban areas as will be seen from the table that follows.

STATEMENT III·2

Density of Population, 1961

State/District/Taluka	Total/Rural/Urban	Population	
		Per sq. mile	Per sq. km.
1	2	3	4
State	T	290	112
	R	218	84
	U	7,194	1,444
District	T	426	164
	R	384	148
	U	4,845	1,870
Godhra	T	512	197
	R	395	152
	U	6,731	2,595
Kalol	T	646	249
	R	584	225
	U	46,110	19,366
Halol	T	511	197
	R	489	189
	U	1,058	408
Jambughoda	R	287	111
Shehera	R	307	153
Lunavada	T	410	158
	R	369	142
	U	3,354	1,291
Santrampur	T	358	138
	R	349	135
	U	1,646	638
Jhalod	R	387	150
Dohad	T	559	216
	R	414	160
	U	14,167	5,482
Limkheda	R	308	119
Devgadh Baria	T	391	151
	R	368	142
	U	2,897	1,114

Source :
District Census Handbook 1961, Panchmahals.

The highest average density per sq. km. (249) is found in the Kalol taluka due to the fertile land and the lowest (111) in the Jambughoda taluka, due to the dark forest and absence of commercial activities. In rural areas, Kalol taluka is the densest (225). Among the urban areas, Kalol tops the list with 19,366 persons per sq. km. and Halol ranks last with 408.

Rural/Urban Distribution—The population figures for the last sixty years indicate a comparatively greater increase in urban population as compared to the rural.

STATEMENT III·3

Urban and Rural Population of the District from 1901 to 1961

Census year	Urban Population			Rural Population		
	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7
1901	56,683	28,126	28,557	402,748	204,502	198,246
1911	53,309	26,684	26,625	540,668	276,706	263,962
1921	66,264	33,806	32,458	624,803	320,388	304,415
1931	86,626	45,816	40,810	735,792	380,050	355,742
1941	86,611	44,704	41,907	859,652	443,478	416,174
1951	121,174	63,346	57,828	1,010,069	521,442	488,627
1961	154,859	80,703	74,156	1,314,087	677,858	636,229

Source :
Census of India 1961, Gujarat, Vol. V, Part II-A, *General Population Tables.*

From the above statement, it is apparent that during the period from 1901-61, the urban population has increased from 56,683 to 154,859, *i. e.* 136·60 per cent and the rural population from 402,748 to 1,314,087, *i. e.* 200·44 per cent. The major increase in rural population is during the decade from 1951 to 1961, presumably because of better medical facilities and hygenic conditions brought about by development programmes under the Five Year Plans.

Rural Population—According to the 1961 Census, there are 1,947 villages in the district of which 32 villages are uninhabited.[1] The total rural population of the district is 1,314,087 giving an average of 686 persons per inhabited village, as against 824 in the State. Percentage distribution of rural population by size-group of villages is given below.

1. Because of the territorial changes, at present there are 1,913 villages in the district of which only one village is uninhabited.

STATEMENT III·4

Percentage Distribution of Rural Population by Size Group of Villages, 1961

Size group 1			No. of villages 2	Percentage to total No. of villages 3	Rural population 4	Percentage to total rural population 5
Less than 200	..	..	427	22.30	49,606	3.77
200—499	..	..	606	31.65	204,431	15.56
500—999	..	..	465	24.28	331,718	25.24
1,000—1,999	..	..	330	17.23	447,596	34.06
2,000—4,999	..	..	80	4.18	230,609	17.55
5,000 —9,999	..	..	5	0.26	28,985	2.21
10,000 and above	..	..	2	0.10	21,142	1.61

Source :

District Census Handbook 1961, Panchmahals, p. 12.

Of the 1,915 inhabited villages, 1,033 or 53·95 per cent fall in the size groups of population below 500; 795 or 41·51 per cent in the size groups of 500-999 and 1,000-1,999; and only 87 or 4·54 per cent are large sized villages of population 2,000 and above which cover 21·37 per cent of rural population. There is concentration of rural population in small or medium-sized villages. 330 or 17·23 per cent in the size group 1,000-1,999 and only 87 or 4·54 per cent are large sized villages of population 2,000 and above.

Urban Population—The Statement III·5 gives the number of towns classified by population.

STATEMENT III·5

Number of Towns Classified by Size Groups during 1901 to 1961

Year		I 100,000 and above		II 50,000 to 99,999		III 20,000 to 49,999	
		No. of towns	Population	No. of towns	Population	No. of towns	Population
1		2	3	4	5	6	7
1961 ..	..	..	..	1	52,167	1	35,483
1951 ..	..	..	..	..	..	2	82,482
1941 ..	..	..	..	..	..	1	41,986
1931 ..	..	..	..	..	..	2	57,203
1921 ..	..	..	..	..	..	1	26,979
1911 ..	..	..	..	..	..	1	22,144
1901 ..	..	..	..	..	..	1	20,915

Year		IV 10,000 to 19,999		V 5,000 to 9,999		VI Below 5,000	
		No. of towns	Population	No. of towns	Population	No. of towns	Population
1		8	9	10	11	12	13
1961 ..	..	3	42,056	3	24,253	..	..
1951 ..	..	2	24,947	4	29,718	..	..
1941 ..	..	2	25,477	4	28,218	1	3,988
1931 ..	..	1	11,896	3	19,070	2	7,372
1921 ..	..	1	16,076	2	14,097	4	15,170
1911 ..	..	..	..	2	19,045	4	15,407
1901 ..	..	2	24,267	1	5,917	3	11,501

Source :

District Census Handbook 1961, Panchmahals, p. 12.

From the statement, it appears that during the past 60 years, there has not been any appreciable increase in the growth of towns as the number has increased from 7 to 8 only. The existing towns are either headquarters of the taluka or centres of some industry. It is significant that in Shehera, Jhalod, Limkheda and Jambughoda talukas there is

no town. The urban population of 154,859 persons is spread over 8 towns of different sizes of which only 1 town, *viz.*, Godhra comes under Class II and has population over 50,000. Of the rest, 1 is in Class III, *i. e.*, size group 20,000 to 49,999 ; 3 fall under Class IV and have population above 10,000 and below 20,000 and 3 have population below 10,000. The average population of a town in the district is 19,357 persons as against 30,380 for the State. The proportion of urban population in the district is less than that obtaining in the State.

Population of Towns

Name of town	Persons	Males	Females
Godhra	52,167	27,304	24,863
Dohad	35,483	18,146	17,337
Lunavada	16,533	8,109	8,424
Freelandganj	14,951	8,297	6,654
Devgadh Baria	11,472	6,014	5,428
Kalol	9,683	5,051	4,632
Shivrajpur	8,001	4,263	3,738
Santrampur	6,569	3,489	3,080

Source :
District Census Handbook 1961, Panchmahals.

Displaced Persons As a result of the partition of the country in 1947, some Muslim families from the district migrated to Pakistan, but Sindhi families migrated to this district. The total number of such migrants to the district according to the 1961 Census was 2,037 (1,085 males, 952 females) of whom 109 have settled in urban areas and 1,928 in rural areas. The Government extended various facilities to rehabilitate them by giving them financial and other facilities which included technical and vocational training, special priorities in recruitment to public services and loans to settle in petty business or trade.

Sex-ratio · According to the 1961 Census, the number of females per 1,000 males in the district was 936 which was lower than the similar ratio of 940 for the State. The proportion of females was comparatively less in towns (919) than in villages (939). The sex-ratio for Godhra (911), Kalol (917), Shivrajpur (877), Santrampur (883), Freelandganj (802) and Devgadh Baria (898) is lower than the district average of 936, as the area is comparatively developed industrially, commercially and in advanced in agriculture. The ratios in respect of Shivrajpur and Freelandganj appear to

be significantly lower due to concentration of male population brought about by the following factors :

Shivrajpur : Manganese ore mines

Freelandganj : Railway workshop

The higher female ratio in Lunavada is mainly due to the absence of male members who have migrated to towns and big cities for service or business.

Birth Place and Migration—Before the British rule, the population was very scanty. The Britishers, therefore, made efforts to inhabit people of Kaira in this district. The old *Panchmahals Gazetteer* (1879) gives interesting account about these efforts, as follows :

> " At the time of transfer (1853), the district was in great want of people. Some account is given below of the efforts from time to time made by Government and the officers in charge of the district to draw settlers from the crowded parts of central Gujarat. The great increase in the population shows that to some extent these efforts have succeeded. But upto 1877, all attempts to colonize on a large scale failed. In that year a movement took place among some of the lower class cultivators of central Gujarat of special interest, not only because it was spontaneous and widespread, but because in spite of very great difficulty both in the character of the settlers and of their first seasons in the Panchmahals, it has to some extent proved a success. In March 1877, the Halol police reported that over a thousand Talavias, a low class tribe of central Gujarat apparently the same as the Surat Dublas, were encamped close to mount Pavagad. They had with them their wives, children, cattle and some store of grain, and said they were come to settle. After the first detachment hundreds of families kept pouring in, each with a cart or rough bullock sledge piled high with grindstones, bunches of fowls, clothes, cooking pots, and children. Behind came the father of the family loaded, and then the mother and elder children also carrying burdens and driving before them their small stocks of goats and cows. Their answers were always the same. Who are you ? Talavias. Where are you going ? To Mata. What for ? To cultivate. Where have you come from ? There ; with a long drawl and backward wave of the hand. Why did you leave ? There was no land, the people with money turned us out of our fields. A few more questions, and they would give the name of the district and village they came from, ending with the refrain 'many more of us are on the way'. On reaching Pavagad, the first care of each family was to worship at the hill-top shrine of the Mata or mother. For days, in an almost unbroken stream, the worshippers kept passing up and down, returning with their brows smeared with the red

mark of the goddess. Camps were formed each with its headman or *patel*; the people from the different districts choosing to camp by themselves. When their camp was fixed, each family raised a rough hut and cattle shed and buried their supplies of grain in the ground. Some of the old wells, relics of Champaner's greatness, were cleared out and yielded good water............Most of them went back to their old homes. Of 1867 families, only 685 with ten carts, fifty-seven ploughs, 133 bullocks, and about 250 cows and goats remained. Except a few who chose sites a couple of miles off, they settled close to Pavagad, forming twelve hamlets, the houses built in square groups, not each by itself like those of the Panchmahals Bhils and Naikdas. During the hot weather months, they earned a living chiefly by selling firewood in the villages near, and by some Government aid in the shape of road-making and pond clearing. With this and the help of money advances, they were able before the rainy season to finish their houses, to buy about 900 heads of cattle, and to sow about 798 acres (1359 *bighas*) of land. But the failure of the rains (June-October 1877) pressed them hard. Many went to their old homes. The rest, without skill or habits of steady work, seem by degrees to be falling back to their former position of labourers. As a colony the movement has not been a great success. But it is not without good results. An area of 675 acres (1150 *bighas*) has been cleared for cultivation and may tempt settlers from among the Kanbis, Bohoras, and other high class Gujarat peasants of whose skilled and prudent labour the Panch Mahals stand in much need. Another class of recen settlers are low caste Marvadis, who leaving Marvad during the famine of 1869, have fixed their homes in the Panch Mahals. Chiefly day labourers, most of them are to be found in the east of the district. Besides these permanent settlers, road-making and other public works attract labour. The workers, chiefly Dheds from Kaira and from Marvad, stay during the hot and cold seasons and go away in the rains."[1]

The 1961 Census recorded that 337,599 persons (22·98 per cent of the population) were born elsewhere within the district, 2·72 per cent outside the district but within the State and 1·93 per cent outside the State. There has been a general tendency among the village people to go to nearby towns to earn their livelihood. Sex-wise distribution of migrants shows that 7·00 per cent of the male population and 40·05 per cent of the female population were born elsewhere but within the district and 1·87 per cent of the male and 3·63 per cent of the female population were born outside the district. The high percentage of female migrants is due to marriage migration resulting from girls leaving their parental homes after marriage, which appears to be mostly within the district. For the proportion of females born outside the place of enumeration but within the district is as high as 40·05 per cent as

1. Campbell, James M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 227-229.

compared to those born outside the district but within the State which account for 3·63 per cent and those outside the State which account for 2·22 per cent only. The persons who migrated from Pakistan numbered 3,958.

Marital Status—According to 1961 Census, 652,142 persons in the district were married, of whom 322,693 were males and 329,449 females. Persons who were not married accounted for 738,060 of the total population, males being 53·85 per cent and the females 46·40 per cent of their respective population. The widowed persons were 4·98 per cent and the divorced or separated 0·38 per cent only. The following statement gives the percentage distribution of males and females by age and marital status.

STATEMENT III-6

Percentage Distribution of Population by Age, Sex and Marital Status

	Never married		Married		Widowed, divorced or separated	
Age-groups 1	Males 2	Females 3	Males 4	Females 5	Males 6	Females 7
Total	**53.85**	**46.40**	**42.54**	**46.87**	**3.61**	**7.23**
0—9	100.00	100.00	..	..	..	..
10—14	95.54	90.27	4.39	9.66	0.07	0.07
15—19	72.67	33.29	26.59	65.99	0.74	0.72
20—24	33.36	2.98	64.72	95.92	1.92	1.10
25—29	12.15	2.31	84.89	95.73	2.96	1.96
30+	3.05	0.25	87.03	77.44	9.92	22.31

Source :
District Census Handbook 1961, Panchmahals, p. 15.

The statement given above reveals that child and infant marriages still persist in the age-group 10-14 to the extent of 4·39 per cent for males and 9·66 per cent for females. Among males, the age of marriage has risen to 20 years and above, as only 26·59 per cent of males in the age-group 15-19 years were returned as married. In the case of females, the marriageable age has gone well over 15 as disclosed by the fact that in 1961, 65·99 per cent of females in the age-group 15-19 years and 95·92 per cent in the age-group of 20-24 years were married. While 22·31 per cent of females of more than 30 years were widowed, divorced or separated, the similar percentage for males was 9·92 per cent only. These data reveal a state of society wherein women do not remarry, while males do.

Language—Gujarati is the mother-tongue of 96·18 per cent of the population of the district. The 1961 Census recorded 1,412,782 persons as Gujarati speaking. Speakers of the other main languages included Urdu (29,250), Hindi (13,002), Sindhi (5,711), Marathi (3,628), and Marwari

(1,891). The number of speakers of other languages is insignificant. The Gujarati script used universally by the speakers of that tongue is very much akin to the *devnagari* script but unlike the *devnagari* script, it is written without the lines overhead.

Bilingualism--The total number of persons speaking a language subsidiary to their mother-tongue was 58,508 or 3·98 per cent, who have returned between themselves as many as 23 languages as subsidiary languages. The most important among them are Hindi (29,193), Gujarati (14,986), English (10,197), Urdu (3,302), and Arabic/Arbi (518), followed by Sanskrit (155) and Marathi (107). Gujarati claims the highest number of bilingual speakers (38,497), for whom the general order of preference was Hindi, English and Urdu. For persons with Urdu, Hindi and Marathi as their mother-tongue, the most important subsidiary language was Gujarati.

Further, Gujarati, being the predominant mother-tongue of the district, naturally claims the highest number also among its speakers as a subsidiary language, as it would obviously be the medium of communication with the local people by those whose mother-tongue is non-Gujarati.

LANGUAGE AND SCRIPT

As stated earlier, 96·18 per cent of the district population had Gujarati as their mother-tongue according to the 1961 Census.

Gujarati is one of the major languages of the Indo-Aryan family, and is derived, like other languages of the group, from Sanskrit. Its history dates back to about one thousand years. The great scholar, Acharya Hemchandra (1087-1174 A. D.), who was a distinguished member of the court of the Chalukya Kings, Siddharaj and Kumarpal of Patan, has in his 'Prakrit Grammar' given numerous quotations from contemporary literature which can easily be regarded as specimen of the oldest Gujarati literature.[1]

The progress of the Gujarati language since the time of Acharya Hemchandra to the present day can be divided according to the late Keshavlal Dhruva into three periods, *viz.*, the first period from the tenth or eleventh century to the fourteenth, the second period from the fifteenth to the seventeenth century and the third period from the eighteenth century to the present times. The language of the first period may be called Apabhramsa or the 'ancient Gujarati'; that of the second period which is generally known as 'the old Gujarati', may be called 'mediaeval Gujarati', and that of the third period may be obviously called the modern Gujarati.[2]

1. SANDESARA B. J., (DR.). Article on *Origin and Evolution of Language*, published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 191.

2. Presidential address by Shri Keshavlal Dhruva in the second Session of Gujarati Sahitya Parishad, held at Bombay in 1907.

The Gujarati vocabulary consists mostly of Sanskrit *tatsama* or *tadbhava* words. However, on account of the historical and social reasons, and contacts with foreigners due to its extensive sea-coast and commercial contacts, it has absorbed words not only from Persian, Arabic, Turkish, Portuguese, English and other foreign languages, but also occasionally from the Dravidian languages of South India. There are in the Gujarati language, hundreds of archaic words of unknown origin called *deshya* which suggest contacts with diverse cultures of many races. But all these contacts reflected in the vocabulary have had no appreciable impact on the formation of the Gujarati language, which has acquired its structure from Sanskrit through Prakrit and Apabhramsa. In the course of its historical development, its structure had already taken a definite shape, form and content before the commencement of the modern period.[1] Having regard to the distribution of the different linguistic features, it appears that the innovating areas in the last two or three hundred years have been the regions round-about Ahmedabad which was the centre of socio-economic growth and political capital, whereas the earlier innovating areas were in Saurashtra which was then the focal point of culture. Some earlier innovations from Saurashtra spread over the whole Gujarati speaking community, which indicate that some dialect of Saurashtra was at one time a prestige or standard dialect.[2]

All language communities contain areas of varying degrees of speech variation. The speech of one region having the seat of power or a religious, cultural or commercial centre spreads at the cost of other speech forms. Thus occurs dialectal diffusions and language growth.

The Gujarati language has dialects or '*boli*' which are only the spoken variants of speech, which include *charotari*, *surati*, *kathiawadi*, etc. A slight local variation in speech and accent is, however, found in different parts of the district or in different communities which retain special features of their own. This has been reflected in the proverb " બાર ગાઉએ બોલી બદલાય", *i. e.*, the dialect changes, every twelve *gau* (38·62 kms.). Besides Gujarati, the other important languages spoken by the people in this district include Urdu (1·99 per cent). Hindi (0·88 per cent), Sindhi (0·39 per cent), Marathi (0·25 per cent), and Marwari (0·13 per cent). The language spoken by the people of this district does not differ much from the standard Gujarati. Moreover, the impact of facilities for transport, diversification of occupations and urge for advancement in education, business and science has contributed much to stabilise the different dialects

1. Sandesara B. J. (Dr.), Article on *Origin and Evolution of Language*, published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 191.

2. Pandit P. B. (Prof.), Article on the *Language and Dialects*, published in the *Souvenir of the 66th Session of the Indian National Congress*, held at Bhavnagar in 1961, p. 201.

in the standard Gujarati. However, a standard language is not a completely stabilised language. It is exposed to the changes in the dialects ; which contribute to the evolution of the standard language.

RELIGION

The district has a predominant Hindu population. The 1961 Census shows that as many as 1,395,387 or 94·99 per cent of the total population of the district were Hindus. Muslims numbered 63,104 (4·30 per cent), Christians 5,289 (0·36 per cent) and Jains 4,365 (0·30 per cent). Among others 479 were Sikhs and 322 follow other religions and persuasions.

The following is the rural-urban distribution of the population under various religions distributed by sex.

STATEMENT III.7

Distribution of Population by Religion

Religion	Rural / Urban	Males	Females
Hindus	R	665,533	625,598
	U	55,920	48,336
Muslims	R	10,279	8,571
	U	21,553	22,701
Jains	R	731	481
	U	1,514	1,639
Christians	R	1,261	1,552
	U	1,319	1,157
Sikhs	R	35	18
	U	234	192
Buddhists	R	..	..
	U	40	18
Other Religions and persuasions	R	19	9
	U	123	113

Source :

District Census Handbook 1961, Panchmahals, P. 112.

Hinduism—Though the caste restrictions have tended to diminish with the spread of modern education, the religious life of the orthodox Hindu

is mainly governed by custom and tradition and the particular sect to which he belongs. The Brahmins are the followers of Shiva and almost all have household gods whose worship some members of the family must perform every day. Brahmins are expected to perform *sandhya* (twilight prayer) at least once a day in the morning, and repeat *Gayatri* or Sun hymn. Generally, the Banias are Vaishnavas, staunch adherents of Shri Vallabhacharya who propounded the Bhakti cult, the worship of Krishna by intense devotion. Instead of the sacred thread, both men and women wear round their neck a *kanthi* of small basil or *tulsi* (ocimum-basilicum) beads. The Rajputs, though partial to the worship of Shiva, are equally devoted to Shakti, the mother goddess. The agricultural and artisan castes are all god-fearing people, who worship some or the other deity of the Hindu pantheon, Rama, Krishna, Mataji or mother goddess in her numerous forms, Hanuman, etc. Beliefs in sorcerers, witches, the evil eye and bad omens still prevail among them.

Shaivism—The main doctrine of Shaivism is the existence of one universal soul or *advaita* and of the individual soul or *jeevatma*. Adherents of Shaivism worship the deity under the name of Rudra, Shiva, Sadashiva, Shankara, Shambhu, Mahadeva, Neelkantha, etc., in their own houses, as also in the temples which are to be found in almost every village, town or city in this district. They use a transversed streak of three lines called *tripunda* on their forehead as a religious mark and use *rudraksha* rosary. The Shiva worship has continued from the earliest times to be the cult of the Brahmins, though this deity is equally favourite with all other castes except the Vaishnavas and the Jains. Towards the close of the eighth century, the Shiva worship was extended and popularised by Shri Adya Shankaracharya. He established in India four *mathas*[1] or monasteries where he appointed his four principal disciples as *acharyas*, who are in their turn succeeded by their pupils to this day. The first head of this monastery was Mandanmishra, the famous *pundit* whom Shankaracharya had defeated in philosophical polemics and who had taken *sanyasta* under the name Sureshwaracharya. The present Shankaracharya, Shri Abhinav Sadchidanand Tirth, is the 77th in the line. The Shankaracharya of Dwarka wields great influence over the Hindus in all parts of the western India. He goes about from place to place within his jurisdiction preaching and disseminating the doctrine of the Vedic religion. His is the gospel word in all religious matters affecting the followers of the Shaivism in Gujarat.

Vaishnavism—Vishnu is the god of preservation and universal prosperity whose various incarnations or *avataras* literally means his descent to earth for the good of gods and men. Of these, Rama, the seventh incarnation and Krishna, the eighth incarnation are most revered. Among the

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1. These four *mathas* are (i) Badrikedar (U. P.) in the extreme north, (ii) Rameshvar (Tamil Nadu) in the extreme south, (iii) Jagannathpuri (Orissa) in the east and (iv) Dwarka (Gujarat) in the west.

worshippers of Rama, the chief are Ramanujis, Ramanandis and Ramasnehis, though he is also worshipped by the followers of other creeds. Vaishnavism prevalent in this district is the *pushti marg* or creed of spiritual nourishment founded by Vishnu Swami and propagated by Shri Vallabhacharya. The philosophic doctrine it propounds is termed *shuddhadvaita* as distinguished from the *kevaladvaita* of Shankaracharya and *vishishtadvaita* of Ramanuj. It teaches that god, though eternal, is endowed with celestial form and all visible phenomena emanate from him. Building on this philosophical basis, Shri Vallabhacharya introduced employment in pleasure and divine worship rejecting the austerity and hardship of other sects. Such epicurean principles began to assume unseemly forms which caused comments and criticism from various quarters and led to the appearance of such reformist sect as the Swaminarayan founded early in the 19th century by Shri Sahajanand Swami (1781-1829) which has a large following all over Gujarat.

Swaminarayan Sect[1]- Vaishnavite Sect called the Swaminarayan *panth* was founded during the early decades of the nineteenth century by Shri Sahajanand Maharaj well-known as Swami Narayan who tried to deliver Vaishanavism of those days from some of its corrupting influences. The sect, which is named after its founder, possesses a large following all over Gujarat drawn from all classes of people, irrespective of their original creed. Gadhada in Bhavnagar district is one of the important centres where the founder spent most of his time and propagated his religious teachings.

The founder, the great Hindu reformer, Sahajanand Swami, was born at Chhapaia, near Ayodhaya in 1781 A. D. From infancy, he showed a sort of aversion to leading a wordly life and evinced great regard for the study of the *shastras*. On the death of his parents, when he was aged eleven, he renounced the world and left his house in the garb of an ascetic. For nearly eight years, he practised severe penance and visited various centres of pilgrimage in India. At this time he was known as Nilkantha Brahmachari. In 1800 A. D., he travelled over to Loj in Mangrol taluka in search of a suitable *guru*, where he met Swami Ramanand who initiated him in his quest of the Supreme Being. By the force of his exemplary character and attainments, and life of intense asceticism, he endeared himself to his spiritual guide who appointed him *acharya* or head of his followers before his death in 1801. Nilkantha Brahmachari was then renamed Shri Sahajanand Swami, popularly known as Swami Narayan. He made Gujarat the field of his religious reforms which he carried out with great vigour and energy. Though the religious doctrines preached by him were in no way distinct from those preached by the *Vaishnavite* Hinduism, his criticism of the immoral practices of the day, and advocacy of a life of purity and piety evoked much opposition. But Shri Sahajanand carried out his holy mission with unique success, which greatly increased the numerical strength of his

1. TRIVEDI R. K., *Bhavnagar State Census*, 1931, Part I, *Report*, pp. 252-256.

proselytes. He advised the worship of and faith in one god, who was Krishna and who alone could deliver the soul from the fetters of the body. The real value of his work as a reformer lies in his throwing open the portals of his discipleship to all strata of society irrespective of their castes or creeds. Hindus and Muslims, higher and lower castes, worshipped god under the spiritual guidance of Swami Narayan. The civilizing influence of the sect in reclaiming to the path of virtue, honesty and truth, on those turbulent castes like the Kathis, Kolis, and other weaker sections and subduing their predatory and blackmailing activities converting them as loyal citizens of the State was profound and permanent.

Realising the necessity of creating suitable centres from where the preaching could be conveniently carried out, three great shrines of beautiful architecture were built on sites that were extremely well-chosen at Ahmedabad, Vadtal in Kaira district and Gadhada in Bhavnagar district.

Shri Swami Narayan recognised the stages of spiritual development by creating different orders, *viz.*, (i) for the ecclesiastics and (ii) for the laity. He also created a class of nuns who are styled *sankhyayogini*s or female devotees.

Doctrine and Philosophy of the Sect—The first and foremost amongst the works of the sect is the Shikshapatri or Code of Conduct containing two hundred and twelve verses written in Sanskrit for the various classes of devotees. It aims not only at the moral and spiritual reformation of the adherents, but also gives practical advice for the conduct of the individual in his daily life.

On the philosophic side, the Swaminarayan sect has adopted the Vishistadvaita or qualified *advaita* doctrine of Ramanujacharya and on the ritualistic side it has taken a leaf from the *pushti marg* of Vallabhacharya in the form of the worship of Shri Krishna. The Vachanamruta giving the encyclical communications of Shri Sahajanand Swami to his disciples is an excellent work in simple Gujarati embodying the holy sermons of the saint. He struck at the very root of impure associations by ordering separate temples and congregation of females, and thus administered a wholesome check to those immoral practices which he had seen in other sister sects which allowed free association of the sexes. He left his mortal body in the year 1830 at the age of 49.

Jainism—The Jainism preaches *tapa* or austerity, control of the mind and passions, *ahimsa* and renunciation of all wordly pleasures and attachments to attain *moksha* or liberation. The Jains worship the images of all the 24 *tirthankaras* in their temples, wherein are also found images of Hindu gods and goddesses in some side niches, at times under different names.

The Jainism has two major divisions, *viz.*, Shwetamber and Digamber. The Shwetamber monks put on white clothes and Digamber monks move in a nude condition having directions as their clothes. The major point of difference between the two divisions is whether the injunction to renounce all wordly possessions for achieving salvation should be carried to the extreme by dispensing even with clothes and practising nudity.

Islam—The chief articles of Islamic faith are belief in the unity of god, in His Angels, in His books, in His Prophets, in His Government of the world, in good and evil as coming from Him, and in the day of Resurrection.

Muslims in the district constitute a little over 4·30 per cent of the total population according to the Census of 1961. The Muslims are divided into two sects, *viz.*, the Sunnis and the Shiahs. The former are more common than the latter. The group of Shiahs known as Ismailis or Agakhanis, whose Imam or religious head is His Highness the Aga Khan, is also found among the Khoja community in the district.

THE PRESENT POSITION OF CASTES

The main communities in the district are Hindus and Muslims. Among the Hindus, are several castes such as Brahmins, Banias, Bhatias, Patidars (Kanbis), Rajputs, Kachhias, Malis, Pateliyas, Kolis, Ghanchis, Bhavsars, Chhipas, Sonis, Kansaras, Kadiyas, Salats, Luhars, Darjis, Kumbhars, Bhats, Charans, Hajams, Dhobis, Bharvads, Rabaris, Ahirs, Bhois, Machhis, Golas, Kalals, Marathas, Vaghris, Bhadbhunjas, Kamalias, Rathwas, Ravals, Vanjaras, Labanas, Ods, Bavchas, Mochis, Garodas, Dheds, Harijans, Vadis, Vankars, Vairagis, Gosais and Sadhus. Among the Muslims, Saiyads, Shaikhs, Pathans, Arabs and Mughals are the main castes, while the Ghanchis and Bohoras are converted Muslims.

Hindus Among the Brahmins, Shrigaud, Audich, Mevada, Udambar, Modh, Tapodhan and Nagar are the chief Sub-castes. Their population is concentrated in Godhra, Dohad, Devgadh Baria, Limkheda, Shehera, Lunavada, Kalol, Santrampur and Halol talukas but they are spread over the whole district. It has been said that the Shrigaud Brahmins had come to Shehera in the year 1190 when the king Siddhraj Jayasingh performed the *yajna* (sacrifice). Some who came from Kashmir are called Kashmiria and those from Malwa are called Malavia Shrigaud. Shehera is the stronghold of the Shrigaud Brahmins. Nagar Desais are found in Godhra, Kalol and Halol. The Audichya Brahmins mainly inhabit Lunavada and Devgadh Baria. In the changing social order, the Brahmins have lost their influence which they had in the caste hierarchy before. As the traditional professions are not paying, they have taken to mainly teaching, cultivation and other professions particularly service in Government, semi-Government

and private organisations. Some also continue to perform priestly duties along with their new avocations. In matter of birth, marriage and death, they follow the traditional system adopted by the Hindus. Generally Brahmins follow Shaivism, but there are a good number among them who follow Vaishnavism and Swaminarayan sects. They speak Gujarati.

Of mercantile, trading and shop-keeping classes, the Banias are divided in many sub-divisions among which Modhs, Dasha Lads, Dasha Nimas, Khadayatas, Mevadas, Soni Banias, Porwads, Jharolas, Harsholas, Marvadi Shravaks, Gujarati Shravaks and Bhatias are chief sub-divisions. Their population is concentrated in Dohad, Devgadh Baria, Jhalod, Shehera, Lunavada, Kalol, Santrampur and Halol talukas but they are spread over the whole district. The Dasha Lad Banias mainly inhabit Kalol with a sprinkling at Godhra. The Porwad Banias are mainly found in Kalol, Halol, Godhra and Lunavada. The Khadayata Banias are concentrated in Dohad, Devgadh Baria, Limkheda and Kalol talukas. The Mevadas are found only in Baria and Limkheda. Soni Banias are found only in Devgadh Baria. The Porwads inhabit mainly Kalol, Halol, Godhra and Lunavada. The Jharola Banias are found in Halol alone. The Jains have their concentration in Godhra, Vejalpur (Kalol), Dohad, Jhalod, Lunavada and Limkheda. They are mainly merchants, traders, money-lenders and shop-keepers and serve also as managers, accountants, clerks in Government, semi-Government and private organisations. Some of them own lands. They follow the social customs, as followed by other Hindus of the district. Generally, the Banias follow Vaishnavism and Swaminarayan religion except the Shravak or Jain Banias, who follow Jainism. All of them speak Gujarati.

The Patidars (Kanbis), Rajputs, Kachhias, Malis, Ravals, Pateliyas and Kolis are the various classes among the cultivators. The Patidars are found in Jhalod, Lunavada, Shehera, Godhra, Kalol and Halol talukas. They are mainly skilled cultivators, but with the spread of education, they have taken to other professions also. They follow the social customs, as followed by other Hindus of the district. In matter of religion, they follow Swaminarayan, Vaishnavism and also worship goddesses. They speak Gujarati. There are many sub-castes among the Rajputs, like Parmars, Chauhans, Rathods, Solankis, Ranawans, Jadejas, Sisodiyas, Jadavs, Jhalas and Dodiyas. The Rajputs are mainly found in the Shehera, Kalol, Godhra, Lunavada, Santrampur, Dohad, Devgadh Baria and Limkheda talukas. The Rajputs are landowners and have taken to agriculture, besides service. They are serving in army and other Government departments. In matters of social customs regarding birth, marriage and death, they do not differ from other Hindus. They are the followers of Shaivism and Vaishnavism. They speak Gujarati. The Kachhias are mainly concentrated in Godhra, Lunavada, Shehera, Kalol and Halol talukas. They are skilled cultivators. Besides selling vegetables, they are engaged in various professions as hoteliers, cutlery, tobacco and cloth merchants. They follow the social

customs like birth, marriage and death same as other Hindus. They follow the Swaminarayan religion without exception. They speak Gujarati. The Malis and the Ravals are mainly found in Shehera, Dohad and Devgadh Baria talukas. They are good cultivators. They do not differ from other Hindus in the matter of social customs like birth, marriage and death. They speak Gujarati. The Pateliyas are mainly concentrated in Dohad, Devgadh Baria and Limkheda talukas. The Pateliyas found in Dohad claim Rajput descent. Originally settled near Pavagadh, they are said to have moved from Champaner. They are mainly cultivators. They do not differ from other Hindus in the matter of social customs. In the matter of religion, they follow Pranami, Shaiva and Shakti sects. They speak Gujarati.

The Kolis are mainly concentrated in the Lunavada, Godhra, Jhalod, Dohad, Santrampur and Limkheda talukas. They are divided in sub-classes like Talabdas, Bariyas, Patanvadias, Lunavadias, Khants, etc. They are strong and active in body and their improvident habits land them into debt. They are cultivators as well as labourers. In the matter of social customs like birth, marriage and death, they are like other Hindus. They worship Rama and follow Babadev sect. They speak Gujarati.

There are three classes among manufacturers, *viz.*, Modh Ghanchis, Bhavsars and Chhipas. The Modh Ghanchis are mainly found in the Dohad taluka. They trade in foodgrains and milk and are oil-pressers. They also serve in Government and private organisations. Their social customs like birth, marriage and death, are the same as those of other Hindus. In the matter of religion, they follow Swaminarayan sect. They speak Gujarati.

The Bhavsars are found in the Godhra, Kalol and Dohad talukas. Formerly they were calico printers but now they are dealing in foodgrain and spices. Their social customs are like those of other Hindus. In the matter of religion, they follow Vaishnavism. They speak Gujarati.

The Chhipas (Hindus) are mainly found in Godhra, Dohad and Kalol talukas. They are calico printers mainly for *adivasi* communities in Dohad. Their social customs do not differ from those of other Hindus. In matter of religion, they follow Vaishnavism and Shaivism. They speak Gujarati.

Among the artisans, there are many classes like Sonis, Suthars, Kansaras, Kadiyas, Salats, Luhars, Lakharas, Darjis and Kumbhars. Most of them have left their traditional occupation and are engaged in other economic pursuits. Formerly the Sonis were gold and silver smiths. In view of the Gold Control Order, several goldsmiths have been forced to take to other avocations.

The artisans are spread all over the district. Generally they carry on their traditional occupations, but, because of economic changes, spread of education and opening of various opportunities now available under the Five Year Plans, they are also now found engaged in other occupations and services. In the matter of social customs such as birth, marriage, death and religion, they follow the customs of other Hindus.

The Bharvads and Rabaris are the two classes among the herdsmen and shepherds. They are found in the Godhra and Dohad talukas. They support themselves by the sale of sheep, wool, milk and clarified butter. The Rabaris own cows and buffaloes and to a small extent cultivate the land. They follow the religion and social customs of other Hindus. They speak Gujarati.

Muslims—Among the Muslims, there are four main divisions, such as Saiyads, Shaikhs, Pathans and Mughals. They are mostly found in Godhra, Dohad, Lunavada, Devgadh Baria, Kalol, Jhalod, Santrampur, Halol and Jambughoda talukas. They are traders, manufacturers, cultivators, forest contractors and employed in Government or other public services and miscellaneous callings. In matter of customs, they observe the Muslim social customs regarding birth, marriage and death. In matter of religion, they are Sunnis while some Mughals are Shiahs. They speak Gujarati.

In addition to these four main divisions, there are several classes among the Muslims, almost all of them are descendants of converted Hindus. Of these, the Ghanchis and Bohoras are the most important. The Ghanchis or oilmen are found in Godhra, Dohad, Jhalod, Vejalpur, Kalol, Delol and Halol. They were originally Hindus and subsequently converted. They claim to be the followers of certain Mansur. They are very hard working and adventurous. They had formerly the entire control of the transport of goods through the Panchmahals district and the former adjoining native States, travelling east as far as Ratlam and Indore and west upto Ahmedabad, Broach and Surat. With the introduction of the railway and the road transport, their traditional occupation of carrying goods by bullock-carts has dwindled. In the place of bullock-carts, they have purchased motor-trucks for transport of goods. Education has increased. At present, they are cultivators, forest contractors, merchants, traders and labourers. They observe Muslim social customs and follow Muslim Sunni religion. There are many traits of Hindu customs which are followed by the Ghanchis. During marriage their women sing marriage songs similar to those of Hindus and also put on *sari*, blouse, *chaniya*, etc. They speak Gujarati language.

The Bohoras are divided in three sub-classes, *viz.*, the Daudi, the Suleimani and the Alavi Bohoras. There is one fundamental distinction between the three which arose on the death of the 26th Dai, Dawood Bin

Adjab Shah, in 1591 A. D., corresponding Hijri year 969. The Bohoras who accepted Dawood Bin Qutubsha, as the 27th Dai, are called the Daudi Bohoras, and those who supported Suleiman Bin Hasan as their 27th Dai are called Suleimani Bohoras. The Alavi Bohoras are separated after the 28th Dai, Shaikh Adam Safiuddin. They accepted Ali Bin Ibrahim as their 29th Dai, after the death of 28th Dai, mentioned above and they are called Alavi Bohoras. Their present Dai resides at Baroda and the Alavi Bohoras are mainly found in Baroda. The Bohoras in India accepted Daudis as against the majority of Yemenities who supported Suleiman Bin Hasan, after whom the name has remained as Suleimanis. They are concentrated in Godhra and are also found mainly in Godhra, Dohad, Lunavada, Santrampur and Jhalod. Formerly, they lagged behind in education. But after 1948, there has been considerable expansion of education among boys and girls with the result that the community now boasts of several doctors, lawyers, engineers and chartered accountants. They are also forest contractors and commission agents. They mainly deal in hardware, foodgrains, timber and *timru* leaves. As a class, they are well-to-do. In matter of social customs regarding birth, they follow some of the Hindu customs. Among them, a child's naming ceremony takes place on the sixth day. An aunt brings a *thali* with a *diya* (lamp), lit with pure *ghee*, a white dress sprinkled with saffron water and a quill with which the destiny of the child is believed to be written. On the seventh day or the fourteenth day or the twenty-first day from the date of birth of the child, is the *aqeeqa* (below) when the baby's head is shaved and a goat is sacrificed. The circumcision ceremony for boy is celebrated by taking him out on horse-back in a colourful procession. This rite can be performed at any time during childhood and many get it done soon after birth. Mishaq is celebrated when a Bohora child reaches puberty. He or she takes an oath of allegiance to His Holiness, Mullaji Saheb, promissing to pray three times a day, to follow the code of conduct laid down by him and never to associate with those who are against him. In the marriage ceremony, there are certain vestiges of the Hindu system such as practising of endogamy, commensality, hereditary occupation and out-casting of rebels. For instance, at the time of wedding reception, the bridegroom breaks a coconut. The bride has to wear a *sari* like a Hindu bride. The marriage is strictly restricted to its own caste, *i. e.*, Daudi Bohoras only.

According to Bohoras, the marriage is a contract between the bridegroom and the bride's father or guardian. The bride and groom have to first get a certificate from the local Aamil stating that they have paid all their dues to the community. The marriage date is then fixed. The mass marriages are also performed among them. The *mehr* or dower is fixed at Rs. 101. For marriage, *nikah* (wedding ceremony) is performed either by His Holiness Mullaji Saheb (chief priest) or his representative, the Aamil. A bride enters her new home led by her uncle, who shows the way with a *diya*.

Modern Bohoras use bettery-operated torches or lamps. A *dupatta* is draped and tied around the bride and groom symbolising their eternal union. This ritual is also adopted from the Hindus. At the door, the mother-in-law waves a brass *lota* full of water round the heads of the bridal couple to ward off evil. The bride reverently touches the lady's hand and knee to her eyes, fore-head and lips.

At the time of all ceremonial occasions, they eat out of large common *thals*. The *sitabi* is a special meal served in gratitude to prophet Mohammed's daughter, Bibi Fatema, when a *minnat* (wish) is fulfilled. Eleven or fourteen women pray together and eat from the *sitabi thal*. After the death, the body is bathed and taken to a mosque for the *namaz-e-janaza* (funeral prayer). The relatives and friends take turns at lifting the bier. The body is interred along with a *rukkuchitthi* (note of blessings) obtained from the head Aamil. In ritual matters, the Bohoras show a little difference from standard Muslim practice. They offer prayers three times a day instead of five, by combining the two, afternoon and evening prayers. They have no *khutba* (sermon) on Friday because the Imam is absent, *i. e.*, in seclusion. They use the astronomical lunar calendar called the Misri calendar to determine the beginning of each month. The Misri calendar is a device and contribution of the Fatemi Imams who ruled over Egypt for about 200 years. Egypt also now-a-days follows Misri calendar. In common with other Ismailis like the Khojas, the Bohoras believe in an esoteric interpretation of the Quran behind the manifest meaning. Salvation for them is obtainable only through the intercession of a hierarchy which reaches down from Allah to prophet Mohammed, to Hazarat Ali to the Imams, to the Hujjats (All in seclusion with the Imam) to the Dai-ul-Mutlaq. The Dai-ul-Mutlaq exercises all powers for and on behalf of the Imam, who is in seclusion. Next to the Dai (called Syedna or Mullaji), are the Mazoon (usually his heir apparent), the Mukasir, the Shaikhs and the Mullas. Aamils or representatives of the Syedna in various cities are chosen from the ranks of the Shaikhs and officiate at ceremonies and collect taxes. The older Daudi women are reputed to be a bulwork of orthodoxy because they have a more active part in the religion than do other Muslim women.

The Suleimani Bohoras follow the same religious tenets and practices or customs. They are an extremely enterprising people, mostly traders and businessmen. But they have distinguished themselves in several other fields, also arts, law, medicine and education.

Recent changes in castes—After Independence, the different castes in the district have undergone considerable changes in their social and economic functions. These changes have been brought about by mainly three factors. *viz.*, (1) the Land Reforms Legislation, (2) the Panchayati Raj and (3) the Five Year Plans.

As regards the Land Reforms Legislation, it may be stated that the power structure in the villages is generally contingent on the ownership of lands. The persons who have substantial land holdings acquire political power. Before implementation of land reform laws and particularly the Tenancy Legislation in 1957, certain castes such as Banias, Patidars, Ghanchis (Muslims), Nagar Desais, Brahmins, Rajputs and Muslims had substantial land holdings because of their historical past, social status and education. They were generally absentee landlords and got their lands cultivated by members of the backward castes such as Bhils, Barias, Kolis, Rathwas, Naiks, etc. There was neither security of tenure nor fixity of rent. Their legal status was nebulous. After implementation of the land reforms, the absentee landlordism has been abolished and lands held by such absentee landlords have passed on to the actual tillers of the soil. As a result, the Bhils, Barias, Kolis, Rathwas, Naiks, etc., who were cultivating tenants before, have now become occupants of the lands under their cultivation. The Barias, Naiks, Harijans and *adivasis* got lands under the Land Reforms Laws but for want of necessary finance, they could not improve cultivation. But by and large, the transfer of ownership to tenants has enabled these backward castes to increase their income from agricultural lands. Their purchasing power has, therefore, increased and is reflected in their pattern of living.

Formerly, traders and businessmen in towns and villages functioned as landlord-*cum*-money-lenders. After transfer of most of their lands to actual tillers of the soil under the Land Reforms Legislation, they are left with the *gharkhed* lands only. The nexus between the landlord and the tenants is almost broken. Moneylending has now come to be regulated by special legislation. Broadly speaking about 60 to 70 per cent of the money-lenders of the district are found in Vejalpur village of the Kalol taluka. They do moneylending business under the licences. Generally speaking, money-lenders have no lands of their own. Besides, necessary finance is provided by co-operative, commercial and Government banks for agricultural and other economic activities. These factors have loosened the social control which the landlords and traders had over the weaker sections of the society.

Secondly, the introduction of the Panchayati Raj has increased the importance of certain castes which have a decisive numerical strength in the villages. Now the numerical strength of castes determines the voting strength in the Panchayati Raj and other elections. As a result, the minority castes, even though economically and educationally advanced, have lost their political power to the backward but numerically stronger castes in the villages. The impact of this change is reflected in the election of Sarpanchas in the villages in the eastern talukas of Dohad, Jhalod, Santrampur, Limkheda, Devgadh Baria and Jambughoda. The Sarpanchas have been elected from the castes of Bhils, Barias, Naiks, Rathwas, Malis

and Kolis in a large measure on account of their numerical strength. Out of 866 Sarpanchas in the district, as many as 302 Sarpanchas are from the Scheduled Tribes. In view of their concentration in the towns and cities, no member of the Scheduled Caste has been elected as Sarpanch in the villages. These backward castes have thereby acquired a leverage in the village politics. Further, the Sarpanchas are also the members of the Taluka Panchayats. In 4 Nagar Panchayats of the district, out of 44 members, 9 members are from the Scheduled Castes and 3 from the Scheduled Tribes. All the Nagarpatis are from the advanced castes. In 11 Taluka Panchayats of the district, out of 948 members, there are 22 members from the Scheduled Castes and 312 members from the Scheduled Tribes. One Taluka President is from the Scheduled Tribe. These socially backward castes have thereby acquired weightage and political power. In the District Panchayats, the Taluka Presidents are members with the result that the socially backward castes have got effective representation even at the district level. Out of 44 members in the District Panchayat, there are 13 members from the Scheduled Tribes and 1 member from the Scheduled Caste. The President of District Panchayat is from the Bhil Caste of the Dohad taluka. Their association with the development administration at the village, taluka and district levels has awakened among them political consciousness which could not be dreamt of before.

Lastly, the impact of the Five Year Plans has brought about extensive changes in the functions, occupations, pattern of living among different castes in the district. Due to increase in communications, migration of different castes has increased, and the scope for the purpose of fixing up marriages and other relations has widened. By provision of educational facilities, backward castes consisting of *adivasis* and other backward classes have come up and have produced lawyers, doctors, engineers, teachers and administrators. By provision of free education upto the S. S. C. standard, the education of girls has received a great fillip. This has resulted in considerable diversification of occupations among different castes. The traditionalism of castes is now yielding place to modernisation all round. The traditional carpenters, masons and tailors are difficult to secure in villages. In several villages, the young boys of Bhils and Naiks, after receiving training in Government Technical Institutes have stepped in their shoes and work as village artisans. In some villages, the Barias and the Naiks have set up shops. The process of modernisation is reflected in the change of names among different castes and their clothing and food habits. Even the backward castes like Bhils, Naiks, Rathwas and Barias now have cycles, terylene clothes, watches, transistors, metal vessels and cotton beds. They have ceased to grow and eat inferior foodgrains. Thus, their standard of living has improved. Formerly, only the land-owning classes and the business communities could boast of *pucca* houses in towns and villages. Now in view of the facilities provided by Government, *pucca* houses are

being constructed even by the low income groups and backward classes. These factors have brought about a sea change in their level of living.

In short, after Independence, the implementation of the land reforms legislation and the Five Year Plans and the introduction of the Panchayati Raj have provided certain castes, which were socially and economically backward, with a new economic strength and considerable political power. The caste distinctions have diminished but the caste identifications have increased. The erstwhile backward classes are being gradually levelled up so that they may get integrated in the mainstream of the social and economic life.

SCHEDULED CASTES AND TRIBES

Scheduled Castes—According to the 1961 Census, the population of Scheduled Castes in the district, was 51,846 (26,811 males and 25,035 females), forming 3.53 per cent of the total population of the district. The rural-urban distribution accounts for 45,197 persons (87.18 per cent) in villages, as against 6,649 (12·82 per cent) in towns. The following statement reveals the details of their sex-wise distribution of the population.

STATEMENT III.8

Percentage Distribution of Scheduled Castes Population by Rural/Urban, 1961

Scheduled Castes	Total	Males	Females	Percentage to total population of the district		Percentage of each Scheduled Caste population	
				Rural	Urban	Rural	Urban
1	2	3	4	5	6	7	8
Total	**51,846**	**26,811**	**25,035**	**3.08**	**0.45**	**87.18**	**12.82**
Bakad or Bant ..	194	104	90	0.01	N	94.33	5.67
Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Rohit or Samgar	9,114	4,644	4,470	0.58	0.04	93.59	6.41
Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar or Zadmalli..	15,169	7,990	7,179	0.82	0.21	79.66	20.34

STATEMENT III.8—*contd.*

Scheduled Castes 1	Total 2	Males 3	Females 4	Percentage to total population of the district Rural 5	Urban 6	Percentage of each Scheduled Caste population Rural 7	Urban 8
Dhor, Kakkayya or Kankayya.. ..	1	..	1	N	..	100.00	..
Garoda or Garo ..	774	393	381	0.02	0.03	38.37	61.63
Holar or Valhar ..	1	1	..	..	N	..	100.00
Mahar, Taral or Dhegu Megu	59	32	27	0.01	N	49.15	50.85
Mahyavanshi, Dhed, Vankar or Maru Vankar	22,208	11,426	10,782	1.43	0.08	94.70	5.30
Meghval or Menghvar ..	670	328	342	0.03	0.02	62.24	37.75
Nadia or Hadi ..	437	255	182	..	0.03	..	100.00
Pasi	4	4	..	..	N	..	100.00
Shenva, Chenva, Sedma or Rawat ..	292	149	143	0.02	N	98.97	1.03
Tirgar or Tirbanda ..	577	281	296	0.02	0.02	49.39	50.61
Turi	382	186	196	0.02	0.01	64.14	35.86
Unclassified	1,964	1,018	946	0.12	0.01	91.96	8.04

N = Negligible

Source :
District Census Handbook 1961, Panchmahals, p. 18.

The predominant Scheduled Caste in the district is that of Vankar. Vankars, numbering 22,208 occupies predominant position among the Scheduled Castes. 94·70 per cent of Vankars live in the villages and 5·30 per cent live in towns. Next to Vankars, numerically important castes in the district, are Bhangi (15,169), Bhambi or Bhambhi (9,114) and Garoda or Garo (774). In religious practice and pattern of social life, the Scheduled Castes of this district have no special characteristics. They broadly follow the Hindu religion and customs like their counterparts in other districts of the State.

Scheduled Tribes—According to the 1961 Census, the Scheduled Tribes claim 503,214 or 34·26 per cent of the total population of the district and 18·27 per cent of the Scheduled Tribes in the State. The main Scheduled Tribes in the district are Bhil (402,992), Patelia (37,691), Rathawa (29,276) and Naikda or Nayaka (26,762). Details of the tribes are shown below in the statement.

STATEMENT III.9

Percentage Distribution of Scheduled Tribes Population by Rural/Urban, 1961

Scheduled Tribes	Total	Males	Females	Percentage to total population of the district		Percentage of each Scheduled Tribes population	
				Rural	Urban	Rural	Urban
1	2	3	4	5	6	7	8
Total	**503,214**	**256,698**	**246,516**	**33.61**	**0.65**	**98.12**	**1.88**
Bavacha or Bamcha ..	110	71	39	..	0.01	..	100.00
Bhil, including Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava and Vasavo	402,992	204,581	198,411	27.10	0.33	98.79	1.21
Chodhara	5	5	..	N	..	100.00	..
Dhanka, including Tadvi, Tetaria and Valvi ..	2,830	1,447	1,389	0.19	N	99.61	0.39
Dhodia	8	8	..	N	N	37.50	62.50
Dubla, including Talavia or Halpati ..	341	178	163	0.03	..	100.00	..
Gamit or Gamta or Gavit, including Mavchi, Padvi, Vasava, Vasavo and Valvi	12	9	3	N	N	75.00	25.00
Gond or Rajgond ..	11	8	3	N	..	100.00	..
Kathodi or Katkari, including Dhor Kathodi or Dhor Katkari and Son Kathodi or Son Katkari	18	10	8	N	..	100.00	..
Koli, Dhor, Tokre Koli, Kolcha or Kolgha ..	365	190	175	N	0.03	2.74	97.26
Naikda or Nayaka, including Cholivala Nayaka, Kapadia Nayaka, Mota Nayaka and Nana Nayaka	26,762	13,854	12,908	1-65	0.18	90.21	9.79
Pardhi, including Advichincher and Phanse Pardhi	12	7	5	N	..	100.00	..
Patelia	37,691	19,736	17,955	2.47	0.09	96·37	3.63
Rathawa	29,276	15,161	14,115	1.99	N	99.99	0.01
Vitolia, Kotwalia or Barodia	44	38	6	..	N	..	100.00
Unclassified ..	2,731	1,395	1,336	0.18	0.01	96.85	3.15

N = Negligible

Source :

District Census Handbook 1961, Panchmahals, p. 19.

Bhils—It has been said that the word 'Bhil' is derived from the word 'Bil' of the Dravidian language. There are about 150 clans or sects among Bhils. Chief of them are Damor, Vasaiya, Parmar, Hathila, Rathod, Solanki, Mahida, Vasava, etc. These sects are exogamous. They are mainly found in Dohad, Jhalod, Limkheda, Santrampur and Baria talukas.[1]

The Bhils are generally dark in complexion, the men are muscular, well-built, and of a medium height. The women are sturdy but have irregular features.[2] The Bhils have no village site or group of houses. Each man lives in his field. The Bhil's hut is usually built of bamboos between supporting columns of wood and strongly plastered with grass and mud.

In former days, the Bhils were gatherers of wild fruits and forest produce. They were mainly hunters and did sporadic shifting cultivation by primitive methods. Traits of old nomadic life of hunting, gathering of wild fruits and forest produce and shifting cultivation are still found among them. Even today, Bhil would like to cut a forest on a hill side and do cultivation on its slope which is a trait of shifting cultivation left in them.[3] In the past, there were almost several complaints of daring acts. Though they are still poor and somewhat unsettled, they are not as a class given to serious crime. The Bhils in the past remained isolated and rarely came in contact with civilized people and they never approached a town except to attack it. Now, the conditions are changed and the streets of Dohad are crowded with Bhils dealing in grains, mixing with the

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1. Based on the information received from Shri Dahyabhai J. Naik (President), *Bhil Seva Mandal, Dohad.*

2. According to Dr. B. S. Guha, a great Indian anthropologist, the Bhils bear peculiar feature of the proto-ostoloid tribe.

   On the basis of the facial measurement and blood-test of the Bhils, Dr. Majmudar of Lucknow Vidyapith concluded :

   "If blood groups do tell anything regarding race origins and affiliation, the Bhils cannot be identified with any aboriginal group either pure-breed or hybrid".

   "If the anthropometric data, which are being analysed corroborate the biochemical evidence, we shall have finally solved the problem of Bhil raciology. From the biochemical evidence and from general physical features, the Bhils stand distinct from the pre-Dravidian racial stock. I should think that the time has come when we should revise our entire ethnological nomenclature. The classification of the Bhils with the Kols and Santhals, I think, has been more for symphony than for fundamental ethnic similarity." Further, in the article on Bhils, Dr. Majmudar said, "The Bhils of Gujarat do not possess flat nose, thick lips, prognaphism and are neither of diminutive size. If they represent a mixed race, resulting from a mixture of pre-Dravidian traits have been greatly suppressed and the prevailing type is very similar to the Rajput and very remote from the 'A-nash' tribes of south India. Had I not been told that they were Bhils I could easily have identified them with the agricultural castes of the United Provinces, the Kories, the Kurmis and even Thakors and others who certainly do not belong to pre-Dravidian stock".

3. Based on the information received from Shri Dahyabhai J. Naik (President), Bhil Seva Mandal, Dohad.

people, making purchases, chatting with their friends and selling vegetables, wood and grass.

The normal food of a well-to-do Bhil is rice, cooked with salt and mixed with butter-milk, and of an ordinary Bhil, Indian corn and butter-milk boiled with pepper pods and sometimes split peas mixed with vegetables. Except an ass, a horse, a camel, a rat, a snake, a monkey, and fowl, the Bhils eat all animals.

The Bhil's normal dress is a cloth piece wound round the loins and a long piece tied round the head. In the rains and cold weather, he carries a thick coarse grey blanket. The women commonly dress in a large petti-coat, *ghaghra,* passed between the legs and tucked into the waist band in front and at the back. They also wear the bodice, and where they can afford it, a *sadi* wrapped round the body and brought over the head. They tattoo their faces, and to make room for their ornaments pierce and slash their ears and noses. Bracelets of tin or brass cover the arm from the wrist to the elbow and others of glass or lac are sometimes worn between the elbow and the shoulder. On their legs women of good family wear just below the knees a ring with small bells or rattles. Their broad brass anklets worn in tiers from the ankle to the knee weigh altogether about ten pounds (4·54 kg.) and are so clumsy that the women at work in the fields have to stoop rather than sit down. In the hot season, these, ankles burn the wearer's skin and limbs. The custom of wearing broad brass anklets is gradually disappearing. If she can afford it, she usually wears a silver chain on each side of the head. fastened round the ear and hooked into the braid over the temple so as to hang over the cheek.

Their household goods are limited. Outside may be seen, if the family is well-to-do, a pair or two of bullocks, or a bullock and a buffalo, a cow, or two goats and a number of fowls, a cart and field tools such as a plough, a weeder, *kharpi,* a crowbar or ploughshare and *kodali.* In the past, most Bhils had no carts and some of them had no cattle. But under the Tribal Development Block, financial assistance is provided for the purchase of bullocks and carts and several Bhils now own carts and bullocks. In the hut, besides the sleeping mat, the hand grind-stone, and a roll of blanket or torn coverlet, there was nothing but some bamboo baskets and a few pots and cups, most of them of clay. Now with gainful employment, their purchasing power has increased and are able to purchase brass or copper vessels, food, clothes and foodstuffs.

In the life of a Bhil, after birth, there are four chief ceremonies, *viz.,* naming, shaving, marriage and death. Five days after birth, the child and mother are bathed and the child is given a name. When the child is between two and five years, his head is shaved. The child's aunt takes the hair in her lap wrapping it in her clothes receives a cow, a

buffalo, or other present from the child's father. A well-to-do Bhil generally gets his son married at the age of fourteen or fifteen and his daughter, before she is twelve. But as a rule, marriage seldom takes place before the boy is twenty and the girl fifteen. The choice is made by the relations of the bride and bridegroom. In the morning of the marriage day, the bride and bridegroom, each at their own homes, are rubbed with yellow turmeric powder. The bridegroom is bathed and has his eyes and cheeks marked with soot. He wears a turban, a long coat of country cloth, a waist cloth or *dhotar,* and a sword. The party starts with a fanfare of drums and cymbals for the bride's village. The women follow singing in clothes of variegated colours. On reaching the bride's house, the bridegroom's friends are seated on one side of a *mandva* or booth, built in front of the door. The bride is then led in by her mother and seated opposite the bridegroom. Their hands are joined and the hems of their garments tied. Then while the women sing songs, the bride and bridegroom walk together twelve times round a branch of the *salyara* tree placed in the middle of the booth. When this is over, the bride and bridegroom feed each other with wheat bread and molasses. Then the knot is untied and after the party has taken dinner, the garments of the bride and bridegroom are again tied and the bridegroom taking the bride with him returns to his house. The marriage expenses vary in the case of the bridegroom and the bride, according to their social status and economic condition. A man may marry a second or third wife in the lifetime of the first. An additional wife is taken out of economic necessity. A woman marries again, not only, if her husband dies, but if she gets tired of him, and can prevail upon another man to take her and pay her husband his marriage expenses. The children, if there are any, stay with the father. A Bhil youth and girl, anxious to marry but unable to find the necessary amount, not uncommonly arrange that he should elope with her on her way to or from some fair or wedding feast. She then lives with him as his wife, and when her parents come in search, an agreement is made by the parents of the bridegroom for paying the dowry by instalments, or in some other way suited to the bridegroom's means.

When a Bhil dies, the relations, bathing the body, place a waist cloth, *dhotar,* over it, and laying it on a rough bamboo bier carry it to the burning ground. The son or other nearest relation of the deceased, sets the pyre alight all round. When the body is half burnt, the mourners bath and returning to the deceased's house, smoke tobacco for a short time, and after saluting each other, go home. As soon as the deceased's family can raise enough money, the anniversary day is observed, when liquor is sometimes used. If the deceased was a man of substance, a year or two after his death, his relations go to a stone mason and make him cut on a stone slab the figure of a man on horseback with a spear in his hand. When the stone is so carved, the mason is paid by gift of a cow or

she buffalo. The stone is washed, daubed with red powder, covered with a white cloth, and taken to the village spirit-yard or *devasthan*. There a goat is killed, its blood sprinkled on the stone, and its flesh cooked and eaten.

The Bhils worship female deities known as *mata* or *devi*. They revere the moon and swear by it and believe in witches and in the evil eye. Their chief objects of worship are spirits and ghosts. To these in the forests near an old tree, or often at come chance spot, they offer clay horses, jars and beehive-shaped vessels. In honour of the spirits in most ot these spirit-yards, they also raise beams of timber, sometimes as much as twelve feet long poised on two uprights in the form of a rough seat. Here they offer a goat and a cock; and a number of Bhils gather together to eat the sacrifice and drink. Ravals, act as their sacrificial priests. Among the Bhils are devotees, *bhagats*, and *exorcists*, *badvas*, who leaving their families give themselves upto a religious life. These men are much sought after for their power over ghosts and spirits. The animal they hold in most veneration is the horse. Their chief observances are in honour of the dead. Their only regular Hindu festivals are Holi (March), Dassera (September) and Divali (October). They fast twice in the year on Phalgun Sud 11 (March) and at the Holi (March).

The members of the different clans live in the same village and intermarry. Each clan has its own head or tadvadi distinct from the Government *patel*. In each clan, disputes are settled by a caste *panchayat* or council of fiive Bhils. This council settles marriage disputes, punishes, breaches of caste rules, and when the offender is penitent, fixes the amount of the atonement fine. A man is put out of caste if he behaves improperly with the wife of a relation. For social segregation, the other Bhils do not eat, drink or smoke with him. If he begs for pardon some of the leading Bhils of his village call two or three men of a sect called Vasoya and cause him to give them a present of fixed amount in cash. If the Vasoya allows him to drink or smoke with him, the offender is re-admitted into the caste. The Bhils have no games; but drinking is their great amusement. They sometimes play a bamboo lute. But the chief musical instrument is the drum beaten at varying strokes according to the occasion, sad or joyful. A string instrument of the *sitar* order made of half a gourd with a bamboo handle and a single wire string is also sometimes used.

Naikdas or Naikas—"The word Naika is applied in various localities of Panchmahals more as a term of superiority especially for those families who were the refugees from the ruined Hindu city of Champaner, after it was destroyed by the Muslim Kings of Ahmedabad."[1]

1. Shah P. G., *The Naikas-Naikdas (A Gujarat Tribe)*, Part I, Bombay, (1959), p. 2.

" The Naikdas of Panchmahals are generally small, thin and wiry. They can endure great fatigue, are remarkably active, and are not wanting in courage. They are black-skinned with dark eyes, square faces and harsh irregular features, but as they come into contact with the more cultured tribes they tend to look more gentle with smoother features. There are groups of Naikas who are physically strong, virile and active, though others are small, dark, wiry, the former are more intelligent and progressive; while the latter have a restricted out-look owing partly to poverty, ignorance and ill-health arising from bad climate."[1]

The Naikdas are found only in the wildest parts of the Panchmahals district. There are two stories prevalent about their origin. One tells that their ancestors were grooms to the Muslim nobles and merchants of Champaner, who retreated to forests and hills on the decay of that city towards the close of the sixteenth century. The other story is that they are descended from an escort sent by the Raja of Baglan to the Raja of Champaner. Naikdas are very irregular in taking bath and washing clothes. Some menfolk take bath once a fortnight, when they go to the nearby stream or the village well. Some of them take bath at home.

Women occasionally take bath late at night behind their houses. Young ones are seldom bathed by their mothers. Boys and girls take bath if they wish. Combing hair, oiling, cleaning ears, eyes and cutting nails of toes and fingers are not commonly practised in this tribe.[2]

In 1818, when they first came under the British authority, the Naikdas had the worst possible name for savage cruelty. In 1826, they were said[3] " to exceed the Bhils in their predatory and lawless habits, in their cruelty, blood thirtstiness, and love of independence and in the total disregard of all the customs and usages of social life. "

The Naikas or Naikdas are divided into three major groups, *viz.*, Uncha (high), Nicha (low) and Choliwala. The Choliwalas are lower than the Uncha but higher than Nicha, and though there is a rare exchange of brides among these, whenever a formal marriage takes place, the parents concerned follow the rule of hypergamy. This rule permits Uncha Naika, to take brides from Choliwala and the latter from the Nicha but the reverse is not allowed. The prominent endogamous sub-groups, however, among the Unchas are Kapadia, Machhi-Garasia, Dabhadia, Vadvai and Bhathela. The Choliwalas are also divided into such endogamous

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1. Shah P. G., *The Naikas-Naikdas*, (*A Gujarat Tribe*), Part I, Bombay, (1959), p. 3.

2. *Ibid*, p. 24.

3. Bom. Gov. Sel. XXIII, p. 139 and 152, ' May the Naikdas seize you ' is still a common imprecation among bullock drivers.

sub-groups such as Ozaria, Chavaria, Vad, Lim, Warti, Kadhad, Chhapta, etc. Among the Nicha Naikas, we get Dikolia, Parsi and Musalman or Voharia Naikas. These three groups are strictly endogamous.[1]

They live in huts which are divided into two parts : one for cattle, the other for the family. In front is a platform where grass is stored and *mahuda* flowers and ears of Indian corn are spread to dry. Their property is small consisting of farm stock, a few cattle, a goat or two and some fowls. A plough, an axe and a hoe are their tools for cultivation.

They are labourers and wood-cutters. A few have bullocks and ploughs and till their fields. But with most of them, cultivation is primitive and is carried on the hill side by burning brushwood and among the ashes by sowing coarser grains, when the seed comes up. In the middle of the clearings the Naikda raises a rough platform on four posts and on this, he stays night and day for watching the crop. Besides cultivation they gather the flowers and fruits of the *mahuda* tree, medicinal roots and barks, gum, lac, honey and wax. As wood-cutters they are either hired by Forest Department or by large landholders, or oftener themselves cut timber and bring it for sale to Godhra and other markets. In almost every part of the work, their women help them and they leave the district in search of employment when they are free from agricultural operations.

Their chief food is corn gruel ; but the well-to-do sometimes use coarse rice or the poorer panics. Except the flesh of an ass, a crow and a snake, few forms of flesh are forbidden to the Naikda. During draughts or off seasons, they used to live on wild fruits and roots. They are much given to *mahuda* spirits, particularly during their festivals.

Except the chiefs and a few others in good circumstances, who dress like Rajputs or Kolis, the men wear a few yards of dirty ragged cloth round the loins and a cloth round the brow showing at the crown the disordered ruffled hair. The women wear over the shoulders a robe or *sadi* of a dark blue or red colour, a petticoat, and a bodice.

The men wear no ornaments except tin, brass or silver earrings. The women wear tin earrings, necklaces of beads or shells and brass bangles and armlets in shape and make, except that they wear only one instead of many tiers, much like those worn by Bhil women.

Of household furniture, there is a rough stone hand-mill, a long wooden pestle, and in the ground a small wood or stone mortar, and some clay pots.

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1. SHAH P. G., *Naikas-Naikdas* (*A Gujarat Tribe*), Part I, Bombay, (1959), p. 6.

Their main ceremonial occasions are marriage and death. The age for marriage, both among boys and girls, is from eighteen to twenty. To arrange a marriage the boy's father goes to the father of the girl and asks him if he will give his daughter in marriage. If he agrees, the boy's father pays him some fixed amount in cash and returns home. Accompanied by friends, he returns to the bride's father with molasses. He places some molasses in the girl's hand, with a few coins. Of the rest of the molasses half and sometimes the whole is given to the friends of the girl. The wedding day is fixed by the Naikdas, after ascertaining favourable stars. On the appointed day, a booth of fresh leaves, is built in front of the bride's house. In the afternoon, with horns, drums and cymbals, the bridegroom, with his parents and relations and friends, goes to the bride's father's house. Then the boy's father pays the girl's father some fixed amount in cash, and the two families dine together, the bride's father furnishing liquor and the bridegroom's party bringing their own food. After dinner, the bride and bridegroom are seated face to face in the square or *chori*, in the centre of the booth, and by two old men, one from each family, called for the occasion priests or *pujaris*, have their hands joined and their skirts tied. Then a sheet is thrown over their heads, and the old men give them some sweet balls made of flour and molasses. When each has twice fed the other, the cloth is taken away and the marriage ceremony ends. Then every one drinks as much liquor as he can. Drums and cymbals are struck and thereby inviting the party for a dance. In many cases there is no ceremony of this kind. If a girl reaches the age of sixteen and her parents have not betrothed her, she may go and live with any man she chooses, and if he agrees to pay her parents some fixed amount in cash no objection is raised. Again, if a woman deserts her husband and goes to live with another man, the husband is compensated by the wife's parents. If the husband agrees to give up his wife, he is paid nothing. A widow may re-marry. A re-marriage is performed without any ceremony. The husband presents her with a new petticoat, a bodice, and a *sadi*. He comes to her house and takes her away with him. But this must be done at night, for, it is the common belief that if a widow is married in the day time, the village will suffer from damage by fire. There is no prohibition to marry more than one wife. The Naikdas do not intermarry with any other caste. But, if a Koli woman lives with a Naikda, or a Koli with a Naikda woman, they are admitted into the Naikda caste.

The Naikdas burn their dead usually at a place at some distance from their village. The corpse, wrapped in cloth, is laid on a bamboo bier and carried by men of the tribe, or in a cart, to the cremation ground. When the pyre is ready, it is kindled by the deceased's nearest relation. Nine days after the burning of the body, the nearest relations go to the burning place and gathering the ashes into a heap, place on it an earthen jar full of water. On their return home, the relations of the deceased

shave their heads and faces. On the same day, the person who lighted the funeral pyre cooks rice at his house. Placing this on a plate made of four leaves of *khakhra* (or *Butea frondosa* tree), he pours a little butter over it, and then sets fire to it. Some more of the grain, laid on five leaf plates, is sprinkled with butter and given to children. On the twelfth day, the family of the deceased make ready rice or *panic*, *kodra*, and Indian-corn gruel, with a little butter, and call those who were at the funeral, or if they are rich enough, they invite the whole village, to participate in the dinner. The guests do not all meet at one time. They come when they like, and taking their share of the food, eat it on the spot or take it home. Except for eating with *Dhed*, *Chamar* or *Bhangi*, a Naikda would not be put out of caste. In such a case he is not re-admitted unless he gives a caste dinner. During the several years past; the Naikdas have, as a class, made a great advance towards orderly habits.

Their religion is generally animistic. They sometimes pour oil over Hanuman and except that the impact of Hindu religious practice is not found among them. They still believe in superstitions, magic and witchcraft.[1] They care little for Brahmanic rites, fasts or feasts and show no respect to Brahmins. They perform no ancestral or *shraddha* ceremonies. The objects of their worship are spirits and ghosts. In honour of spirits whom they invoke by various fantastic names, they fix teak posts in the ground, roughly hacking them at the top into something like a human face. Over these posts, they smear cow's milk or red lead, and round them, set rows of small clay horses The ceremonies are conducted by Koli priests or *pujaris*, who. keep the Naikdas at a distance while the worship is going on.

The Mortar and the Naikdas--In the thatched and mud floored huts of the Naikda people, the mortar is a small hole dug out in the floor, where corn is dehusked or pounded or beaten into crushed floor. In an agricultural economy, the importance of this mortar has been great. We have not been able to trace any signs of phallic worship among the families and villages. The mortar plays a significant role in their culture. It is perhaps the part of the house next in importance to the kitchen where woman reigns supreme, for most of the pounding is done by woman as also the grinding. The grinding-stone (ઘંટી) and the mortar (ખાણિયો) are the common domestic implements of the primitive people in the Gujarat region. and have acquired a traditional importance.

The mortar is used on the following occasions: (i) Betrothal: When girl's parents go to the boy's house with a coconut and garland and a bunch of flowers to present to the prospective groom, the ritual of presentation is performed at the mortar of the groom's house. (ii) In the afternoon at time of ceremonial payment of money, the relatives of the boy

1. SHAH P. G., *The Naikas-Naikdas, (A Gujarat Tribe)*, Part I, Bombay, (1959), p. 46.

and the girl sit near the mortar in the girl's house and hold toddy or liquor in cups of leaves in their hands (*Pathara dharavun*). Then follows the ceremony of giving money, which they name as *rupia nakhava*. This money, is first deposited in the metal dish-*akhiana* (અખિઆણું), (iii) During the wedding rite, the bride and groom are made to sit on a piece of cloth (*pat*) spread over the floor near the mortar. The mother of the groom puts a few coins, one each under the four corners and two sides of the cloth. The most important ceremony takes place in which the groom puts a black-bead necklace (*lagan ganthi*) around the neck of the girl. This rite is considered to be the finalisation of matrimonial bonds and it is done while standing near the mortar. (iv) In the case of system of Khandhadia marriages also, all the ceremonies are performed at the mortar in the bride's house. (v) In the case of *kacho vidhi* that is partnership before marriage, the girl is taken to the boy's house by the principal members of both the parties. They all sit near the mortar of the boy's house and partake liquor or tea and thus permit the boy and the girl to live as husband and wife and (vi) Also in the case of death, as soon as a person dies, the dead body is placed on the ground near the mortar of the house.

An explanation may be offered for the importance of the mortar in the Naika ritual. In an agricultural community, the mortar is the only fixed place in the front portion of their simple hut, which is capable of ceremonial use. Later the tribal ritual was conducted in a formal wedding booth outside the house, and later on by the elaborate Hindu wedding booth providing for a fire at the centre and the waterpots in the four pillars called "*Chori*" *Mandap*.[1]

Their recreation is interwoven with the work. Only the children play games and enjoy pastimes. They have their own tribal festivals like Kali Chaudas, Divaso and Holi, though they follow other Hindu festivals like Dassera and Diwali.[2]

Inter-caste Relations—Inter-caste relations were very rigid a generation ago. The members of different castes and sub-castes lived in close watertight compartments in such matters as inter-dining and inter-caste marriages. The picture has already changed especially after Independence and the changes that have occurred in recent times are noteworthy. Caste barriers in matters of food have almost broken. Inter-dining is no longer looked upon with disapproval by Hindus anywhere in the district particularly in towns, though this restriction still persists in a diluted form in rural areas. Inter-caste marriages, though not very common, are more frequent than ever before and many of the traditional restrictions on

1. SHAH P. G., *The Naikas-Naikdas, (A Gujarat Tribe)*, Part I, Bombay, (1959), pp. 31-32.
2. *Ibid.*, p. 46.

marriages based on caste are gradually melting away as a result of the spread of education, influence of western culture, equality of sexes and consequent removal of disabilities from which they suffered in the past.

Saints

Panchmahals had been fortunate in having a few saintly persons who served the people irrespective of caste, creed or religion. Motivated by service to humanity they preached religious sermons for ennobling the life of the people. Their followers included people from all strata of society. A brief sketches of their lives are given below :

Swami Krupalvanandji—Swami Krupalvanandji, a devout and learned Yogi of Malav (Kalol taluka), was born in 1913 in a poor Kayastha family of Dabhoi (Baroda district). As he lost his father in his childhood, he could not prosecute studies. Acute poverty drove him to attempt to commit suicide thrice while he was still in his teens. Fortunately, he met at Madhavbag in Bombay, Swami Pranavanandji who encouraged him to face life boldly. Thus heartened, he took to religious practices. Thereafter, he returned to Dabhoi, served in a private firm and then became a school teacher in Ahmedabad. In 1942, at the age of 29, he left home to escape from the wedlock, renounced the world and became a *sanyasi*. He then moved in villages and gave discourses on religion and the Gita. He then took to Yoga. For the last two decades, he practices Yoga for greater part of the day at Malav.

In 1965, he established 'Kayavarohan Teerth Samaj' (at Karvan in Dabhoi taluka of Baroda district), a religious organisation which aims to establish a Sanskrit Vishwa Vidyalaya. For twelve years, between 1959 and 1971, he observed total silence (*maun*). He broke this silence on 4th February, 1971. Still as he has not completed his penance he intends to maintain silence as before but hopes to deliver a few spiritual sermons on a few occasions during the year.

Krupalvanandji has written a number of books on Yoga and religion, chief among which are "*Aasan ane Mudra*", "*Shri Guru Prasadi*", "*Premdhara*", etc. The Panchmahals district has become the focal centre of his activities. He has established the Krupalu Ashram at village Malav in the Kalol taluka of the district where he gives regular discourses on the Yogic system.

Shri Rang Avdhut Maharaj—Shri Rang Avdhut Maharaj was born on 21st November, 1898 at the Vitthal Mandir situated on the western bank of the tank at Godhra. Shri Vitthal Bhat was his father and Rukmini was his mother. His father's native place was Devle in the Ratnagiri district of Maharashtra State. His original name was Shri Pandurang Vitthal Valame,

His parents had come to Godhra with a keen desire to worship god, where Pandurang was born. When he was only five years old and his younger brother, Narayan three years old, his father died in 1904. After his father's death, Shri Vishwanath Sarpotdar of the Vitthal Mandir took care of this family.

Shri Pandurang left the Baroda College in 1920 and joined the Gujarat Vidyapith and obtained the B. A. degree. From childhood, he was an introvert. After serving for sometime as a teacher in a school in Ahmedabad, he left Godhra and went to Nareshwar where he practised penance. By intense devotion to god Dattatraya, Shri Pandurang acquired spiritual powers. As a result, he came to be known as Rang Avdhut and as the *avatar* of Dattatraya. His followers are found all over Gujarat but mainly in the districts of Baroda, Broach, Surat, Kaira, Ahmedabad and Bombay (Maharashtra). At Nareshwar, in the Baroda district, his Ashram is built on the Narmada river.

In the year 1963, Shri Rang Avdhut gave his *padukas* to Shri Murlidhar Viswanath Sarpotdar of the Vitthal Mandir at Godhra which have been installed at the place in the Vitthal Mandir at Godhra where Shri Avdhut was born.

He was a great patriot and orator. He worked as a journalist and an ideal teacher. He was a great author and a critic. He was inspired by god to spread to Datta *upasana* in Gujarat and adjacent areas. He believed in the principle of renunciation of कंचन and कामिनी. He, therefore, neither touched money nor a woman during his life time.

He had written many good books in the Gujarati language such as; *Shri Gurulilamruta, Avdhuti Anand, Upnishad ni Vato, Patra-Gita, Sangeet-Gita, Up-prarthana, Betho Avdhut, Ubho Avdhut, Datta Bavani, Datta Raksha Stotra, Datta Shatak, Shri Datta Panchpadi, Atma Chintan, Datta Upasana*, etc.

Shri Avdhut left his mortal body on 19th November, 1968 at Hardwar. His corpse was brought to Nareshwar where his death ceremony was performed at Nareshwar with great respect. Many devotees of Rang Avdhut visit Godhra for the *darshan* of the *padukas*, in the Vitthal Mandir, and the house nearby, where he lived and thus this birth-place has become one of the pilgrim centres in the Panchmahals district.

Nareshwar on the bank of the Narmada is considered as a holy place where Shri Avdhut had started severe penance. Recently, his idol has been installed ceremoniously at the great temple of Nareshwar in the presence of many learned men on 31st January, 1971, *i. e.*, Vasant Panchami.

Shri Sevakram Kumbhar or Purshottam Bhagat—A well known saint, Shri Sevakram Kumbhar also known as Shri Purushottam Bhagat was born in the Kumbhar family at Godhra. He was very religious from childhood. His father was a great devotee who always welcomed and respected saints at his house. Shri Sevakram inherited this religious devotion from his father. It is said that once he had come in contact with an *avdhut* at Godhra. He was attracted towards this *avdhut* and always served him food in the cremation ground. The *avdhut* accepted him as his disciple after watching him for a long period. Before leaving Godhra, the *avdhut* blessed him with spiritual powers. He moved from one place to another. After sometime, he returned to his house and took over ancestral occupation, of making earthern wares. He was married at a late age of 40 years and had two or three sons who died early. Later on his relatives compelled him to remarry. But as he could not pay proper attention to his second wife, she returned to her father's house on the next day. Since then Shri Sevakram stayed with his first wife. He was a great devotee and passed his time in devotional songs. He preferred the songs of Akho and Pritam. His preachings were based on the Gita and the Upnishada. He had come to Godhra in search of seclusion, peace and religious worship. At that time, the Panchmahal was ruled by Anna Saheb, a representative of the Scindia. He was strongly against superstitions, blind beliefs, ghosts and *bhuvas*.

He was a great friend of Shri Anna Saheb who respected him for his knowledge. Shri Anna Saheb gifted him a piece of land near the tank at Godhra. He worshipped god Hanuman there. He was moving far and wide in this area on the mare gifted by Shri Anna Saheb, to fight against superstitions and blind beliefs.

He had many devoted disciples, in Bombay, Bulsar. Waghchhipa, Navsari, Nadiad, Ahmedabad. He left his mortal body at Godhra in the first week of November, 1926, when he was about 75 years.[1]

Shri Narayan Bapu—Shri Narayan Bapu was born on 5th August, 1908 at Sarsang village in the former Lakhtar State in Saurashtra. The name of his father was Kalidas Rajgor and his mother was Ambarben. They lived on earnings from priesthood. His father came to the village Intwadi in Halol taluka and opened a grocery shop. Narayan Bapu received primary education at Tarkhanda. He left his primary school in 1923 and began to assist his father in business. Bapu left Intwadi village in Samvat 2016 Kartik Sud 3 and commenced penance in the underground cell at Tajpura. During the penance period, he lived upon fruits. In Samvat 2017, he built one small hut there. In Samvat 2024 he thought of building a temple

1. Gandhi Mohanlal Narandas, *Akhare Mahan Taro Khari Gayo* (in Gujarati), 1928 and Desai Mahadev Haribhai, an article '*Ek Santno Deh tyag*' published in the Navjeevan in the issue of 14th November, 1926.

there. On Vaishakh Sud 5 of Samvat 2026, 5 domed temples were built with marble images of Jagadamba, Shankar, Rama, Lakshman and Sita, Radha-Krishna, and Ranchhodrai with Hanumanji and Ganpati on two sides. It is said that at this place saint Viswamitra practiced penance.

Tajpura is at a distance of 11 kms. from Halol and 42 kms. from Baroda. People in hundreds come here for the *darshan* of Bapu on every Monday and Purnima day. A general hospital nearby is under construction. Facilities are provided for devotees to stay there. Generally, Bapu does not give any religious sermons but gives his blessings whenever he is approached by devotees.

Manners and Customs

Hindu Customs—Important customs observed by all the Hindus are those relating to *simanta* (pregnancy), *upanayana* (thread-ceremony), *vivaha* (marriage) and death.

Birth—Simanta which corresponds to the Vedic *samskara* of *simantonayana* is popularly known as *agharani* or *kholobharvo* (lap-filling) and is performed at the husband's house to celebrate the woman's first pregnancy. This ceremony is not as elaborately observed these days as in the past. After the *simanta* ceremony, the expectant woman generally goes to her parent's house for her first confinement. On the birth of a child, the midwife cuts its navel-cord and buries it in a corner of the compound in front of the house. On the night of the sixth day after birth, the *chhatthi pujan* is performed, when *vidhata* or the goddess of Destiny writes the child's future. Generally on the twelfth, but sometimes on some other suitable day, the naming ceremony of the child takes place. On some auspicious day, usually in the third month of the birth, the woman returns to her husband's house with clothes, ornaments and a cradle presented to her and the grand child by her parents.

The Upanayana or Janoi—The *upanayana* or *janoi* (sacred thread-ceremony) as it is called in Gujarati is a *vedic samskara* involving various acts, one of which is investing the *batuk* (boy) with a *yajnopavita* or *janoi* (sacred thread). For the *Dwijas*, (twice-born), the thread-ceremony is an essential *samskara* (purificatory rite) which formally initiates one to *brahmacharyashrama* or the stage of student-hood. Besides the Brahmins, the Lohanas and the Bhatias also consider themselves by tradition entitled to the performance of these rites.

Marriage and Morals—The Hindu *shastras* consider marriage as a *samskara* or a sacrament which calls for the performance of

elaborate rites and ceremonies prescribed in the Grahyasutras, to enable a person to enter *grahasthashrama* or the householder's stage.

Marriage Ceremonies—The marriage ceremonies are elaborate. Two to three days before the day of the wedding, the *mandap muhurta* (erection of the marriage pandal) and the worship of *Ganpati* and *Gotraj* (family deity) take place at both the houses. On the day of marriage or on the day previous, bride's maternal uncle and his wife bring presents (*mosalu*) for the bride and her mother, consisting of *panetar*, her wedding saree, and ornaments especially ivory *chudo* to be worn at the time of the wedding. Similarly, the bridegroom also receives presents from his maternal uncle.

The marriage usually takes place at the bride's place. The *jan* (*barat*) or the bridegroom party starts in procession with a musical band or drummers and pipers in front with the bridegroom and women singing in the rear. If the bride belongs to another place, the further journey to the bride's village or town is completed by any convenient mode of transport such as bus, motor or railway. On their arrival at the destination, they are received ceremoniously by the parents of the bride accompanied by their male relations. The party is then carried in procession to the place known as *utara*, specially reserved for their halt. Before the wedding procession starts, women of the bride's party go to the *utara* with *kalvo* consisting of *kansar* (sweet wheat preparation).

The wedding procession is usually a very grand affair. The bridegroom, who is called *varraja* receives all the attention as if he were a king for the time being. He rides a horse richly caparisoned or sits in a horse-carriage or motor car. When the procession reaches the bride's place, the bride's mother waves four times a miniature plough, a grinding pestle and a churning stick, over the head of the bridegroom and places at the bridegroom's feet a *samput* made of two earthen cups or *kodia* painted white and tied together with a red string so that their edges touch each other. The bridegroom treads on the *samput*, breaks it to pieces, then enters the marriage booth, takes his seat in the *mahyaru*, or booth specially decorated for the occasion.

The marriage rites and ceremonies to be performed at the *vivaha* or wedding are generally the same among all the Hindus, though they may vary in some minor details according to different castes and regions. The rites commonly in vogue are in order *kanyadana*, *vivaha homa*, *panigrahana*, *lajjahoma* and *saptapadi*. These are interspersed by a number of minor ceremonies such as feet-washing, honey-sipping, rice-throwing, present making, oath-taking, etc. Brahmins and Nagars perform the *charubhaksana* or *charubhaksa* ceremoney (mutual eating of cooked rice), when the couple sit in the booth called *chori* and the priest lighting the sacred fire performs a

sacrifice (*homam*). The couple then feed each other with *kansar*. The bride-groom's people are then presented with cash and clothes by the bride's father. These presents are customary even among castes which do not perform *charubhaksana* ceremony. The communities which practised dowry had to pay to the bridegroom a very heavy price by way of *paheramani* (dowry).

In former times, when child marriage was prevalent, the bride did not accompany the bridegroom when the party returned home. Some near relatives of the bridegroom stay behind to bring her later on any convenient day. The marriage ceremony at the bride's place ends with *kanya viday*, a farewell ceremony, both pleasant and pathetic, when the girl leaves her parents' roof to become for ever a member of the groom's family. When they reach home, the bridal couple is received ceremonially at the groom's house. They then together offer worship to the *matrukas*, *gotraj*, Rannadev or any other nuptial deities installed in the household at the commencement of the marriage ceremony. The bride and bride-groom then untie the *mindhal* (*randia-dumetorum*) from each other's wrist, feed each other with *kansar* and play with *kodis* (shell-money). With a *vadhamana* or thanks giving at the temple of the village deity, the marriage ceremony ends.

The Hindu *shastras* ordain that a person should not marry in his own *gotraj* and within six degrees of relationship on the father's side and four or five on the mother's side. Usually, the *gotra* of the father alone and not that of the mother is considered when a marriage alliance is contem-plated. Even this restriction has been showing signs of relaxation in recent times.

Moreover, a Hindu is supposed to marry within the same caste or sub-caste as a general rule. Any marriage outside is considered contrary to the caste custom. These restrictions are gradually loosening and marriages outside the caste and sub-caste are on the increase particularly among the advanced and educated classes and also among the economically better of classes.

The Hindu scriptures enjoin that the bride be given as a gift to a suitable bridegroom. This is called *kanyadana*. In course of time, it has come to be associated with the giving of a dowry whcih causes acute hardship to the poor. In response to a strong agitation against the continuance of this social evil, an Act abolishing the giving or taking of dowry at the time of marriage was passed by the Indian Parliament in 1960, and any contravention of this law is made penal.

Recent Trends—With the spread of education social legislation and high cost of living, the social out-look of the people on marriage has

considerably changed in recent times. A number of undesirable social customs which were strictly observed in the past have lost their significance under the changed circumstances. The practice of child marriages, which was common in former times, has well-nigh disappeared and the age of marriage has substantially advanced both in case of males and females. In the case of males, the age has gone normally beyond 20 years and in the case of females beyond 18. Child marriage has been declared unlawful by the Central legislation (the Sarda Act of 1927). Most of the restrictions which were accepted as a matter of course and scrupulously observed in the past, are being relaxed to suit the modern trends of thought and ways of living. Civil marriages, which were unknown in the past, are now-a-days on the increase. Inter-caste marriages have also started taking place among the younger generations especially in the urban areas. Bigamy is prohibited by law and made penal. Widowhood is considered a curse, but restrictions on re-marriage in certain castes continue. Divorce is now permitted under the law, but its extent among the higher castes is comparatively less and resorted to only under special circumstances in the district. In case where divorce is obtained by having recourse to a court of law under the Hindu Marriage Act of 1955, it is easier for the divorced male to remarry than the divorced female. Re-marriages are, however, common among the lower castes where the custom known as *natra* is prevalent. Widow re-marriage in the form of *divarvatu*, that is to say levirate is permitted and practised among some of the lower castes, among whom a widow of an elder brother has to marry the younger brother of the deceased husband, irrespective of the difference in their ages.

To sum up, under the pressure of social and economic development and spread of education, the caste constraints are getting gradually loosened. Marriages have begun to take place within prohibited degrees and castes. Cases of civil marriage have recently increased. Time taken by the marriage ceremonies is being curtailed, the accent being on spending more time and money on reception and ostentation. Secondly, the widow re-marriages, which were originally prevalent among the lower castes only, are on the increase among the middle and higher classes, as a result of the permissive divorce law, change in the attitude towards marriage and economic independence due to spread of education. The custom of levirate still continues among the lower castes. Thirdly, the present day youth, though not averse to accepting dowry in marriage, does not insist on the pound of flesh from his in-laws. Fourthly, as regards expenditure, the castes and classes, which have become rich under the Five Year Plans after Independence, indulge in conspicuous consumption, whereas those, particularly the middle class people, restrict expenditure on marriages as far as possible. Lastly, the marriage bonds are loosened not only by the permissive divorce law but by the girls gaining economic independence as a result of spread of education and gainful employment. By and large, the attitude towards marriage is undergoing rapid transformation in the

permissive society and a tendency is developing to treat it more as a contract rather than a sacrament.

The following statement gives details about never married, married, widowed and divorced persons in the district according to 1961 Census.

STATEMENT III.10

Marital Status

Marital status	Total		Rural		Urban	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Total	**758,561**	**710,385**	**677,858**	**636,229**	**80,703**	**74,156**
Never married* ..	408,464	329,596	362,404	293,215	46,060	36,381
Married ..	322,693	329,449	290,215	297,765	32,478	31,584
Widowed ..	23,283	49,805	21,332	43,843	1,951	5,962
Divorced or separated	4,121	1,534	3,907	1,305	214	229
Status unspecified ..	..	1	..	1	..	..

*The figures include persons (1) who have not reached to age of marriage and (2) who, though attained the age of marriage, have not married for various reasons.

Source :
District Census Handbook 1961, Panchmahals, p. 102.

Death Ceremonies—The Hindus consider it necessary to perform certain after-death ceremonies to propitiate the dead. Memorial rites or *shraddha* are performed from the tenth and continued till the thirteenth day after death. On the twelfth day is performed what is called *sapindkarana* whereby the dead severs all earthly connections and joins the *pitrukas* (manes). On the thirteenth day of the *shraddha*, various utility articles in use by the departed soul are gifted to the family priest, so that the deceased may enjoy them in another world. During the first year, *masio* (monthly), *chhamasi* (half-yearly) and *varsi* (yearly) *shraddhas* are also performed.

Muslim Customs—The chief Muslim rites and ceremonies relating to pregnancy and birth, initiation, and marriage are described below, as followed by Muslims in general and Sunnis in particular.

Birth—The first pregnancy ceremony is performed in the seventh or ninth month at the husband's house. Thereafter, the expectant woman goes to her father's house. On the seventh, fourteenth or twenty-first day after child birth, the Muslim rite of *akika* sacrifice is performed in two parts, namely, the shaving of child's head and the killing of one or two goats.

When the child completes four years, four months and four days, the Bismillah ceremony which consists of taking the name of god, is performed. The child is made to repeat, after the priest, the opening chapter of the Quran and the relatives are given a feast to commemorate the occasion. The *khatna* (circumcision) ceremony is performed when the boy becomes six or seven years old. There is rejoicing when a boy or girl observes the first Ramzan fast.

Marriage (Nikah)—In general, a Muslim marriage lasts for two to three days. On the day of marriage, the bridegroom's relatives go to the bride's house in a procession called *bari* or *sachak* carrying in trays gifts of sweetmeats, dried fruits, ornaments and articles of dress for the bride. The party comes back with their trays refilled with clothes for the bridegroom. Sometime during the early hours of the night, the groom puts on the wedding clothes and with *sehra* (flower sheet) fastened round his forehead mounts on a horse, and starts in a procession accompanied by friends and relatives with a fanfare of musical band in front. At the bride's house, the bridegroom is led to his seat. Then the Kazi asks the bride's agent whether she accepts so and so as her husband in consideration of *meher* (dower) as decided. If she nods assent he takes the declaration of two other witnesses. He then puts the same question to the bridegroom. The Kazi records these proceedings and showers his blessings on the married couple. The *nikah* or wedding ceremony is followed by an entertainment programme after which the bridegroom returns home with the bride.

Marriages, between cousins, both parallel and cross, are not prohibited among the Muslims, preference being given to the first cousin. However, sister's daughter is under incest taboo. A Muslim cannot marry his foster-mother or foster-sister, unless the foster-brother and sister were nursed by the same woman at intervals widely separated. The Quran permits polygamy which allows four wives. But due to the economic pressure, it is becoming increasingly rare. A man may not marry his wife's sister during his wife's lifetime unless she has been divorced. Widow re-marriage is in vogue but is avoided by many as a mark of social superiority. A widow can marry her deceased husband's brother or relative and a widower can marry his deceased wife's sister or relative. *Talaq* (divorce) as recognised by Muslim law at the option of the husband, but among higher classes is resorted to only as a last resort, when all attempts at rapprochement fail.

Death Ceremonies—To a person about to die, the Sura-e-yasin from the Quran is read out in an undertone. The creed and prayer for forgiveness are recited so that the dying person may also repeat it, and a few drops of honey or sugared water are put into his mouth. After he breathes his last, the body is laid on a wooden platform, washed and perfumed. A *kafan* (shroud) consisting of three white pieces of cloth to which two more

pieces, namely, *simaband* and *odhani* are added in the case of a female, is put on the dead body. Then the bier is lifted on the shoulders of relatives and other Muslims and borne away to the graveyard; where the last prayers are offered. Till the third day, no food is cooked in the house of mourners. But friends or relatives of the deceased send cooked meals or cook them at their expense at the house of mourners.

The only form of mourning laid down by the Muhammadan Law is the strict seclusion of the widow in the case of the death of the head of family. Unless forced to do so, she never leaves the house for four months and ten days. Besides this strictly Muhammadan observance, some of the customs prevalent among the Hindus are also practised. The widow breaks her bangles and never again wears them. She does not put on a nose-ring. If she is young, she wears dark coloured dress ; if old, a white one.

Social Evils and Crimes

Except a few persons from the tribals and other backward classes the district may be said to be free from such social evils as drinking, gambling, prostitution, etc., due to the enforcement of laws prohibiting them. Sporadic cases of drinking, however, do occur, most of which are brought to book. The evil of gambling exists on a very small scale but is mostly confined to urban areas.

The most striking habit among the tribal people is the habit of drinking. The tribals are generally addicted to drink. Drinking has become a part of their social customs. It is sanctioned by tradition and their religion. They resort to illicit distillation and drinking, when they cannot openly get it. With the passage of time and increased contacts with the civilised world, their nature has undergone gradual change. Still they are not totally free from crimes and evils though crimes are less rampant among them than before.

The crimes or offences generally committed by the tribals are mainly of four types, namely :

(1) *Offences against persons*

Quarrels—Domestic quarrels among the tribals are due to social customs connected with birth, marriage, death and events connected with sexual laxity. During festivals, minor quarrels sometimes give rise to big clashes between two groups.

(2) *Offences against property*

Thefts—The tribals are poor as a class and as such they are devoid of basic necessities of life. They, therefore, often resort to thieving, sometimes to robbery and decoity. Generally, thefts are of small articles of little value like clothes, *bidis*, utensils or household articles. Sometimes crops and cattle are also stolen. But such cases are rare.

(3) *Offences against society*

Sex-crimes—Tribals like other people also commit sex-crimes. Among them pre-marital sex relations with consent, rape, violation of sex taboos, kidnapping of married women and adultery are common. One of the reasons for sex-crime is that, there is no means for sublimation of sex by other creative activities. Secondly, young boys and girls who generally do not go to school and graze cattle and goats in forest get opportunities in the forest to indulge in love affairs.

Murders—The tribals sometimes resort to murders because of personal jealousy, vengeance or as a reaction against sorcery or witchcraft. Cases of murder are generally connected with disputes about land or woman.

(4) *Offences against Government*

Violation of the forest laws—These types of crimes are common among the tribals. The tribals and forest are inseparably linked up for life and livelihood. The forest provides them habitat, food, freedom of movement and occupation. Besides, they enjoy certain rights and concessions in the enjoyment of the forest produce. They, therefore, resent restrictions imposed by the Indian Forest Act, on their activities. If they are allowed to enjoy their customary rights in the forest such as cutting of wood for building huts and agricultural purposes, collection of minor forest produce, grazing of cattle, etc., without any harassment from the Foresters or Forest Beat-guards, there would be few violations of the forest laws and conflicts with the forest administration.

During the last six years, the number of cases regarding the crimes committed by the people in this district are given in the following statement.

STATEMENT III.11

Offences Registered in the District

		Year					
Sl. No.	Offence	1965	1966	1967	1968	1969	Upto 31st October, 1970
1	2	3	4	5	6	7	8
1	Crimes against State ..	..	..	2	3	2	..
2	Crimes against Society ..	806	922	953	909	952	956
3	Crimes against Property ..	1,061	1,062	1,259	1,033	858	654
4	Crimes against Person ..	419	447	339	444	401	433
5	Crimes connected with the Prohibition	2,680	2,651	2,380	3,005	3,505	3,140
	Total	**4,966**	**5,082**	**4,933**	**5,394**	**5,718**	**5,183**

Source :

The District Superintendent of Police, Panchmahals, Godhra.

The above statement shows that the number of cases regarding the crimes against the State, during the period from 1965 to October, 1970, which include offences regarding counterfeiting coins and currency notes and offences under section 153 (A) of the Indian Penal Code are rarely committed in the district. During the same period, the number of cases regarding the crimes against the society has increased from 806 to 956, which include offences like kidnapping, rape, outraging the modesty of a woman, untouchability, gambling, etc. The number of crimes committed against property which include offences of dacoities, robberies, house-breaks, thefts, cheating, criminal breach of trust and receiving stolen property, has decreased from 1,061 to 654 during the same period. The number of cases regarding the crimes committed against person which include offences of murders, an attempt to murder, culpable homicide, riots, hurts, etc., has increased from 419 to 433. The number of cases regarding the crimes connected with the prohibition has increased from 2,680 to 3,140. Thus during the last six years the total number of offences has increased from 4,966 to 5,183. To sum up, in the crime graph of the district, the offences against the society and the Prohibition Act loom large. This may be attributed to better enforcement of the laws in the district.

Traffic in Women—After Independence, a number of measures have been taken to get rid of the evil of prostitution in the country. Preventive laws and compaigns have yet not brought about the desired impact on the moral life of a section of the people in the society. Under the circumstances, prostitution has not been eradicated completely. Owing to lack of special surveys and statistical data, it is not possible to make a statistical analysis of the problem. However, in view of the mounting pressure of high prices on the cost of living, the desire to maintain a certain standard of living, growing urbanisation and the impact of the cinema, the traditional concept of morality has undergone considerable change. All these socio-economic factors have brought about laxity in morals. As a result, veneral disease has spread particularly in the *adivasi* area. This can be evident from the official statistics of veneral diseases available in the district hospitals. In the year 1962, there were 5,396 cases of veneral diseases. Their number was 1,309 in 1965.

Social Life

Property and Inheritance—As regards inheritance and succession, the Hindus are governed by the Hindu Law and the Muslims by the Muhammadan Law. The system of Hindu Law which is followed in Gujarat is Mitakshara in general and Vyavhar Mayukha in particular. The main principle of inheritance is that the property of a Hindu is never held in abeyance, but devolves on the sons on the death of the father. Under the coparcenary law in force in Gujarat, the son acquires a right in the

ancestral property from the time of conception. But the self-acquired property can be disposed of by a person as he wills, as the son does not get any inherent or ancestral right in such property. The disabilities in respect of inheritance and succession from which women suffered in the past have been removed by enactment of special laws like the Hindu Women's Right to Property Act, 1937, the Hindu Marriage Act, 1936 and the Hindu Succession Act, 1956. These laws have introduced fundamental changes in the status of women in keeping with the Directive Principles of the Constitution.

The Hindu Marriage Act enforces monogamy and renders bigamy penal. The Hindu Succession Act, while breaking violently with the past, lays down uniform system of inheritance and provides for equal treatment of males and females. Another distinguishing feature of these enactments is that any property held by a female Hindu is her absolute property over which she has full powers of disposal. The former constraints and limitations have been removed by making her a full owner and not a limited heir to the property as in the past. Thus, the male and female heirs are treated on par without any distinction of sex. When a Hindu male dies intestate, his property devolves in equal shares on his son, daughter, widow and mother. In actual practice, however, these legal provisions do not appear to be fully implemented. The rights of women have thus been given full statutory recognition by ensuring equality in property rights.

Joint Family—From time immemorial, the Hindu family was joint in food, worship and estate. It consisted of the head of the family, his wife, their sons-married and unmarried-unmarried daughters and grand children living and working together. It was the responsibility of the head of the family to marry the younger members at the proper time, offer oblations to the dead, and propitiate titular deities. The joint income of the family was spent after all the members according to individual need. The widowed, the orphaned, the aged and the disabled were duly looked after. With the passage of time, spread of education, diversification of occupations and migration in search of employment, the bonds of joint family system have begun to loosen and the desire for individual liberty and living has necessitated a change in the concept of the family as an economic unit. The need of getting higher and specialised education has separated the younger members from their family for studying at high schools and colleges which are located in towns and cities. On the completion of their studies, many of them have settled there and established separate households, as villages offer few prospects for their gainful employment. With the spread of industrialisation and increasing pressure of population on land, the village people have migrated to large industrial and urban centres of growth to eke out their livelihood. The number of joint families have thus begun to disintegrate and the old social order characterised by the joint family system has been undermined under the

stress of modern economic conditions and ways of life. The individualistic tendencies are gaining ground day by day, and the former ties which bound the family together are gradually thinning out. Younger members of the family prefer to live separate rather than continue joint and are naturally anxious about their own needs and comforts in preference to those of other members of the family. This happens mostly after marriage. Despite these changes, the joint family system still survives in an attenuated form without the former loving cohesion born of the spirit of sacrifice and regard for common family welfare.

Place of Women in Society—From time immemorial women occupied a high position in the Hindu society. Lord Manu had declared that gods reside in those households where women are respected. (यत्र नार्यस्तु पूज्यन्ते रमन्तेतत्र देवता:।) The husband who cast off his innocent wife was punished by the king. The wife, likewise, was supposed to worship her husband as god (पति देवो भव।) and to remain faithful to him. The status of women, however, declined after the Muslim invasions in India, when seclusion or *pardah* came into vogue as a measure of safety and protection. The practice continued thereafter particularly among Rajput chiefs, and Zamindars as a mark of status symbol. Their womenfolk remained confined to the four walls of their homes. This seclusion was stricter in villages than in towns, and greater among the Muslims than among the Hindus. But things have much changed in modern times, and the former seclusion of women has well-nigh disappeared.

During the second half of the present century, the desire for a rise in the level of living and soaring prices have created problems unknown in the past. Generally and for the most part, it is men, who were economically active, though in rural areas, among the cultivating classes women were giving a helping hand to their male partners in rearing cattle, looking after crops and assisting them in agricultural operations. It was only in towns that women were completely dependent on the earning male member and did not take part in any economic activity. High cost of living and aspirations for a higher standard of life have made it difficult for the families in urban areas to make both ends meet. With the spread of education and development under the Five Year Plans, vast opportunities for employment have developed due to the economic growth. Educated women are coming out from the seclusion of hearth and home in increasing numbers for gainful employment. Women of the labouring classes have worked shoulder to shoulder with males in industrial units involving manual labour. The participation of women in economic activity which was totally absent among the middle and higher classes in the past is increasing day by day to meet the economic challenge thrown out by the modern way of living. This tendency is gaining greater ground since Independence because of the equality of opportunities guaranteed to both the sexes under the Constitution of the country.

HOME LIFE

Housing

In the district, according to the 1961 Census, the total number of houses were 329,670 of which 263,446 (79·91 per cent) were used as dwellings, shop-*cum*-dwellings and workshop-*cum*-dwellings, 18,767 (5·69 per cent) were vacant and the rest 47,452 (14·40 per cent) were used for non-residential purposes. Of the total, 85·42 per cent of the houses were in rural areas and 14·58 per cent in urban areas. Taking the district as a whole, on an average, out of every thousand census houses, 57 were vacant as against 943 which were occupied. The district average was exceeded by the Halol, Kalol, Lunavada and Godhra talukas where the proportion of vacant houses was 99, 83, 79 and 60 respectively. In all other talukas the proportion was less than the district average, the smallest being 36 in Jambughoda taluka. The reasons for vacant houses are many but one significant reason is that the owners of houses are reluctant to give their houses on rent, during their absence so that they may stay there during brief vacation or marriage season.

According to the 1961 Census, the number of households was 261,981, as compared to dwelling houses which numbered 263,446. 90·20 per cent of the households lived in owned houses and the rest 9·80 per cent in rented houses. It is natural that because of mobility of population in urban areas, the proportion of dwelling in owned houses 46·55 per cent of the householders lived in their own houses, in rural areas this percentage was as high as 96·23.

Housing facilities in the district appear to be on the whole inadequate. 20 per cent sample housing census conducted during 1961 disclosed that as many as 74·82 per cent of the total sample households in the district lived in single room houses, 19·78 per cent in houses with two rooms and less than 10 per cent in houses with more than two rooms. The extent of overcrowding can be measured from the fact that the number of persons who shared single room houses came to 5·40 on an average.

Rural Housing—Most of the houses in villages had walls of mud or burnt bricks plastered with clay and cow-dung emulsion, though grass, leaves, reeds (wattle and daub) or bamboo were in frequent use in the construction of hutments by the poor. According to the Census of 1961, as many as 56·41 per cent of houses in rural areas of the district were built of mud and 6·89 per cent of houses were built of burnt bricks. 1·16 per cent had walls built with stone and 0·56 per cent with unburnt bricks. As regard roofing material, 77·04 per cent of the dwellings had tiled roofs and 16·42 per cent had roofs of grass, leaves, reeds and bamboos and the rest had stone slabs or iron or cement sheets. The roofs

were mostly covered with *deshi* or country tiles, through the preference for *vilayati* or Manglore tiles is nowadays apparent in many villages. The flooring in a majority of village houses was of beaten earth covered with cow-dung emulsion which is believed to possess certain antiseptic properties, stone and cement tiles being in demand in houses of the well-to-do.

Urban Housing—In urban areas 72·53 per cent of the houses had walls built with burnt bricks, while 10·97 per cent of the houses had walls of grass, leaves, reeds or bamboos, 9·64 per cent had mud walls and 2·86 per cent had stone walls. In Godhra town, 84·55 per cent of the dwellings were built of burnt bricks, 7·27 per cent of mud and 6·84 per cent of grass, leaves, reeds or bamboos. The use of tiles as roofing material was found to be comparatively less in urban areas than in villages. 48·52 per cent of the dwellings in urban areas had tiled roofs ; 29·65 per cent had corrugated iron or cement sheets, 14·97 per cent had concrete and stone slabs and only 6·61 per cent had grass, leaves, reeds and thatch wood or bamboos as roof materials.

Statement III.13 showing Census Houses and the uses to which they are put, Statement III.14—Distribution of Sample Households Living in Census Houses used Wholly or Partly as Dwelling by Predominant Material of Wall and Predominant Material of Roof (Based on 20 per cent Sample). Statement III.15—Sample Households Classified by Number of Members and by Number of Rooms Occupied (Based on 20 per cent Sample) extracted from the Housing tables published in Census of India 1961, Vol. V, Part IV-B, *Housing and Establishment Tables* are reproduced at the end of this Chapter.

Layout of Towns and Villages—The towns follow the area allocation system as described in the Aparajita Prachha of Bhuvandeva, a treatise on architecture written about twelfth century. The general layout of large-size villages and towns in this district appears to be essentially the same, particularly with regard to the functional distribution of castes and workers. As in the case of villages, towns, some of which have developed from large-sized villages or happen to be headquarters of a taluka are either on the bank of some river, or are protected by the hills on some elavated grounds such as the Lunavada, while Dohad and Jhalod are situated on the border of two States. The Godhra town is divided naturally in two parts known as east and west. In towns, the main roads passing across the central areas branch off into sub-roads leading to residential area distributed according to the functional characteristics of the castes. The towns and large-size villages which were in the past the principality or seat of some estate-holder had their *darbargadh* or palace either in the centre or on one side of the village around which various castes are distributed in the order. The *darbargadh*

was the centre of all activities, so all roads led to *darbargadh* and the towns grew radially either in semicircular way or became the dead end near hill or river. Recently, the name of the new streets in the towns are attached with the names of social and political leaders. Though traditional pattern in the construction of the buildings is very common, the new and modern trend in building constructions are also round in the district.

As regards small-size villages, the old pattern has not changed to any appreciable extent. Generally, the villages in this district are situated where the natural resources are available for habitation such as water-supply and cultivable land.

In general, every village has localities earmarked for different castes. They follow the functional tradition founded and described in old texts. In a good number of villages, there is a central place known as *chowk* with public place called *chora* which serves as a meeting place for elderly people or a forum where the common village problems are discussed. Close to the village gate, and often outside it, is what is commonly known as Harijanvas where the Scheduled Caste people reside in their mud-walled hutments. The tribal people have no village site or group of houses. Each man lives in his field. His hut is usually built of bamboo wattled between supporting columns of wood and strongly plastered with grass and mud. The roof is more commonly thatched. Their hut is divided into two rooms and is surrounded by a cattle-shed, a threshing floor, and a small yard for stacking grain and fodder. The whole is enclosed by a strong high creeper-covered fence and is comfortable. The houses of so called higher classes are generally in the centre of the village followed by those of artisan and service classes (the Vasvayas). The integrated lay out of the houses also varies according to castes. The houses of traders or artisans are usually shop-*cum*-dwellings or workshop-*cum*-dwellings. A Brahmin's house is usually provided with a separate kitchen and water-room with a corner reserved for worshipping the household deity. The houses of the backward classes are mostly single room tenements with a varandah in front. With the increasing efforts now made by Government to improve living conditions of the Back-ward Classes and Scheduled Tribes and Castes, their newly constructed houses are much better planned and provided with greater amenities. A majority of the houses in villages in this district are found to be one room tenements with a *parsal* or *osari* in front. Dwellings with more than one room are mostly fourd to be occupied by higher and well-to-do classes. Most of the houses have an open courtyard in front or at the back enclosed by a wall where the agriculturists keep their cattle and the village artisans ply their household industry. Separate rooms for storing, living or sleeping are unknown in such dwellings, though separate kitchens are not altogether absent. Ventilation and sanitation are inadequate. In the past ventilation was not considered essential by villagers as they remained busy in their

fields outside the village and security conditions were lacking in villages. Nor was its provision possible in their small-sized dwellings. To them, the prime use of housing was safety and protection of their scanty belongings and cattle against adverse climatic conditions, wild animals, and thieves. But after Independence the new structures which have been built do provide adequate ventilation facilities. Air and light are provided to a far greater extent than in the past as evidenced by the keeping of more windows or widening of the ventilators in the walls. The proportion of windows and ventilations is less in the houses of village than those in towns. With the improvement of their economic condition under the Five Year Plans, mud-walls are being replaced by burnt bricks and country tiles by Manglore tiles and corrugated iron sheets. The desire on the part of the village people for a better and decent living has developed for better and modern houses. This is evidenced from the new airy and spacious structures which are coming up in the rural areas. This trend thus indicates significant changes in the level of living brought about by improvement of economic condition in the countryside.

Furniture and Decorations—The types of furniture used and decoration made in the household in a way reveal the status, the economic condition and the cultural background of the householders. They are essential items for comfortable living. In urban households, various types of furniture are usually found. A rich family dwelling in a spacious residence with separate bed rooms and drawing rooms usually has a sofa-set, a few chairs, teapoys, dining and study tables, bed-steads and other items of furniture made of wood, according to its need and capacity. A radio set, wooden or steel cup-boards and decorative mirrors are other common items of a well-to-do family. An ordinary educated middle class family too have some of the articles and these of course in a pieces, though on a moderate scale. Others would rest content with a chair or two of ordinary type and a simple cot. *Hinchko* or swing seems to be a favourite item of furniture with all classes of people. The one used by poorer classes is cheaper made of a simple wooden planks.

People in the villages are not furniture-oriented. They use very few simple articles for the purpose. An average better off cultivator uses cots, a few chairs, a swing and some modern furniture as well. The tribal people prefer simple furniture such as *khatla*, *pat*, a chair, a table, etc., for their house. The houses are decorated by the tribals by whitewash and simple paintings of images of animals, tree, gods and goddesses.

Houses of well-to-do families in urban areas are decorated with curtains, pictures, and delicate pieces of wood work. The ordinary family does not have more than a picture or two or a calendar on the wall for decoration. In orthodox households (both in cities and villages), doorways are decorated with *torans* made of glass beads.

FOOD, DRESS AND ORNAMENTS

Food—The Hindus are mostly vegetarian in this district. Upper class Hindus generally take two meals a day, but those doing physical work including labourers in urban areas and agriculturists, field workers and village artisans in rural areas take three meals a day—the breakfast in the morning, then the full meal at noon and *valu* at night.

The food taken by most of the people in rural areas is very simple consisting of two or three items per meal. It is mostly confined to *rotla* or bread of *makai, jowar* or *bajri, chhas* (butter milk), onion and chillies, which are popular and common items of meals. They are taken sometime with some vegetable or pulse. Rice and *dal* do not find a place in their daily meals, partly because they cannot afford them, and partly because they do not need or relish them daily. Only on some special occasions do they have rice, curry, vegetable or some sweet. Otherwise it is the butter milk which serves the purpose along with *rotla* or *khichadi* which is also a popular item of food and which is generally taken in the evening by many classes of people both in rural and urban areas. The morning meal of an ordinary urbanite usually consists of *rotli*, rice, *dal* or *curry* and vegetable or *kathol* or pulse. The well-to-do have such ancillary items as *kachumbar* (salad), *chutneys*, pickles and one or more vegetables. The evening meals are comparatively simple usually consisting of *bhakhari*, milk and a vegetable. The use of *dal* and *bhat* is generally dispensed with in evening meals, though a few among the well-to-do repeat it also at night. During the last sixty years, the use of tea has become universal among all classes of people, and is taken twice a day, morning and afternoon. A few persons have developed a preference for coffee.

Dress—The commonest type of dress worn by males in rural areas consists of short and thick *dhoti* or *potdi* (waist cloth) for lower part of the body while a cotton *paheran* (shirt) or *jamo* (a long robe or vest) and *bandi* (jacket) or a coat covering the upper part of the body. Among the tribal people, the dress worn by males in rural areas consists of short and thick *dhoti* or *potdi* (waist cloth) or *langoti* for lower part of the body while a cotton shirt and a black embroidered *bandi* (jacket) covering the upper part of the body. Moreover, they put on *faliyun, phenta* or *paghadi* as the typical head dress. Most of the tribal people and agriculturists still continue to put on their traditional head dress, a thickly folded *phento, paghadi, safo* or turban. Before the appearance of Mahatma Gandhi on the political scene, the turban or cap was the only headwear and sometime the manner of folding the turban indicated the caste of the wearer. After the arrival of Gandhiji, the white cap made of Khaddar has become the commonest mode of headwear both in villages and towns. Women in villages put on a coloured petticoat with many flaps or folds (*chaniyo*),

a blouse or bodice (*choli* or *polku*) along with sari or *odhani*, (mini sari) a coloured piece of coarse cloth covering the body and the head. Elderly males of higher castes put on *dhoti* (waist cloth) and *kafani* or *paheran* (Shirt) while the younger folk have taken to trousers or *pyjamas* or pants with shirts or bush-shirts and practically discarded headwear.

As far as urban areas are concerned, there is no remarkable difference in the dress put on by the people in this district from those in other parts of the State. The traditional type of the dress consisting of *angarkhu* (coat), *jamo* (long robe or vest), *dupatto* or *khes* (shoulder-cloth) are no longer in use by the urbanites. They now wear *dhotar*, shirt, underwear, coat or waist coat or *paheran*. The women-folk generally put on sari along with blouse and petticoat. The youngsters have commonly adopted shirts or bush-shirts and pants. The head dress of any kind has gone almost out of fashion among the younger as well as most of the older people who go out bare-headed except the social workers and merchants. Turban is replaced by white cap among the higher class people. Women wear cotton saris of finer variety, petticoats and blouse in preference to the older type of bodice which has been now given up. Girls do not put on *odhani* as before but have taken to frocks and skirts and Punjabi dress. The *chappals* on account of cheapness have become a favourite foot-wear for men, women and children. The style of dress of young boys and girls is much affected by the styles of the cinema actors and actresses.

During the last three decades the dress styles have undergone tremendous changes. The factor which is primarily responsible for the change in dress of the people, is the starting of the Swadeshi movement by Gandhiji who stressed simplicity in dress and use of *khaddar* by people of all strata of society. As a result, even the more sophisticated classes of society discarded mostly foreign cloth and some made their bonfire and readily resorted to simpler clothing made of *khadi*, which had become an emblem of nationalism. The shortage of cloth during World War II and which continued in the post-war period was one of the reasons for the change.

Ornaments—To decorate and enhance beauty and forms, ornaments an used both by males and females from time immemorial. Used mainly for emphasising one's outward appearance, ornaments have undergone changes from time to time according to the prevailing fashions and also differ from community to community. The change is effected not only in their style or design, but also in their size, weight and contents. While the ornaments used in the past were generally simple, solid and heavy, those in vogue at present are much lighter and sophisticated in designs. There is a tendency to use more and more silver light ornaments in preference to heavy gold ornaments due to the high price of gold and as a measure of economy. In

the past, ornaments used to serve as investment and insurance in times of stress and difficulty. Now with the spread of modern banking and other facilities, the trend is more towards ornamentation and refinement than on solidity.

In the past, there were certain ornaments which were commonly used by both males and females. These included *kanthi* worn round the neck, a silver *kandora* worn round the waist and a *vinti* (ring) worn on one or more of the fingers. With the passage of time, men in general have ceased using these ornaments except the ring, which is now the only common ornaments for males and females both in rural and urban areas. The silver *kandora* is now staging a come-back and ladies wear it on auspicious occasions.

Female Ornaments—Ornaments in regular use by women in rural areas are either of silver or alloy or of ivory though gold ornaments are no less popular with those who can afford them. Women in rural areas generally put on heavy silver ornaments. These include *dokiyu, madaliyu, dordu, tagli, sankali* worn round the neck, *kada* or *bhoria, chudla* or *khadak* of silver or of ivory plated with gold or silver worn on the wrists and *todla, sankala* or *vintala* or *kadla* on the anklets. Instead of light ear-rings, women in rural areas put on heavy *loria* or *lakhia* or *kundal* or *kadi* or *vedla* on ears. The nose-ring known as *nath, chunk, chuni, vali* or *kanto* used by them is heavy and bigger in size, as compared with those used by women in urban areas. Tribal women put on silver *kada* or thick *patli, vank* and bangles on the hand, *hansdi* or *sankali* worn round the neck, *kadla* on foot, *lakhia* or *boria* or *vedla* on ears, *nath* or *chunk* in nose, *vinti* (ring) on fingers and *bor* on the head. Their ornaments are generally made of *kathir*, an alloy of silver and lead.

Fashions in women's ornaments in urban areas have been changing rapidly. They are much influenced by the size and shape of ornaments used by the film actresses. A general tendencly appears to avoid heavy ornaments in preference to finer and lighter ones on account of the tender health. Jewellery is worn by those who can afford it. In general, women in the urban areas deck their ears with attractive earrings or *butti* made of gold or pearls or precious stones set in gold. Round their neck, they put on a gold necklace or a light golden chain with a pendant attached at the middle or a *mangal sutra*, if married. Thick golden necklace known as *hansdi* is put on, on special occasions. *Nath* or *chunk* in the nose which had gone out of fashion during the last decade, has now staged a come-back. As a result, even a small school going girl is seen wearing a *chuni* nowadays. Bangles of gold, glass or plastic are the most common ornaments used by women. Gold rings of simple design or set with precious or imitation stones are also popular. Large sized stones are preferred in the rings. There is a growing tendency to imitate the

hair-styles or coiffure of film actresses. Many girls and women use hair-pins, ribbons and rings to fix up their hair in different styles. Silver *zanzar* or *sankla* worn on the anklets are used by many. A wrist watch of big size is a recent addition and is gradually becoming popular among the younger generation.

Male Ornaments—The males in rural areas, particularly agriculturists, adorn their ears with *charki* or *murki* made of gold or silver and a gold or silver ring or two on their fingers. They also use a silver chain of buttons on their upper garments. For those belonging to Bhil and other tribes, ornaments serve a dual purpose of displaying the affluence of the wearer and augmenting the beauty of the person. Thus, the Bhil and other tribes, usually put on silver *kundal, kadu* or *bhoria* on the wrist, silver buttons with strands on shirt and *bandi,* silver or gold *murkhi* or *chhalakdi* on ears, *angutha* on foot-thumb and chain on waist.

Ring is the most common ornament for urban areas. A wrist watch is a recent addition which is highly popular not only in towns but also in villages. Those who can afford put on jewelled rings. A few persons put on *kanthi* or gold chain round their necks.

Ornaments for Children—Ornaments for children are light in weight and simple in design. The most common ornament for girls both in rural and urban area is of course the bangles. The practice of wearing simple earring (either of gold or rolled-gold) and silver *zanzar* or anklets is common. The girls among the tribal people put on the bangles or *chudis* or *bhorias* on the wrist, silver *zanzar* or *chhada* on anklets, earring or *loria* on ears, *kanto* in nose and silver *tagli* around the neck. While the boys put on *chudis* or *bhorias* on the wrists, a ring on finger, *doro* (chain) round the neck, and silver *kandoro* on waist-band. For boys, the popular ornament in villages is *madaliyu* or *dokiyu,* while in urban areas they do not generally use any ornament.

It has to be noted, however, that the extent of use of gold or silver in the making and wearing of ornaments is mostly governed by the social and economic status of the household and the class of society to which it belongs. Those cannot afford to have ornaments of gold or jewellery rest content with simpler and cheaper ornaments made of alloy and inferior metals set with glass piece and beads. The use of gold ornaments has been considerably affected on account of the high price of gold and the enforcement of the Gold Control Order imposing restrictions on making ornaments out of pure gold.

A recent trend in the use of ornaments is the revival of some of the traditional silver ornaments, the artistic excellence of which has attracted notice of all lovers of old handicrafts.

COMMUNAL LIFE

The Garba and Ras—Among the various cultural activities and forms of entertainment in vogue in this district, mention may be made of the folk-dance called *rasda* and *garba* which had their origin in certain religious observances of the people, and later came to be associated with social occasions as a form of recreation and merriment. *Garba* and *ras* are generally played both by men and women especially during the Navratri festival (the first nine days of the Hindu month of Ashvin) and are the commonest form of celebrations in Gujarat. *Garbi,* is generally played by males and is more vigorous and quicker in rhythm as compared with the *garba,* which is played by women.

Bhavai and Rama-lila—Another item of entertainment and festive is *bhavai,* a kind of folk-drama performed at night, and having as its themes some religious or social anecdotes of moral and entertainment value. *Rama-lila,* another type of folk-drama, enacted in villages, depicts the life of Lord Rama. At a time when there was no organised theatre, the *bhavai* provided good diversion to village-folk. Its usefulness lies in its spontaneity, its folk-lore and drama which the villagers easily follow and enjoy and in its inexpensive character which brings entertainment to the very door-step of the villagers After Independence efforts are, therefore, being made to revive and encourage the *bhavai* by the State aid as a form of popular entertainment by including it as one of the items of the annual drama festival organised in Gujarat.

Among the tribal people like Bhils, every important phase of their life, be it a marriage or a death, a religious rite or a harvest operation, is blended with song and dance. On account of their intense emotional value, dances enter into all these situations of life. The dances, in their turn, heighten the effects of these emotions. Thus it is that of all things, religion offers numerous occasions for music and dance, which are in part an expression of the excitement inherent in the situations and in part a means of exciting the passions.[1]

Public Games and Recreation—The purpose of the public games is to create community consciousness and enthusiasm amongst people with pleasure. Among the tribal people, the Naikdas are fond of games and recreations, especially as they have no regular occupation. Their most common recreation is to talk and gossip. A petulant temperament, with so many pending family disputes leaves little time for intelligent games or drama or theatricals.[2]

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1. NAIK T. B., *The Bhils (A Study)*, Delhi, (1956), p. 212.
2. SHAH P. G., *Naikas-Naikdas (A Gujarat Tribe)*, Bombay, (1959), p. 25.

While a good number of indigenous outdoor games have been replaced by western games, many of them have still retained their popularity. For example, the Indian games of *hu-tu-tu* (*kabaddi*), *kho-kho*, *langadi*, *gedi-dada* and *sat-thikari*, which develop strength, speed, ability and endurance, are still played both in towns and villages with almost the same zeal and interest as in the past. At the same time, games like *gilli-danda*, *ata-pata*, *ambli-pipli*, etc., are practically forgotten in urban areas and their place is being taken up by western games such as cricket, football, volley-ball, athletics, etc. Facilities for playing modern games are provided in schools, colleges, sport clubs, *gymkhanas* and *vyayamshalas*. A large number of students and adults participate in the taluka and district sport competitions organised every year in this district. In matter of the indoor games, the game of carrom has gained popularity among the youngsters, while playing cards is favourite pastime with adults. In the rural areas, the games of *ambli-pipli*, *pakad-dav*, *santa-kukadi*, *bai-bai-charni*, *topi-dav*, *sat-thikari*, *dhamal-goto* and *khiskoli malo* are still played.

The elder section among the higher and middle classes in the towns and cities prefer to go to clubs and *gymkhanas* in the evening, whereas the younger people studying at high schools and colleges have their own sports clubs, *gymkhanas* and associations. At clubs and *gymkhanas*, the games usually played by the adults are rummy, table tennis, carrom and badminton. The district has a number of sports and recreation centres. Some of them are listed below; the Rastra Seva Kendra, the Navjivan Kendra, the Pilu Modi Sports Club, the Lions Club and the Rotary Club at Godhra; Sports Club, Volleyball, Kabbadi and Kho-Kho Associations and Anaj Mahajan Education Society Vyayamshala at Dohad and Sir Ranjitsinhji Gymkhana at Devgadh Baria. But for a majority of people, who have hardly the time and money to spend after such pursuits, an occasional visit to theatres is the only form of entertainment. Some of them rest content with visiting some temple or *haveli* either to hear *katha*, *kirtan*, *bhajan* or religious discourse or have a *darshan* of the deity.

For the adults, *bhajan mandali* and *ras mandali* provide rest and recreation at night, when the men folk assemble at the village *chora* and pass their time in singing devotional songs, *bhajan* and *kirtan*. The *garbas* are organised by the *mahila mandals* for the adult ladies; while the young girls play the game of *kuka* or *kodio*. With the passage of time and the impact of Community Development Programme, new forms of recreations are also coming up, though efforts are made to sustain and revive the older forms, which are still popular with the people at large. These are youth clubs and *mahila mandals* which provide the younger generation with entertainment coupled with constructive activities connected with rural welfare.

CALENDAR

The Hindu Calendar—The celebration of various festivals by different religious communities is closely associated with the different system of time-reckoning or calendar in vogue in different parts of the country. The Hindus of Panchmahals generally follow the Vikram Samvat (era) which precedes the Christian era by fifty-six years. The year begins with the month of Kartik, gets divided into three seasons, namely, the winter consisting of the months of Kartik, Margashirsh, Paush and Magha, the summer extending over the months of Phalgun, Chaitra, Vaishakha and Jyeshtha and the monsoon over Ashadh, Shravan, Bhadrapad and Ashvin. Each month is divided into two fortnights, the *shukla paksha*, the bright fortnight, when the moon is waxing and the *krishna paksha*, the dark fortnight when the moon is waning. Dates are reckoned by the day of the fortnight of each month.

The Jain Calendar—Jains generally follow Vir (*nirvan*) Samvatsara which commenced in 527 B. C. from the day, when Mahavir the last of the twenty-four Jain Tirthankars, attained *nirvan* for the observance of their religious practices and events.

The Muslim Calendar—Muslims in Panchmahals district generally follow Hijri era, but for accounting and commercial purposes, the Vikram era is followed. The Hijri era is Arabic in origin. Before its commencement, the era which was in vogue was termed Amulfil, changed to Hijri or Hejira after the death of Mohammed Paigambar to commemorate his exodus (*hijrat*) from Mecca to Madina, which took place in the 42nd year of his life, on 15th July, 622 A. D. It was from this day that the Hijri era came into being. A year, according to this era, is divided into 12 lunar months, giving 354 to 355 days to a year. The day commences from sunset. This era was adopted in India during the reign of the Muslim rulers. The 12 months of the Hijri era are : (1) Muharram, (2) Safar, (3) Rabi-ul-Awwal, (4) Rabi-us-Sani, (5) Jamadi-ul-Awwal, (6) Jamadi-us-Sani, (7) Rajab, (8) Shaaban, (9) Ramzan, (10) Shawwal, (11) Zilqaad and (12) Zilhijja.

FESTIVALS

Festivals as they are celebrated in this country symbolise people's cultural, social and religious aspirations which besides helping them to lead a fuller and better life, also mitigate its monotony by providing physical diversion and mental recreation. Though principally associated with religion, there are a number of occasions wherein the social aspect assumes prominence. In fact, festivals are special days, periods of time and seasons, which are so designed as to ensure individual joy by practising religion coupled with social joy and domestic happiness. They are primarily connected with religious days and agricultural operations.

The Hindu Festivals—The Hindus have a number of festivals all the year round. The principal festivals which are observed by almost all castes and classes in the district include the Divali and the New Year's Day, the Makara Sankranti, the Holi, the Balev, the Navratri and the Dassera besides the Mahashivratri, the Ram Navami and the Janmashtami which are mainly observed by the followers of the respective sects. There are a number of other festivals such as the Bhai-Bij, the Dev Divali, the Vasant Panchami, the Nag Panchami, the Rushi Panchami, the Shitla Satam, the Ganesh Chaturthi, etc., which are also popular in the district. The Akhatrij or Akshaya Trutiya falling on Vaishakh Sud 3 and the *Bhadarvi Amas* occurring on the *amavasya* of Shravan have special significance for agriculturists. The Akhatrij is considered auspicious for commencing agricultural operations. The agriculturists worship their bullocks and implements and adore them with *kumkum* and flower. On *Bhadarvi Amas* which is considered to be the holiest among *amavasyas*, the farmers worship their bullocks and feed them.

To devout Hindus, every *ekadashi* is a sacred festival to be celebrated by observing fast and performing *kirtans*. Of all the *ekadashis*, those falling on Kartik Sud 11 (Dev-Uthi or Prabodhini Ekadashi), Jyeshtha Sud 11 (Nirjala or Bhim Ekadashi), and Ashadh Sud 11 (Dev-Podhi Ekadashi) are specially sacred. There are certain religious festivals, which have special significance for ladies. These include Alunavrata during the month of Chaitra, when women take *aluna* or saltless diet, the Vat-Savitri Purnima (Jyeshtha Sud 15) when married women worship a banyan tree and keep awake the whole night for nuptial bliss and long life of their husbands, the Gauri Vrata or Jaya-Parvati Vrata observed for five days from Ashadh Sud 11 to 15, both by married women and unmarried girls in dedication to the worship of goddess Gauri or Parvati, and Divaso (falling on the last day of Ashadh) when Hindu women observe fast and keep awake the whole night to please goddess Parvati for marital bliss. The Randhan Chhath (Shravan Vad 6) is an important day for ladies, which is devoted to cooking food for the day following sacred to the Shitla Mata or the goddess of small-pox when the goddess Shitla is supposed to wander about among the hearths. Artificial heat by kindling the fire in the oven or hearth is, therefore, eschewed on that day for fear of annoying the goddess. In the morning of Shitla Satam, the lady of the house worships the goddess under a *pipal* tree (*ficus religiosa*), whereafter the food cooked the previous day is taken by the members of the household. Some of the festivals, which are important and popular in the district are described below in brief.

The Divali—Of all the numerous festivals celebrated in the district, the most important and most popular among the people is the Divali, appropriately known as the queen of festivals. It is both the climax and commencement of the yearly cycle of festivals, marking the close of the

old year and ushering in of the new year. Its celebration is, therefore, spread over six consecutive days starting from the Ashvin Vad 12, (Vagh Barash) and extending upto Kartik Sud 2 (Bhai Bij).

On Vagh Barash also known as Govatsa Dwadashi, a cow with a calf is worshipped in the evening on its return from grazing and fed with a preparation of *udid*. Dhan Terash is dedicated to the worship of Laxmi, goddess of wealth. In rural areas, cows are adorned, their horns and hoofs are painted and their necks decorated with necklace of bronze bells. Kali Chaudash, also known as Narak Chaturdashi is dedicated to goddess Mahakali. It derives its name from the demon king Narakasur, who was killed on this day. The day is also important for the worship of Hanuman, who killed the demons Ahi Ravan and Mahi Ravan on this day and was, therefore, offered oil and red lead by Ram and Lakshman. Divali is celebrated by all and sundry on the *amavasya* of Ashvin. The day is very important to merchants, who close their yearly accounts on this day, and open new account books with a traditional ceremony of Lakshmi and Sharda. This ceremony is called *chopda pujan* or *vahi pujan* (worship of accounts-books). During Divali festivals houses are decorated and made clean and tidy. Lamps (*dipmalas*) are lighted in every house, *rangoli* and *sathiya* designs are drawn near the entrance doors and crackers are fired at night.

The New Year Day is the most important day of the year for the people. They get up unusually very early in the morning. After bath and worship of the household deity, people visit temples and then go to pay respects to their elders and exchange greetings of the New Year with relatives and friends. At every house, dishes of sweet preparations are offered to the visitors. Salt or *sabras* which is the essence of all tastes, is the first thing bought in the morning as an auspicious omen representing the zest of life. Divali is also a harvest festival coming at the end of the rainy season. On the New Year Day, the *annakuta*, (offering of all possible varieties of food, sweets, fruits and vegetables prepared from fresh arrivals) is arranged for propitiating the gods.

The day following the New Year Day is known as Bhai Bij and is dedicated to the ideal love between brother and sister. Every Hindu housewife invites her brother to her home on this day and feasts him. The brother in return gives her presents in cash or in the form of some article of her liking.

The Makara Sankranti --The day on which the sun enters the orbit of Makara (Capricorn) is called Makara Sankranti. On this day, cows are worshipped in the morning and fed with boiled *bajri* or *jowar* known as *ghughri* or *tethawa*. Foodgrains are distributed to the poor and needy. The day has a special significance to the agriculturists, as by Makara

Sankranti the kharif crops are ready and brought home. These are shared with others, as gift of grain is believed to earn great religious merit on this day. Grass is freely distributed to the village cattle. The young and old indulge in their favourite pastime of kite-flying.

The Holi or Hutashani—The Holi or Hutashani is celebrated as a festival of the spring by the young and the old alike. It is an ancient festival held at a time when the rabi crops like wheat, gram, cotton, *til*, etc., are harvested and brought in the market. The Holi fire is lighted at night at every village and in every part of the town or city and worshipped by all. The day after Holi is known as Dhuleti, and is celebrated by spraying colours and indulging in fun and revelry.

The Balev or the Coconut Day—On Shravan Sud 15, four distinct religious ceremonies, namely, (i) Shravani, (ii) Raksha-bandhan, (iii) Balev and (iv) Coconut day are celebrated. The day is known as Shravani, as it falls in the month of Shravan. The Brahmins change their sacred thread. Sisters tie *rakhadi* or *raksha* around the right wrist of their brothers as a charm protecting them from the evils during the ensuing year. The day is also known as Naliyeri Punam or the Coconut Day as in the coastal areas, merchants, traders and others offer coconuts to the sea-god Varun, as it is from this day that the boats are put to sail.

The Janmashtami—The festival to celebrate Shri Krishna's birthday falls on the eighth of the second half of Shravan and is known as Gokulashtami or Janmashtami. This festivals has special significance for Dwarka which was the adopted home and capital of Lord Krishna. Devout Vaishnavas observe fast for the whole day. A good number of fairs are held on this day at various places.

The Navratri—The Navratri or the festival of nine nights begins from the first day of Ashvin and spreads over nine days. It is sacred to the mother goddess, whose ten manifestations are described in Devi Mahatmya of the Markandeya Purana. The goddess is worshipped daily during these days and earthen pots pierced with numerous holes, containing a light called *garbo*, are kept near the image or trident of the goddess. The lamp is kept burning throughout the night and during the entire Navratri period. Prayers and *garbas* in praise of the goddess are sung by devotees. On the ninth day of the festival, the *havan* ceremony is performed and *naivedya* (food offering) offered to the goddess and its *prasad* distributed.

The Dassera—The Navratri festival is immediately followed by Dassera, so called from *das* (ten) and *ahar* (day). It is also called the Vijayadashmi or the tenth day of victory, as it commemorates the victory of Ram over Ravan. It is also believed that on this day goddess Durga

killed the Demon Mahishasur after nine-day battle. Vijayadashmi is thus the day of victory of good over evil and is considered auspicious day to start any new work. Great importance is attached to the worship of *shami* tree (*prosopis spicigera*) on this day. It is believed that one, who worships *shami* tree on this day, is freed from sins committed by his ten senses. The day is, therefore, called Dash-hara. The day has a special significance to Kshatriyas, who during the former princely States celebrated the day with great fanfare.

Over and above the festivals described above, which are observed by the Hindus, such national festivals as the Independence Day, the Republic Day, and the Gandhi Jayanti are observed by people belonging to all castes and communities in the district.

The Jain Festivals—The Jain festivals are generally associated with severe austerities, fasting and worship. The devotee is required to avoid, in addition to roots, which are prohibited on ordinary days, leafy vegetables, dry fruits, tasty food preparations, milk and curd and in some cases even water, when severe austerities and penance are enjoined. For Jainism lays great emphasis on *tap* or penance as a means of earning religious merit. And so it is the religious aspect which is for the most part prominent in Jain festivals.

The principal Jain festivals are the Paryushana, the Oli (Siddhachakra Puja), the Kartik Purnima and the Mahavir Jayanti.

The Kartik Purnima (Kartik Sud 15) marks the close of the austerities of *chaturmas* or the four monsoon months starting from Ashadh Sud 15. Devout Jains who have undertaken the austerities of *chaturmas* end them on this day. The day is also observed as the birthday of Shri Hemchandracharya, the well known learned Jain *savant* who was born this day of Vikram Samvat 1145.

The Paryushana or Pajusan, the most sacred of the Jain festivals is the occasion of continuous religious activities and strict austerities. It is observed by all high and low. The Shwetambars observed it from Shravan Vad 12 to Bhadrapad Sud 4, the Digambars from Bhadrapad Sud 5 to Sud 14. Complete fasts are enjoined to be undertaken during the Paryushana. Those, who cannot fast on all the days, should fast atleast for some days during this *parva*. Everybody fasts on the last day popularly known as the Samvatsari, considered to be the most sacred of all the days. The Samvatsari denotes the annual *pratikraman* or expiation of sins. On this day, as an atonement of his sins, every Jain begs forgiveness of others for any offence that he might have committed during the year gone by. This is known as *khamavavun* or pardon.

The Oli-Siddhachakra Puja (Chaitra and Ashvin Sud 7 to 15) : Shwetambars consider this festival next in importance only to the Paryushana and celebrate it for nine days from Sud 7 to *purnima* twice a year in Chaitra and Ashvin. During these days *navpadas*, nine steps represented on the *siddhachakra* or Saint's wheel are worshipped in every Shwetambar temple. Partial fast is observed on all these days.

The Mahavir Jayanti (Chaitra Sud 13) is the birth anniversary of Mahavir Swami, the 24th and the last Jain Tirthankar, born in 599 B. C. Besides religious ceremonies at the temple, processions are taken out with the idol of Mahavir. Digambar Jains also celebrate the Virashasan Jayanti on Shravan Vad 1, the day on which Mahavir after achieving omniscience, delivered his first spiritual sermon.

Jains also observe the Nirvan Kalyanak or the holy anniversary of the *nirvan* or Mahavir on the Divali day (Ashvin Vad 30).

The Muslim Festivals—The two sects, Sunnis and Shiahs have different holidays except Muharram, Ramzan and Bakri-Id festivals, which are common to both. In the beginning of the year comes the month of the Muharram, which is held by Shiahs in special veneration as being the month in which Imam Hussain, the son of Ali, was killed. His death is the subject of public mourning during the first ten days when fasting and self-denial are also enjoined. An interesting religious activity in the Muharram festival is the preparing of *taziahs* or *tabuts*, bamboo and tinsel models of the shrine of the Imam at Karbala. These shrines are taken round in procession on the tenth day and sub-merged into water of a river or lake. Sweet bread and sugared water are distributed among friends in the evening. Shiahs, unlike Sunnis, keep Muharram for forty days. Of these, the first ten are a time of special mourning.

The thirteenth of Safar is known as Tera Tezi of Talan Tezi and kept by Sunnis in memory of the Prophet's recovery from a severe sickness. Another important day is the twelfth of the month of Rabi-ul-Awwal, the Wafat or day of the Prophet's death. This day is called Id-e-Milad, as it is also the day of the birth of the Prophet, Id meaning happiness and Milad meaning birth. It is celebrated more as the birth anniversary than as the day of death of the Prophet. The Gyarvi festival falls on the eleventh day of Rabi-us-Sani on which Sunnis celebrate the birth of Saiyad Abdul Kabir Jilani by illuminating their houses and eating *malidah* (powered sugar bread) at night. On the first eleven nights of Rabi-ul-Awwal in honour of the Prophet's birth, *waazes* (sermons) are delivered, a large number of people attend them and on the elevanth day, charitable people give a morsel of sacred food called *taburruk* to every one present. The Shab-e-Barat which falls on the night of the fourteenth day of Shaaban is among Sunnis characterised by the preparations of

special dishes, which are distributed to the poor after the recitation of the *fatiha* (opening chapter of the Quran) and by feasting of friends and relations. Greater than this festival is the Id-ul-Fitr commonly known as Ramzan Id, which falls on the first day of Shawwal. Throughout the preceding month of Ramzan, a general fast is observed every day from sunrise to sunset, prayers known as *taraveeh* are offered in the mosques and Quran recited during the month. Ramzan Id marks the close of the fast and in consequence, Musalmans Sunnis and Shiahs of all ages and both sexes bathe, put on new clothes, apply perfumes, repair to the mosque, and thereafter meet friends and relations and bid them good luck and god-speed. The Id-e-Baqr falls on the tenth day of Zilhijja and is characterised, like Ramzan Id, by prayes in mosques. The eighteenth of Zilhijja is a great Shiah holiday known as Id-e-Ghadir or the lake holiday. On this day, the Prophet seated by a lake proclaimed in a joyous moment that Ali was his own flesh and blood. Shiahs also observe the twenty-eight of Zilhijja as a festival of three days in memory of Baba Shuja-ud-din, a fire-worshipping convert to Islam, who on this day murdered the Khalifah Umar.

Pilgrim Places—The Pavagadh hill in the village Champaner of the Halol taluka is a holy place of general attraction for the pilgrims from all over Gujarat. On the hill there are Mahakali, Bhadrakali and Jain temples. On the crest of the hill, there is a temple of Kalika Mata with three images-Kalika Mata in the centre, Mahakali on her right and Bechara Mata on her left.[1]

Another important places are Bavka in Dohad taluka and Tuwa in Godhra taluka. Bavka is of special importance as there is a very old temple of Shiv, known for its ancient architecture. In Tuwa, there are hot water springs containing sulphure. It is believed by the people of the surrounding area that the water of these springs possess miraculous power and cures many skin diseases. They, therefore, visit this place and take bath.

FAIRS

Fairs are generally associated with deities and religious observances. The Statement III·12 appended at the end of the Chapter gives the names of deities to which the fairs are sacred, month in which they are held and the number of persons participating.

As the statement indicates, the total number of fairs reported in the district every year comes to 154. The congregation at these fairs varies

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1. For details, see Chapter XIX—Places of Interest.

according to the season and exigencies of agricultural operations. In the month Chaitra or March, 64 fairs are held, out of them 48 fairs are held during Holi festivals. Fairs are held in reverence to Holi Mata, who attracts 76,300 devotees. Next in order, 39 fairs are dedicated to Lord Krishna, with a total congregation of 92,250 and 31 fairs are dedicated to Lord Shiva, with a total congregation of 114,900. Two fairs are dedicated to Muslim Pirs, with a total congregation of 3,500 persons. Other fairs are dedicated to Shri Rama, Hanuman, Bhathiji, Mataji, local heroes, local deities, Jain, Dassera, etc.

The fairs which deserve specific mention are the Chaitri Atham fair at the Pavagadh (Champaner) in Halol taluka and the Math-Kotal fair at Math-Kotal in the Santrampur taluka. Apart from the usual religious practices of having a dip in the holy waters of the river and reverence to the deity, cultural activities are also organised by the Taluka Development Block, which arranges seminars, cinema shows, lectures and exhibitions for the visiting public, where posters depicting the development activities are also displayed.

The Chaitri Atham fair at Pavagadh (Champaner)[1]—The fair is held on the bright eight or Havanashtami of Chaitra, at the foot of the hill Pavagadh (Champaner) in Halol taluka. Nearly 4,000 to 5,000 people from all communities congregate, who first offer worship to the goddess on the hill and then enjoy at the fair. Numerous stalls are put up dealing in hot drinks, eatables, coconuts, sugar-cane and toys. Merry-go-rounds, and giant wheels are also there for recreational purposes. At night, *garbas* and *rasas* devoted to Kalika Mata are arranged. Being religious in nature, it is believed by the attendants that Kalika Mata in disguise herself participates in *garbas* during Navratri in Chaitra. The fair lasts for three days. It is organised by the *pujaris* in co-operation with the village leaders and supervise by the District Panchayat Officers. The sanitation arrangements are looked after by the District Panchayat. The police *bandobast* is also provided. The place is linked by railway and bus services.

Another fair is also held on the bright second of Magh on the same lines, attended by 3,000 persons. *Bhavai* or folk-drama is performed on this occasion.

Nadinath Fair at Math-Kotal[2]—The fair is held for three days from Magh Sud 14 to Vad 1 at the twin villages of Math and Kotal (Santrampur taluka) on the northern bank of the river Mahi, very near to the place of

1. Census of India 1961, Gujarat, Vol. V, Part VII-B, *Fairs and Festivals*, pp. 314-319.

2. *Ibid.*, pp. 319-320.

its entry into Gujarat. The hilly and forest tract in which the fair is held lies near the border of Gujarat and Rajasthan. Though popularly named after these two villages, the fair is also called Nadinath fair, as it is held at the temple of Nadinath Mahadev. The site of the fair is in the river-bed to the east of the temple in the limits of Kotal, 19 kms. north of Santrampur, with which it is connected by bus services. The people residing in the area have great faith in Nadinath Mahadev and take his *manata* for obtaining offspring, and their wishes realised, come to this fair for fulfilment of vows so taken, generally by breaking a coconut in the front of the entrance to the cave. Some people come here for the *asthivisarjan* ceremony of their relatives and immerse their ashes in the *dharo* or pool nearby. The *puja* of Mahadev is performed by the *Gosains* of Math village who also receives income of the temple. People also visit the fair by carts, boats and camels. Some come even on foot. The fair attracts about twenty-five to thirty thousand persons in all. A bulk of the congregation at the fair comes from the adjoining *adivasi* areas. The fair is visited by the *adivasis* of the Panchmahals and Kaira districts as well as the Dungarpur and Banswara districts of Rajasthan. Other castes residing in the area also come to the fair. About 200 non-Hindus also attend the fair mostly for commercial purposes. The stalls of various types are put at the fair. These stalls, prepared out of tree-leaves and thatching, sell goods of daily necessities which include, among others, cutlery, brass and copperware and garments Stalls of tea and eatables make a thriving business while those of toys and trinkets are also popular. Of special interest to the *adivasis* are bows, arrows and spears, which are their chief weapons sold by the merchants from Rajasthan. Bhils of the area seldom stir out without these weapons For the recreation of the participants in the fair, merry-go-rounds are installed at the fair, while dramas and other entertainment shows are also arranged. *Bhajan mandalis* coming from the neighbouring villages sing *bhajans*. The taluka development authorities maintain a stall which provides important instructions regarding activities connected with agriculture and thus educate public opinion on this important subject Lectures on topics including health etc., are also arranged. The Kotal Group Panchayat helps the various Government departments in making arrangements for the fair.

THE NEW TRENDS

The winds of change are blowing all round under the impact of the Five Year Plans. The changes in dress, ornaments, social customs, food and other habits of the people, their mode of living, the religious beliefs and practices have undergone almost complete transformation. The impact of the cinema is far-reaching but not necessarily healthy. With the diversification of occupations and spread of education, the social barriers have broken down : the rigidity and the rigours of the caste system have

crumbled down. As a result, inter-caste and inter-provincial marriages have taken place and the entire society has become sociable except in a few cases where untouchability persists particularly in the rural areas. The social legislation for abolition of untouchability has not made any serious impact in the rural areas. The extension of general and technical education has opened up new vistas of employment on account of the schemes undertaken under the Five Year Plans. Women have shed their shyness and have secured a place along with males in Government offices, public undertakings, private business organisations, educational institutions and social organisations. They have shown their competence in various fields and as such, they are not confined to the hearth and home as before. By the large, the people have become politically conscious and take intense interest in the elections whether they are of the Panchayats, State Legislature or of Parliament. With the increase in the agricultural prices, the purchasing power of agriculturists has increased tremendously with the result that they spend lavishly on social customs, as they never did before. With the introduction of the Panchayati Raj, the farmers have become a political power to reckon with both at the State level and district level as vote-banks.

After Independence, the entire landscape of agricultural economy has changed under the impact of the Five Year Plans. Government has provided financial and technical assistance in the form of agricultural tools and techniques. Land reform measures cover abolition of intermediaries such as Talukdars, Jagirdars, Inamdars, Watandars, Ankadedars, Bhagdars, Mehwasdars, etc., tenancy reforms providing for security of tenure, regulation of rent and transfer of ownership to tenants. The consolidation of holdings and imposition of celling on land holdings have cut down tall poppies in the district and have made most of the tenants land owners. The concept of private ownership has given the cultivators incentive for investment of capital and labour in the lands under cultivation. After implementation of the land reforms, there are a few landless agricultural labourers.

Prior to the Tenure Abolition Acts cultivators had no right of occupancy and they apprehended eviction from the lands in their possession by the land holders. After the abolition of the special tenures, the cultivators have acquired the rights of occupants and they have become the sole owners of the land. Thereby they have been able to procure loans from banks, Government, etc., for improvement of their lands and crops. The abolition of tenures has also helped the cultivators financially and their economic condition has improved much. The cultivators are in a position to make their lands more fertile to grow good crops like cotton, tobacco, etc. Most of them are also taking two to three crops during a year and thereby they have been able to help the nation in minimising the shortage of foodgrains and fodder.

Under the Five Year Plans, education has spread even to the farthest tribal areas, roads have been constructed opening hilly and forest areas ; and small scale industries are coming up providing greater employment to the people. The increase of means of transport and communications has facilitated migration from villages to towns and cities. The entire economy of the district has been thus undergoing quick transformation as a result of concentrated efforts the State and the people made in various economic activities.

STATEMENTS

STATEMENT

Fairs According to Deity,

(In Descending Order

Deity	Month	Total		Below 5,000	
		No. of fairs	Congregation	No. of fairs	Congregation
1	2	3	4	5	6
Total ..	.. ..	**154**	**391,387**	**132**	**205,137**
SHIVA ..	*Total* ..	*31*	*114,900*	*22*	*34,900*
	February ..	15	65,800	10	11,800
	March ..	13	48,650	9	17,650
	May ..	1	4,500	1	4,500
	September ..	2	950	2	950
KRISHNA ..	*Total* ..	*39*	*92,250*	*33*	*47,000*
	February ..	1	1,250	1	1,250
	March ..	1	1,750	1	1,750
	April ..	1	3,500	1	3,500
	August ..	36	85,750	30	40,500
HOLI ..	March .	48	76,300	47	71,300
MATAJI ..	*Total* ..	*9*	*38,500*	*7*	*16,000*
	February ..	2	6,000	2	6,000
	March ..	2	4,500	2	4,500
	April ..	2	4,950	2	4,950
	October .	3	23,050	1	550
LOCAL HEROES	September ..	11	21,700	10	16,700
JAIN ..	*Total* ..	*2*	*20,500*	*1*	*3,000*
	April ..	1	3,000	1	3,000
	September .	1	17,500	..	..
DASSERA ..	October ..	3	9,000	3	9,000
LOCAL DEITIES	September ..	1	6,000	..	..
MUSLIM PIRS ..	*Total* ..	*2*	*3,500*	*2*	*3,500*
	Rabi-us-Sani ..	1	3,000	1	3,000
	Ramzan ..	1	500	1	500
RAMA ..	April ..	3	2,200	3	2,200
BHATHIJI ..	November ..	1	225	1	225
COMMERCIAL ..	Every Sunday	1	212	1	212
HANUMAN ..	April ..	1	100	1	100
MISCELLANEOUS	*Total* ..	*2*	*6,000*	*1*	*1,000*
	September ..	1	5,000	..	..
	November ..	1	1,000	1	1,000

Source :

Census of India, 1961, Gujarat, Vol. V, Part VII-B, *Fairs and Festivals*, (Part-II Tables), p. 251.

III·12

Months and Size of Congregation

of Cogregation)

5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation
7	8	9	10	11	12	13	14
17	**98,750**	**4**	**60,000**	**1**	**27,500**	..	..
7	*42,500*	*1*	*10,000*	*1*	*27,500*	..	..
3	16,500	1	10,000	1	27,500	..	..
4	26,000	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
5	*30,250*	*1*	*15,000*	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
5	30,250	1	15,000	..	..	..	..
1	5,000	..	..	..	..	..	..
1	*5,000*	*1*	*17,500*	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	5,000	1	17,500	..	..	..	..
1	5,000	..	..	..	..	..	..
..	..	*1*	*17,500*	..	..	..	..
..	..	..	..	..	..	..	..
..	..	1	17,500	..	..	..	..
..	..	..	..	..	..	..	..
1	6,000	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..
1	*5,000*	..	..	..	.	..	..
1	5,000	..	.	..	.	..	..
..	..	..	.	..	..	.	..

STATEMENT III·13

Census Houses and the uses to which they are put

Sl. No.	District/Taluka/Mahal/City/Town with population of 50,000 or more	Total/Rural/Urban	Total No. of Census Houses	Census Houses vacant at the time of house listing	Occupied Census Houses used as				
					Dwellings				
					Dwellings	Shop-*cum*-dwellings	Workshop-*cum*-dwellings	Non-dwellings	Others
1	2	3	4	5	6	7	8	9	10
	Panchmahals District ..	**T**	**329,070**	**18,767**	**260,129**	**1,686**	**1,631**	**12,150**	**35,307**
		R	**281,616**	**12,561**	**229,071**	**1,325**	**1,029**	**6,707**	**30,923**
		U	**48,054**	**6,206**	**31,058**	**361**	**602**	**5,443**	**4,384**
1	Godhra	T	46,902	2,804	37,610	316	120	2,542	3,510
		R	31,692	1,529	27,390	246	1	680	1,846
		U	15,210	1,275	10,220	70	119	1,862	1,664
	Godhra Town (M) 7.75 Sq. Miles, 20.07 Sq. Km.	U	15,210	1,275	10,220	70	119	1,862	1,664
2	**Kalol**	T	25,000	2,087	18,532	105	73	1,358	2,845
		R	22,191	1,682	16,720	99	65	986	2,639
		U	2,809	405	1,812	6	8	372	206
3	**Halol**	T	23,231	2,048	17,993	133	13	976	2,068
		R	20,359	1,385	16,071	99	13	838	1,953
		U	2,872	663	1,922	34	..	138	115

4 Jambughoda	R	3,560	127	2,844	12	..	168	409
5 Shehera	R	20,093	938	15,800	56	140	593	2,566
6 Lunavada	T	35,639	2,815	27,083	227	572	1,396	3,546
	R	29,521	1,332	23,758	192	495	643	3,101
	U	6,118	1,483	3,325	35	77	753	445
7 Santrampur	T	42,817	2,304	33,604	215	157	867	5,670
	R	40,204	1,747	32,264	170	13	618	5,392
	U	2,613	557	1,340	45	144	249	278
8 Jhalod	R	25,682	1,029	20,045	109	145	812	3,543
9 Dohad	T	43,215	2,274	34,088	198	220	2,040	4,395
	R	28,341	946	23,780	107	3	398	3,107
	U	14,874	1,328	10,308	91	217	1,642	1,288
10 Limkheda	R	28,205	1,030	22,425	39	14	595	4,102
11 Devgadh Baria	T	35,326	1,311	30,105	276	177	804	2,653
	R	31,768	816	27,974	196	140	377	2,265
	U	3,558	495	2,131	80	37	427	338

Source : Census of India 1961, Gujarat, Vol. V, Part IV-B, *Housing and Establishment Tables.*

STATEMENT

Distribution of Sample Households Living in Census Houses of Wall and Predominant

(Based on 20

Sl. No.	District / Taluka / Mahal / City / Town with population of 50,000 or more	Total/ Rural/ Urban	Total No. of households	Predominant: Grass, leaves, reeds or bamboo	Predominant: Timber	Predominant: Mud	Predominant: Unburnt bricks	Predominant: Burnt bricks
1	2	3	4	5	6	7	8	9
	Panchmahals District	**T**	**52,975**	**16,680**	**113**	**26,873**	**291**	**7,873**
		R	**46,543**	**15,974**	**89**	**26,253**	**262**	**3,208**
		U	**6,432**	**706**	**24**	**620**	**29**	**4,665**
1	Godhra ..	T	7,662	1,159	14	4,284	8	2,147
		R	5,571	1,016	1	4,132	8	379
		U	2,091	143	13	152	..	1,768
	Godhra Town (M)	U	2,091	143	13	152	..	1,768
2	Kalol ..	T	3,759	773	1	2,084	28	861
		R	3,393	735	1	2,000	28	621
		U	366	38	..	84	..	240
3	Halol ..	T	3,635	1,825	10	1,065	..	531
		R	3,244	1,705	3	1,034	..	469
		U	391	120	7	31	..	62
4	Jambughoda* ..	R	588	452	..	24	1	111
5	Shehera* ..	R	3,253	560	2	2,510	1	179
6	Lunavada ..	T	5,652	643	5	3,821	4	912
		R	4,963	590	5	3,666	4	432
		U	689	53	..	155	..	480
7	Santrampur ..	T	6,815	1,393	..	4,864	..	376
		R	6,506	1,339	..	4,838	..	147
		U	300	54	..	26	..	229
8	Jhalod* ..	R	4,067	1,445	5	2,079	33	413
9	Dohad ..	T	6,918	2,485	26	2,078	187	1,833
		R	4,783	2,330	23	1,926	187	203
		U	2,135	155	3	152	..	1,630
10	Limkheda* ..	R	4,504	2,783	6	1,601	..	97
11	Devgadh Baria ..	T	6,122	3,162	44	2,463	29	413
		R	5,671	3,019	43	2,443	..	157
		U	451	143	1	20	29	256

* Entirely rural

Source :

Census of India 1961, Gujarat, Vol. V, Part IV-B, *Housing and Establishment Tables*, pp. 492-495.

III.14

Used Wholly or Partly as Dwelling by Predominant Material
Material of Roof

per cent Sample)

Material of Wall				Predominant Material of Roof						
C. I. sheets or other metal sheets	Stone	Cement con-crete	All other mate-rial	Grass, leaves, reeds, thatch, wood or bamboo	Tiles, slate, shingle	Corru-gated iron, zinc or other metal sheets	Asbes-tos cement sheets	Brick and lime	Con-crete and stone	All other material
10	11	12	13	14	15	16	17	18	19	20
88	**722**	**319**	**16**	**8,065**	**38,976**	**4,535**	**277**	**19**	**1,095**	**8**
58	**538**	**150**	**11**	**7,640**	**35,855**	**2,818**	**87**	**5**	**132**	**6**
30	**184**	**169**	**5**	**425**	**3,121**	**1,717**	**190**	**14**	**963**	**2**
29	14	2	5	631	5,491	935	47	7	549	2
18	14	2	1	533	4,558	442	21	2	15	..
11	..	..	4	98	933	493	26	5	534	2
11	..	..	4	98	933	493	26	5	534	2
7	..	4	1	1,384	1,147	1,159	17	1	51	..
7	..	..	1	1,308	1,114	934	15	..	22	..
..	..	4	..	76	33	225	2	1	29	..
22	182	..	..	857	1,665	989	75	2	47	..
20	13	..	..	851	1,537	810	..	2	44	..
2	169	..	..	6	128	179	75	..	3	..
..	..	..	..	39	521	23	..	..	5	..
1	..	..	..	166	2,884	193	..	..	8	2
1	264	..	2	62	5,028	515	..	1	46	..
..	264	..	2	41	4,755	164	..	..	3	..
1	..	..	..	21	273	351	..	1	43	..
..	36	143	3	1,830	4,861	86	28	..	7	3
..	36	143	3	1,820	4,605	34	28	..	7	3
..	..	..	..	1	256	52	..	..	..	..
1	98	3	..	776	3,219	59	1	..	12	..
22	119	167	1	845	5,239	380	95	8	351	..
8	104	2	..	623	4,111	31	9	1	8	..
14	15	165	1	222	1,128	349	86	7	343	..
1	16	..	..	629	3,841	21	9	..	4	..
4	3	..	4	846	5,080	175	5	..	15	1
2	3	..	4	845	4,710	107	4	..	4	1
2	..	..	..	1	370	68	1	..	11	..

STATEMENT III·15

Sample Households Classified by Number of Members and by Number of Rooms Occupied

(Based on 20 per cent Sample)

Sl. No.	District / Taluka / Mahal /City/ Town with population of 50,000 or more	Total/ Rural/ Urban	Total No. of households	Total No. of members		Total No. of rooms	Households with no regular room			Households with one room		
				Males	Females		No. of households	No. of members: Males	No. of members: Females	No. of households	No. of members: Males	No. of members: Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	Panchmahals District	T	52,975	150,729	140,703	70,923	44	104	85	39,638	110,769	103,283
		R	46,543	134,176	125,855	58,530	42	103	84	36,782	104,344	97,654
		U	6,432	16,553	14,848	12,393	2	1	1	2,856	6,425	5,629
1	Godhra ..	T	7,662	22,357	20,450	11,037	3	10	7	5,231	14,709	13,390
		R	5,571	16,889	15,392	7,227	3	10	7	4,318	12,592	11,494
		U	2,091	5,468	5,058	3,810	..	..	..	913	2,117	1,896
	Godhra Town (M)	U	2,091	5,468	5,058	3,810	..	..	..	913	2,117	1,896
2	Kalol	T	3,759	10,072	9,288	5,447	1	3	2	2,631	6,925	6,339
		R	3,393	9,124	8,406	4,602	1	3	2	2,483	6,561	5,987
		U	366	948	882	845	..	..	..	148	364	352
3	Halol	T	3,635	10,361	9,663	4,469	..	..	..	3,047	8,546	7,940
		R	3,244	9,475	8,894	3,986	..	..	..	2,727	7,860	7,329
		U	391	886	769	483	..	..	..	320	686	611
4	Jambughoda* ..	R	588	1,693	1,618	696	..	..	..	487	1,334	1,274
5	Shehera* ..	R	3,253	9,449	8,469	4,033	2	4	2	2,546	7,263	6,488
6	Lunavada ..	T	5,652	15,412	14,310	8,422	1	1	..	3,347	8,631	7,864
		R	4,963	13,641	12,726	7,167	1	1	..	3,018	7,875	7,201
		U	689	1,771	1,584	1,255	..	..	..	329	756	663
7	Santrampur ..	T	6,815	19,324	18,115	9,142	28	70	55	4,932	13,962	13,139
		R	6,506	18,593	17,517	8,587	28	70	55	4,797	13,681	12,925
		U	309	731	598	555	..	..	..	135	281	214
8	Jhalod* ..	R	4,067	12,210	11,783	4,899	..	..	..	3,515	10,584	10,235
9	Dohad ..	T	6,918	19,061	18,242	9,855	2	1	1	4,830	12,978	12,520
		R	4,783	13,569	13,372	5,621	..	..	..	3,991	11,138	10,985
		U	2,135	5,492	4,870	4,234	2	1	1	839	1,840	1,535
10	Limkheda* ..	R	4,504	12,787	12,003	5,017	7	15	18	4,085	11,535	10,798
11	Devgadh Baria ..	T	6,122	18,003	16,762	7,906	..	..	..	4,987	14,302	13,296
		R	5,671	16,746	15,675	6,695	..	..	..	4,815	13,921	12,938
		U	451	1,257	1,087	1,211	..	..	..	172	381	358

STATEMENT III·15—*contd.*

Sl. No.	District / Taluka / Mahal /City / Town with population of 50,000 or more	Total/ Rural / Urban	Households with two rooms: No. of households	Households with two rooms: Males	Households with two rooms: Females	Households with three rooms: No. of households	Households with three rooms: Males	Households with three rooms: Females	Households with four rooms: No. of households	Households with four rooms: Males	Households with four rooms: Females	Households with five rooms or more: No. of households	Households with five rooms or more: Males	Households with five rooms or more: Females
1	2	3	14	15	16	17	18	19	20	21	22	23	24	25
	Panchmahals District ..	T	**10,477**	**30,716**	**28,682**	**1,883**	**5,969**	**5,659**	**506**	**1,556**	**1,506**	**427**	**1,615**	**1,488**
		R	**8,100**	**24,502**	**23,202**	**1,232**	**4,031**	**3,783**	**231**	**698**	**669**	**156**	**498**	**463**
		U	**2,377**	**6,214**	**5,480**	**651**	**1,938**	**1,876**	**275**	**858**	**837**	**271**	**1,117**	**1,025**
1	Godhra	T	1,844	5,626	5,102	383	1,299	1,263	119	391	379	82	322	309
		R	963	3,247	2,958	215	807	758	44	160	105	28	73	70
		U	881	2,379	2,144	168	492	505	75	231	274	54	249	239
	Godhra Town (M) ..	U	881	2,379	2,144	168	492	505	75	231	274	54	249	239
2	Kalol	T	817	2,279	2,128	187	511	473	58	141	147	65	213	199
		R	725	2,035	1,917	122	352	327	29	66	76	33	107	97
		U	92	244	211	65	159	146	29	75	71	32	106	102
3	Halol	T	438	1,321	1,275	102	341	298	24	76	69	24	77	81
		R	382	1,171	1,156	91	303	270	22	70	63	22	71	76
		U	56	150	119	11	38	28	2	6	6	2	6	5
4	Jambughoda* ..	R	95	329	312	5	28	27	1	2	5	..	..	..
5	Shehera* ..	R	640	1,995	1,826	56	168	134	6	14	12	3	5	7
6	Lunavada	T	1,973	5,787	5,453	234	693	707	70	178	176	27	122	110
		R	1,726	5,103	4,868	186	574	552	29	76	92	3	12	13
		U	247	684	585	48	119	155	41	102	84	24	110	97
7	Santrampur ..	T	1,471	4,102	3,866	312	969	856	47	128	127	25	93	72
		R	1,339	3,798	3,577	281	856	788	44	119	121	17	69	51
		U	132	304	289	31	113	68	3	9	6	8	24	21
8	Jhalod*	R	405	1,180	1,120	94	279	277	21	64	53	32	103	98
9	Dohad	T	1,611	4,455	4,140	285	896	683	106	395	366	84	336	332
		R	761	2,323	2,274	24	82	90	3	12	12	4	14	11
		U	850	2,132	1,866	261	814	793	103	383	354	80	322	321
10	Limkheda* ..	R	340	1,005	959	50	160	163	14	46	47	8	26	18
11	Devgadh Baria ..	T	843	2,637	2,501	175	625	578	40	121	125	77	318	262
		R	724	2,316	2,235	108	422	397	18	69	83	6	18	22
		U	119	321	266	67	203	181	22	52	42	71	300	240

*Entirely rural

Source :

Census of India 1961, Gujarat, Vol. V, Part IV-B, *Housing and Establishment Tables*, pp. 522-525.

PART IV—ECONOMIC ORGANISATION

CHAPTER IV

AGRICULTURE AND IRRIGATION

INTRODUCTORY

In any programme of development in India, agriculture figures prominently. In this district, agriculture assumes greater importance because it is the most important source of employment for the people. It provides employment to more than 88 per cent of its working population for whom agriculture is not merely a source of employment but a way of life. Unfortunately, agriculturists in this district are not as lucky as their counterparts in many other districts of Gujarat. This is because the soils are not uniformly fertile and rainfall is not regular and well distributed. Moreover, irrigation facilities are most inadequate, being among the lowest in Gujarat. Agriculturists are partly to be blamed as the Adivasi cultivators, being orthodox in their approach and backward socially and economically, still pursue old methods of agriculture and use traditional implements. They are still hesitant to use chemical fertilizers, improved seeds, etc., to the extent required. In spite of this, the district contributes its mite in the food production of the State. It produces the largest quantity of food-grains among all districts of Gujarat. The production of maize is the highest in the Panchmahals forming, on an average, more than two-thirds of the total State production. Similarly, the district accounts for nearly half of the State production in gram, again the highest in Gujarat. The district also ranks among the important rice-growing areas of the State.

AGRICULTURAL POPULATION

According to the 1961 Census, 88·10 per cent of the total working population of the district was engaged in agriculture as against 68·09 per cent in the State as a whole. Amongst the working population, cultivators account for 84·09 per cent and agricultural labourers 4·01 per cent only as against 53·32 per cent and 14·77 per cent respectively for the State. The overwhelming percentage of cultivators among the working population of the district shows that the economy of the district is mainly agricultural. The table that follows gives the number of persons working as cultivators and agricultural labourers in 1961.

	Total	Males	Females
As cultivators	633,848	348,018	285,830
As agricultural labourers	30,248	15,886	14,362
Total	**664,096**	**363,904**	**300,192**

Source :

District Census Handbook 1961, Panchmahals, p. 22.

The statement given above indicates that of the total number of persons engaged in agriculture, 633,848 were cultivators and 30,248 were agricultural labourers. It is significant to note that the percentage of agricultural labourers in the district is the lowest in the whole State. This is because the tribals living in these areas themselves carry out the various agricultural operations and do not require any outside assistance.

As regards population engaged in agriculture, the former *Gazetteer*[1] recorded as follows :

" Kolis, Bhils, and Naikdas form the bulk of the agricultural population. Of the higher classes of cultivators the few Kanbis are skilful and thrifty, and in most parts of the district, there are local, *talabda*, Kolis, Malis, and Rajputs below Kanbis in knowledge but still a valuable peasantry. In Dohad are Pateliyas, Luhanas, and Ravals, all superior to the lazy and unthrifty *mehvas* Koli and Bhil. Some Vanjaras and Musalmans of the Ghanchi class, thrown out of their former occupation of carrying have taken to tillage. As yet they have met with little success. " These classes still continue to remain the main agricultural classes in the district.

The talukawise break-up of persons engaged in agriculture, both as cultivators and as labourers, is given in the following statement.

STATEMENT IV·1

Persons Engaged in Agriculture, 1961 (talukawise)

Taluka 1	Cultivators 2	Percentage 3	Agricultural labourers 4	Percentage 5	Total agricultural population 6
District Total ..	**633,848**	**100.00**	**30,248**	**100.00**	**664,096**
Devgadh Baria ..	90,130	14.22	2,248	7.43	92,378
Dohad ..	68,420	10.79	1,358	4.49	69,778
Godhra ..	77,386	12.21	4,224	13.97	81,610
Halol ..	27,222	4.30	6,556	21.67	33,778
Jambughoda ..	3,768	0.59	3,379	11.17	7,147
Jhalod ..	64,957	10.25	784	2.59	65,741
Kalol ..	28,526	4.50	5,602	18.52	34,128
Limkheda ..	80,503	12.70	729	2.41	81,232
Lunavada ..	54,781	8.64	2,284	7.55	57,065
Santrampur ..	90,947	14.35	2,050	6.78	92,997
Shehera ..	47,208	7.45	1,034	3.42	48,242

Source :

Census of India 1961, Gujarat, Vol. V, Part II-A, *General Population Tables*, Ahmedabad, (1963), pp. 298 and 304.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 234.

The statement shows that within the district, the proportion of agricultural labourers to the total agricultural workers was the highest (21·67 per cent) in Halol taluka and the lowest (2·41 per cent) in Limkheda taluka.

Besides agriculture, a number of allied occupations provided livelihood to a large number of people as seen from the following table.

Population Engaged in Allied Agricultural Occupations, 1961

Allied agricultural occupations	Total	Males	Females
1	2	3	4
Field produce and plantation crops ..	359	309	50
Production of other crops (including vegetables) not covered above	189	161	28
Plantation crops	17	15	2
Forestry and logging	567	540	27
Planting, replanting and conservation of forest	434	420	14
Fishing	59	58	1
Livestock and hunting	12,493	3,854	8,639
Production and rearing of livestock (large heads only) mainly for milk and animal power such as cow, buffalo, goat, etc.	12,410	3,790	8,620

Source :
District Census Handbook 1961, Panchmahals, Part II, p. 36.

From the above statement it appears that the maximum employment in the district was provided in the occupations concerned with livestock and hunting. Next to that forest provided employment in logging, planting and replanting and conservation of trees. It was the tribals mainly who got employment in the forest operations. This is followed by employment in field produce and plantation crops. Under this head all agriculturists find gainful employment. In the case of plantation crops only the progressive and substantial farmers have a place because those crops require a large amount of investment. Thus it will appear that in allied agricultural occupations people find employment mainly in livestock rearing.

LAND UTILISATION

The utilisation of land resources forms a major item in any programme of economic planning especially in an economy which is predominantly agricultural. It reveals the various uses to which land is put and also indicates improved ways of exploitation of its resources for better production.

Referring to land utilisation the former *Gazetteer*[1] observed :

"The Government or *khalsa* villages of the district contain 514,052 acres, of which 56,589 acres or 11 per cent are alienated, paying only a quitrent, and 33,805 acres or 6·57 per cent are unarable waste. The total area of Government arable land is therefore 423,658 acres, of which 151,194 acres or 35·68 per cent are occupied, and 272,464 or 64·31 per cent are unoccupied. Of these 272,464 acres of unoccupied arable land, 23,418 acres including grazing lands, forests, and homesteads cannot be taken up for cultivation. The whole available area of unoccupied arable land is therefore reduced to 249,046 acres. Of the occupied area 3,064 acres or 2·02 per cent are garden land, 8,447 or 5·58 per cent unwatered rice land, and 139,683 or 92·38 per cent dry crop land."

This shows that in the absence of irrigation facilities, farmers had to fall back upon dry farming depending on monsoon.

The area under cultivation increased steadily thereafter till 1898-99, when famine arrested the development. In 1903-04, the gross area cropped was 403,000 acres or twenty-one per cent less than that in 1898-99. In subsequent years, however, more area was brought under cultivation so that the gross area cropped in 1922-23 was 454,000 acres.[2] Since then, the area under cultivation has gradually increased as can be seen from Statement IV·2 below. As the statement shows, from 1880-81 to 1947-48, the agricultural conditions in the district remained static. Changes in utilization of land in the years 1950-51, 1956-57, 1960-61 and 1967-68 are given in Statement IV·3.

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1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 230.

2. *Statistical Atlas of the Bombay Presidency*, Director of Agriculture, Bombay, (1925), p. 66.

STATEMENT IV·2

Land utilisation in Panchmahals during 1880-81 to 1947-48

(AREA IN ACRES)

Particulars	1880-81*	Percentage	1890-91*	Percentage	1900-01*	Percentage	1902-03*	Percentage
Total area cultivated and uncultivated	487,415	100.00	868,121	100.00	1,027,469	100.00	1,027,420	100.00
Fallows	19,039	3.91	132.988	15.32	427,391	41.60	296,706	28.88
Culturable waste	160,467	32.92	181,057	20.86	102,775	10.00	106,214	10.34
Forest	176,000	36.11	160,951	18.54	212,625	20.69	211,945	20.63
Other not available for cultivation	N.A.	..	76,580	8.82	89,480	8.71	90,44[illegible]	8.80
Net cropped area	131,909	27.06	316,545	36.46	195,198	19.00	322,109	31.35

Particulars	1922–23§	Percentage	1930–31‡	Percentage	1940-41‡	Percentage	1947-48‡	Percentage
Total area cultivated and uncultivated	852,964	100.00	1,029,061	100.00	1,028,906	100.00	1,028,919	100.00
Fallows	66,241	7.77	72,214	7.02	51,500	5.00	83,795	8.14
Culturable waste	73,582	8.63	85,241	8.28	89,825	8.73	61,965	6.02
Forest	202,092	23.69	207,566	20.17	200,220	19.46	200,371	19.48
Other not available for cultivation	87,705	10.28	110,235	10.71	108,199	10.52	111,698	10.86
Net cropped area	423,344	49.63	553,805	53.82	579,162	56.29	571,090	55.50

Source :

**Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, Bombay, (1904), p.42.

§*Statistical Atlas of the Bombay Presidency*, Director of Agriculture, Bombay, (1925), p. 59.

‡*Statistical Atlas of Bombay State*, Bureau of Economics and Statistics, Bombay, (1950), p.171.

N. A. = Not available

STATEMENT IV-3

Land Utilisation, 1950-51, 1956-57, 1960-61 and 1967-68

(In '00 hectares)

Sl. No. 1	Classification of area 2	1950-51* 3	Percentage 4	1956-57* 5	Percentage 6	1960-61* 7	Percentage 8	1967-68† 9	Percentage 10
1	Total reporting area for land utilisation purposes ..	8,917	100.00	8,991	100.00	8,854	100.00	8,937	100.00
2	Forest	1,104	12.38	1,606	17.86	1,572	17.75	2,334	26.12
3	Land put to non-agricultural uses	..	..	76	0.85	32	0.36	301	3.37
4	Barren and unculturable land ..	..	..	989	11.00	1,116	12.60	454	5.08
5	Permanent pastures and other grazing lands	208	2.33	380	4.23	414	4.68	444	4.97
6	Culturable waste	1,361	15.27	643	7.15	654	7.39	299	3.34
7	Fallow lands other than current fallows	315	3.53	197	2.19	83	0.94	81	0.91
8	Current fallows	1,163	13.04	144	1.60	232	2.62	299	3.34
9	Net area sown	4,766	53.45	4.956	55.12	4,751	53.65	4,725	52.87
10	Total cropped area ..	5,504	61.73	6,096	67.80	5,232	59.09	5,446	60.94
11	Area sown more than once ..	738	8.28	1,140	12.68	481	5.43	721	8.07

Note :
The figures for years 1950-51 and 1956-57 are for the district as constituted then.

Source :
* *Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State, Ahmedabad, (1968), pp. 24-27.
†Director of Agriculture, Gujarat State, Ahmedabad.

Before analysing the above statement, it is necessary to point out that the statistics of 1950-51 and 1956-57 are not comparable with those of 1960-61 and 1967-68 due to the changes in classification of land utilization and territorial changes in the district.

The analysis of the data reveals that the forest area which was 12·38 per cent in 1950-51 and 17·75 per cent in 1960-61 shot upto 26·12 per cent of the total area in 1967-68. The increasing non-agricultural activity (construction of houses, factories, commercial houses, etc.) is reflected in the increase of the area under non-agricultural use from 0·36 per cent in 1960-61 to 3·37 per cent in 1967-68. At the same time, barren and unculturable land has been considerably reduced from 12·60 per cent to 5·08 per cent and the culturable waste from 7·39 per cent to 3·34 per cent. This shows that the trend is towards better utilization of the agricultural resources during the period from 1960-61 to 1967-68. Area sown more than once has increased from 5·43 per cent to 8·07 per cent between 1960 and 1967. This may be attributed to the package of improved practices introduced under the Five Year Plans in the district.

IRRIGATION

The area under irrigation in the district was 16,576 hectares in 1967-68 which formed 3·15 per cent of the total cropped area. This percentage was 2·4 in 1960-61 and 1·26 before the introduction of the Five Year Plans. There is thus an increase in the irrigated area, though it falls short of the State average of 10·52 per cent.[1]

As regards the sources of irrigation, as yet the most important source is, of course, wells which accounted for 85·61 per cent of the irrigated area in 1961 and 57·83 per cent in 1967. Next come the Government canals, which accounted for 24·43 per cent of the irrigated area in 1967.

In former times, the methods of irrigation were simple and easy. There was no irrigation work in the Panchmahals and the fields were directly watered from wells, rivers or ponds. In this connection, the earlier *Gazetteer* stated : "Fields are watered from rivers, ponds, and wells. From rivers the water is drawn by means of rough wooden lever-lifts, *dhekudis*, costing only Rs. 3-4 to set up. Except at the Malav reservoir where are gravitation gates, the system of watering from ponds is the same as from rivers. As springs are found close to the surface, wells have not to be sunk more than from fifteen to thirty feet."[2]

1. *Gujarat 1968*, Director of Information, Ahmedabad, (1969), p. 71.

2. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 230.

The first irrigation work in the Panchmahals was constructed near Dohad to provide relief work to the affected people in the famine of 1899-1900. Situated within limits of Muwalia village, and so named after the village the Muwalia tank was started in 1900 and completed in 1906-07. The tank occupies a picturesque basis surrounded by hills. The catchment area is 30 sq. miles consisting of hilly country. The dam is constructed in two parts at right angles to one another. The length of the main dam is 1,780 feet and the maximum height 64 feet above ground. The tank has two canals, one on the right and the other on the left bank. It is very useful in normal years as well as in times of irregular rainfall.

The irrigation facilities existing in the district till 1925 were limited. The *Statistical Atlas of the Bombay Presidency* (1925) observed that the fields were mainly watered from rivers, ponds, tanks and wells. Nearly 3,500 wells were used for irrigation. Besides the Muwalia tank, the only other irrigation work of importance at that time was the Futelao tank. Situated about three miles south of Dohad town, it was brought into operation in 1917-18. The catchment area of the tank is seven square miles mostly covered with hills. The capacity of the tank is over 56 million cubic feet of water. It has two canals for irrigating the land under its command. The tank did not, however, prove "either remunerative or protective".[1] Thus, it will be apparent that before Independence, the irrigation facilities in the district were extremely limited and that was the reason for its agricultural backwardness.

During the First Plan Period, four irrigation projects were undertaken at (i) Karad (ii) Patadungri (iii) Sukhi and (iv) Tintodi with a total irrigation potential of over 17,401 hectares.

The important irrigation projects in the district are described below.

Major Irrigation Projects

Kadana Project (Mahi stage-II)—The Kadana Irrigation Project is the only major irrigation project in the district. It envisages construction of a dam across the river Mahi near village Kadana of the Santrampur taluka of the district. The river Mahi rises from the Vindhya ranges and flows through a total area of about 583 kms. The catchment area of the river extends from the eastern slope of Aravalli range to the Vindhya's range covering some districts of Madhya Pradesh, Rajasthan and the Panchmahals district in Gujarat State.

The project on the Mahi river is planned in two stages. The first stage is the Mahi Right Bank Canal Project which envisages construction of a

1. *Statistical Atlas of the Bombay Presidency*, Director of Agriculture, Bombay, (1926), p. 55.

pick-up weir across the river Mahi near village Wanakbori (Kaira district) a place 26 kms. away from the Sevalia Railway Station. This part of the work is almost completed. The second stage includes construction of a terminal reservoir near village Kadana in this district. The project was conceived as early as the famine of 1900-1901 so as to protect agricultural crops from the vagaries of monsoon. As vast water resources of the river Mahi flow back to sea without being utilised, the necessity of harnessing the river for the benefit of irrigation in the nearby areas was greatly felt. The feasibility surveys were carried out between 1905-1908. The project was, however, shelved. It was again taken up in 1925 and surveys were completed in 1929. This was again kept in abeyance due to financial stringency. The project was finally taken up in 1949 after Independence. It was again reviewed in the year 1954 and 1959. The project was recommended for inclusion in the Second Five Year Plan and its detailed investigations were started in 1955 and completed in 1957-58. As the project was under clearance of the Planning Commission and as inter-State agreement between Rajasthan and Gujarat Government regarding Kadana Project was not reached, there was very little progress thereafter. Attempts are being made to finalise agreement between both the Governments (Rajasthan and Gujarat) in fixing the height of the Kadana Dam in the first stage.

The primary construction has already been started in the year 1965 and is expected to be completed in the year 1974. The estimated cost of the project will be about Rs. 17·91 crores. The reservoir will have a gross storage capacity of nearly 1,700 million cubic metres of water. The project will cover an area of about 270,978 hectares (gross) under irrigation from the Mahi Right Bank Canal and about 16,554 hectares (gross) under irrigation from Kadana. It will prove beneficial to crops like cotton and sugar-cane and other food crops resulting in additional food production of about 296,000 tonnes valued at Rs. 14 crores. It is estimated to bring a net return of 2·83 per cent after the tenth year of completion of the project. The cost-benefit ratio as finalised in consultation with the Central Water and Power Commission is worked out to 1·88 per cent with 10 per cent interest.

Medium Irrigation Projects

(1) *The Karad Project*—The Karad Right Bank Canal Project is a medium irrigation project comprising the earthen dam on the river Karad near village Palla in the Devgadh Baria taluka. The length of the earthen dam with subsidiary bunds is 1,020 metres. The length of the entire canal systems is 102 kms. The maximum height of the dam is about 30 metres which will impound 353·75 m. cu. metres of water. This will irrigate 6,151 hectares of land in Devgadh Baria and Kalol talukas. The estimated cost of the dam is Rs. 99·89 lakhs.

The head works were started in 1955 and completed in 1957. The canal systems were put into operation in 1963. The project has proved beneficial to crops like paddy, *jowar*, *bajri*, wheat and other miscellaneous crops resulting in an additional food production of about 2,240 tonnes valued at Rs. 22·4 lakhs. It will bring a net return of 1·22 per cent and additional revenue of Rs. 1·59 lakhs per year.

The area irrigated by the dam is given in the following table.

Year				Area in hectares
1962–63	..	..	..	1,981
1963–64	..	..	..	2,040
1964–65	..	..	..	1,914
1965–66	..	..	..	N. A.
1966–67	..	..	..	1,364
1967–68	..	..	..	2,498
1968–69	..	..	..	2,478
1969–70	..	..	..	2,714

(2) *The Patadungri Tank Project* (*Thakkar Bapa Sarovar*)—The Patadungri earthen dam is situated about 3 kms., to the west of Panchwada in Dohad taluka. The project consists of an earthen dam, 199 metres long, and 25 metres high across the river Khan near village Sahada. It has 29 kms., of main right bank canal, 5 kms., of branch canal and nearly 37 kms., of distributaries actually covering an area of 2,966 hectares under irrigation. The cost of the project is estimated at Rs. 85 lakhs.

The project was initiated in the year 1952-53 and commissioned in 1957-58. It has proved beneficial to crops like paddy, *jowar* and *bajri* of kharif season and wheat of rabi season resulting in an additional food production of 1,530 tonnes valued at Rs. 5·93 lakhs. It will bring a net return of 2·88 per cent and additional revenue of Rs. 24·34 lakhs per year. The details about the area irrigated are given below.

Year				Area in hectares
1962–63	..	..	..	712
1963–64	..	..	..	310
1964–65	..	..	..	1,509
1965–66	..	..	..	2,939
1966–67	..	..	..	1,786
1967–68	..	..	..	1,933
1968–69	..	..	..	3,473
1969–70	..	..	..	2,392

(3) *The Panam Reservoir Project*—The Panam river courses largely through forests and hilly tracts and merges in the Mahi river near Verama village in the Lunavada taluka. It passes through Devgadh Baria, Limkheda, Godhra, Santrampur, Shehera and Lunavada talukas of the district. A medium irrigation dam is under construction on the river near village Kel and village Dezar of the Lunavada taluka. The catchment area of the river near the dam site is 2,315 sq. kms. The foundation stone of the dam was laid in November, 1971. The dam will be 268 metres in length with the maximum height of 56 metres. On completion of the project, about 39,000 hectares of land in the district will be provided with irrigation. The left bank canal of this project will irrigate nearly 22,000 hectares of land in the scarcity-prone talukas of Lunavada, Shehera and Godhra. The total cost of construction of the dam and canals is estimated at about Rs. 1,066 lakhs.

Preliminary works relating to the project comprising construction of staff quarters, approach roads, etc., have been completed. The dam, the canals and other allied works will be completed within a period of five years. The project, on completion, will provide much-needed irrigation and help increase agricultural production.

Minor Irrigation Schemes

Minor irrigation projects have an important role to play in the development of agriculture, as they extend facilities to areas where major or medium irrigation schemes are not feasible. Moreover, their maintenance by beneficiaries and village Panchayats is easy and convenient.

Before 1951, there were 11 irrigation tanks with an irrigation potential of 2,725 hectares. Their approximate cost was Rs. 20·91 lakhs. A number of minor irrigation works were executed thereafter during the three Plan periods. Between 1951 and 1956, five tanks were constructed involving an expenditure of Rs. 18·62 lakhs, creating an additional irrigation potential of 1,740 hectares. However, it was during the Third Five Year Plan that the scheme gathered real momentum. Seven tanks were completed during this period at a total cost of Rs. 21·18 lakhs. They provided irrigation potential of 666 hectares. Subsequently, between the year 1966-67 and 1968-69 seven more irrigation tanks were completed at a total cost of Rs. 32·13 lakhs creating irrigation potential of 1,622 hectares. The following statement gives a summary of the progress made in irrigation facilities till the end of the year 1968-69.

STATEMENT IV-4

Irrigation Facilities, 1951-1969

Sl. No.	Period	Catchment area in sq. kms.	Cost in Rs. (lakhs)	Gross capacity (in Mcm.)	Irrigation potential (in hectares)
1	2	3	4	5	6
1	Before 1951	182.00	20.91	15.87	2,725
2	During First Five Year Plan (1951 to 1956) ..	67.04	18.62	13.22	1,740
3	During Second Five Year Plan (1956 to 1961) ..	22.65	1.60	4.89	746
4	During Third Five Year Plan (1961 to 1966) ..	46.31	21.18	6.62	666
5	1966-67	9.19	7.53	1.88	303
6	1967-68	87.68	16.81	3.09	1,007
7	1968-69	89.33	7.79	2.42	312

Source :
Executive Engineer, Minor Irrigation Division, Godhra.

The Statement IV·5 at the end of the Chapter gives details about the minor irrigation tanks in the district.

Sources of Water Supply

As stated earlier the area under irrigation in this district forms only 3·15 per cent of the net area under cultivation (1967-68). Of the various sources of irrigation, wells have remained the most important source since old times. The following are the figures of area irrigated by different sources of water supply in the district for some years between 1918-19 and 1945-46.

Area Irrigated by Sources before Independence

(Area in acres)

Source	1918-19*	1930-31‡	1945-46‡
Government canals	960	1,171	2,697
Tanks	10	24	431
Wells	5,379	3,304	4,947
Other sources	266	706	212
Total	**6,615**	**5,205**	**8,287**

Source :

**Statistical Atlas of the Bombay Presidency*, Director of Agriculture, Bombay, (1925), p. 59.

‡*Statistical Atlas of the Bombay State*, Bureau of Economics and Statistics, Bombay, (1950), p. 186.

The above data reveal that wells were the main source of irrigation followed by Government canals. Considerable increase in area irrigated by Government canals, tanks and wells was recorded during the period between 1918 and 1946.

The following statement shows area irrigated by different sources of water supply in the district between 1950-51 and 1967-68.

Area Irrigated by Sources (1950-51 to 1967-68)

(Area in '00 hectares)

Source	1950-51*	1956-57*	1960-61*	1067-68‡
Government canals	4	16	16	41
Private canals	5	..	..	..
Tanks	7	12	1	29
Wells	38	55	96	96
Total	**54**	**83**	**113**	**166**

Source :

**Basic Agricultural Statistics*, Directorate of Agriculture, Gujarat State, Ahmedabad, (1068), p. 40.

‡Director of Agriculture, Gujarat State, Ahmedabad.

It will appear from the above statement that the well irrigation continues to be the most important source of irrigation. It accounted for about 58 per cent of the total irrigated area in 1967-68. The Government canals provided irrigation to nearly 25 per cent and tanks to only 17 per-cent of the area under irrigation. Canal irrigation takes place mostly by gravitational flow, while in the case of wells, *kos* and other water lifting devices are for the most part manually operated with the aid of bullocks. Increasing use of oil and electric power is being made by cultivators in the district for lifting and pumping water from the wells for irrigation purposes. These devices are proving more economical and easy to handle in the long run, though the initial capital expenditure involved in the purchase of oil-engine, electric motor and pump is quite large.

Irrigation facilities available during 1967-68 are given in the following statement for each of the talukas.

STATEMENT IV·6

Sources of Water Supply and Area Irrigated, 1967-68

(In number)

Sl. No.	Taluka		Government Canals	Wells: Government: Masonry	Wells: Government: Non-Masonry	Wells: Private: Masonry	Wells: Private: Non-Masonry	Tanks	Oil-engines
1	2		3	4	5	6	7	8	9
	District Total	..	**31**	**20**	**4**	**14,074**	**15,007**	**946**	**1,499**
1	Godhra	..	..	..	..	1,570	2,493	192	350
2	Devgadh Baria	..	1	..	..	1,667	735	41	58
3	Dohad	..	17	..	..	1,000	864	176	41
4	Halol	..	1	2	4	359	465	9	262
5	Jhalod	..	10	..	..	600	3,554	65	101
6	Jambughoda	..	..	..	..	372	318	38	38
7	Kalol	..	1	..	..	1,083	47	12	287
8	Lunavada	..	1	..	..	2,825	278	116	94
9	Limkheda	..	..	..	..	1,675	1,445	24	50
10	Shehera	..	..	18	..	1,208	2,250	133	123
11	Santrampur	..	..	..	..	1,715	2,558	140	95

(In hectares)

Sl. No.	Taluka		Net area irrigated by: Government Canals	Tanks	Wells	Other sources	Total
1	2		10	11	12	13	14
	District Total	..	**4,050**	**2,878**	**9,610**	**38**	**16,576**
1	Godhra ..	..	..	298	2,130	38	2,466
2	Devgadh Baria	..	126	..	225	..	351
3	Dohad ..	..	2,492	..	371	..	2,863
4	Halol ..	..	24	7	269	..	300
5	Jhalod ..	..	..	2,469	831	..	3,300
6	Jambughoda	..	..	19	106	..	125
7	Kalol ..	..	619	..	809	..	1,428
8	Lunavada ..	..	789	85	1,581	..	2,455
9	Limkheda ..	..	..	..	981	..	981
10	Shehera ..	..	..	..	993	..	993
11	Santrampur ..	..	..	..	1,314	..	1,314

Source :
Director of Agriculture, Gujarat State, Ahmedabad.

The statement indicates that out of 31 Government canals, Dohad has the highest number (17), followed by Jhalod (10). Devgadh Baria, Halol, Kalol and Lunavada have only one canal each. The number of wells in the district is over 29,000. Of them, 15,000 are non-masonry or *kutcha* and about 14,000 are *pucca* wells. In the group of masonry, Lunavada taluka claims the highest number (2,825), followed by Santrampur (1,715), and Limkheda (1,675). Halol has the lowest number of wells. In the case of non-masonry wells, the Jhalod taluka claims the highest number (3,554), followed by Santrampur (2,558), Godhra (2,493), etc. Kalol has the smallest number of wells in this category. So far as tanks are concerned, out of 946, Godhra claims the highest number (192) followed by Dohad (176) and Santrampur (140). Halol stands at the bottom in the list. The district has nearly 1,500 oil-engines. Godhra claims the highest number (350), followed by Kalol (287), Halol (262), etc. This may be attributed to the large number of wells and progressive farmers.

As noted earlier, the district has 16,576 hectares of land under irrigation. Jhalod has the maximum area of 3,300 hectares under irrigation followed by Dohad (2,863 hectares), Godhra (2,466 hectares) and Lunavada (2,455 hectares). Jambughoda has the least irrigated area (125 hectares) in the district. Thus the need for providing irrigational facilities in Jambughoda, Halol and Devgadh Baria is apparent.

Of the total irrigated area of 16,576 hectares in 1967-68, 15,300 hectares or 94 per cent was occupied by the food crops and the remainder, *i. e.*, about 6 per cent by the non-food crops. The non-food (cash) crops which had only a negligible irrigated area under them a few years back have gradually covered larger area especially after the introduction of Five Year Plans as can be seen from the comparative statement given below.

STATEMENT IV·7

Area under Irrigated Crops

(AREA IN '00 HECTARES)

Sl. No. 1	Crops 2	1950-51* 3	1955-56* 4	1960-61* 5	1967-68† 6
	Total food crops	*54*	*86*	*106*	*154*
1	Rice	4	9	7	12
2	Wheat	30	45	53	77
3	*Bajri*	1	1	3	7

STATEMENT IV-7—*concld.*

Sl. No. 1	Crops 2	1950-51* 3	1955-56* 4	1960-61* 5	1967-68† 6
4	Barley	..	5	3	7
5	Maize	1	2	15	9
6	Gram	..	5	6	14
7	Sugar-cane	1	1	2	1
8	Chillies	..	5	9	13
9	Ginger	..	..	..	1
10	Miscellaneous food crops	17	13	8	14
	Total non-food crops	..	*5*	*7*	*12*
11	Cotton	..	..	..	8
12	Tobacco	..	2	4	4
13	Miscellaneous non-food crops	..	3	3	..
	Total area under irrigated crops	**54**	**91**	**113**	**166**

Source :
* *District Census Handbook* 1961, Panchmahals, Part II, p. 167.
† Director of Agriculture, Gujarat State, Ahmedabad.

The principal food crop irrigated in the district is wheat. Irrigated wheat is mainly grown in Jhalod, Lunavada, Godhra, Dohad and Kalol. Irrigated maize is largely grown in Limkheda, Godhra and Dohad. As regards gram, Dohad tops the list.

The talukawise figures are given in the statement appended at the end of the Chapter.

SOIL CONSERVATION

The physical basis of all agricultural activities is soil which needs to be properly preserved. Extensive soil erosion due to wind and water has led to a deterioration of the fertility of land. Erosion by wind is more extensive if there is no protective vegetation. It occurs by denudation of forest areas as a result of ruthless cutting and grazing. One of the component factors of the soil conservation system is bunding of cultivable areas along contours. It is essential in any effective system of farming in order to assist retention of rainfall in the land and to check loss of soil by erosion.

The programme of soil conservation aims at prevention of soil erosion by preservation of the fertility of land and conservation of moisture. Various schemes of soil conservation include; (1) contour-bunding, (2) afforestation, (3) reclamation of land, (4) *nala*-plugging, (5) *kotar* reclamation, and (6) terracing. Most of these schemes are being implemented

in this district. Under these schemes the slopy and unlevelled fields are bunded to retain and conserve rain-water. The contour bunding not only prevents the fine layer of good soils being washed away but also improves the moisture content of the soil by holding and allowing water to sink deep into the ground. By conservation of water and regulation of the run-off, the top soil which is otherwise washed away, is thus retained. The soil conservation work was initiated in 1950. After the formation of Gujarat State a separate division for soil conservation was established in 1965-66. Along with soil conservation works, this division looks after schemes of afforestation, *nala*-plugging, terracing, land levelling, field channels, etc. By 1969, 1·42 lakh hectares of land was brought under contour bunding. Of these 1·25 lakh hectares were covered between 1960 and 1969 at a cost of Rs. 110 lakhs as detailed below.

Contour Bunding, 1960-61 to 1969-70

Year	Areas of land bunded in hectares	Cost incurred in Rs.
1960–61	17,981	974,936
1961–62	11,697	1,061,884
1962–63	2,671	258,199
1963–64	3,278	392,170
1964–65	10,840	796,288
1965–66	17,466	1,088,957
1966–67	33,114	3,133,353
1967–68	18,472	1,862,200
1968–69	3,942	494,468
1969–70	5,955	963,459
Total	125,616	11,025,914

Source :
Divisional Soil Conservation Officer, Godhra.

The scheme of soil conservation is enforced under the provisions of Bombay Land Improvement Schemes Act, 1942. Accordingly, a Land Improvement Board is constituted with the Collector as Chairman and the District Agricultural Officer and the District Development Officer as members and the Divisional Soil Conservation Officer as Secretary. Cultivators have to apply to the Sub-Divisional Soil Conservation Officer, who is incharge of the district schemes for initiating the scheme in their areas. The scheme can be initiated if atleast 51 per cent of the landowners have agreed to the proposal. After getting the necessary sanction from the Divisional or Sub-Divisional Soil Conservation Officer, the land is surveyed and the contour-plan prepared. The alignments of bunds are approved by the Divisional or Sub-Divisional Soil Conservation Officer concerned and the draft scheme of the project is then prepared by the Sub-Divisional Soil Conservation Officer, and approved by the Board. The final plans and estimates are prepared by the Agricultural Supervisor and sanctioned by the Divisional or Sub-Divisional Soil Conservation Officer

concerned. The cost of contour-bunding comes to about Rs. 50 per acre. Subsidy is granted at 25 per cent of the total cost which is arrived at by adding 33⅓ per cent as establishment charges to the actual cost of the scheme. After deducting the subsidy, the balance is treated as loan. The loan is recoverable in 15 equal annual instalments at 6¼ per cent interest. The loans are recovered by the Revenue Department.

SOILS

The district has great varieties of soils. Due to the mixed nature of granite and trap rock formations, the soils vary in their fertility from place to place. In general, the western areas have fertile soils, while the eastern areas have shallow sandy soils. In the north-west of Godhra near the Mahi, the soil is alluvial; south of this there is a belt of dull black soil such as is found in Thasra, and beyond that there is a very large tract of light, *goradu* land. To the north-east of Godhra, a rich medium black soil called *besar* is conducive to wheat and gram. Kalol has almost throughout, *goradu* soil which is more fertile. In the south of Halol are stretches of rich black soil.

Thus, the northern and the eastern regions of the district have shallow, hilly, deep-black soil full of rocky tracts. In the remainder, especially in areas adjoining Kaira and Baroda districts, the soil is plain fertile alluvial which has mainly been formed by the denudation of hills and deposition of mud, etc., brought by the rivers. The soil is conducive to cultivation of maize, rice and groundnut which are the main crops of the district.

CROPPING PATTERN

The western areas of the district have good soils and higher rainfall, while the eastern areas have shallow sandy soils and slightly lower rainfall. Due to these conditions, the cropping pattern in the western talukas consists of mainly cotton, groundnut, *jowar*, *tur* and paddy, while the hilly talukas grow mainly maize in the lighter soils and paddy in the low lying areas. One special feature of this district is a fairly large acreage under gram, a crop which is grown as a second crop after harvesting paddy and maize in the hilly talukas.

The cropping pattern, which existed before the turn of the century, has been described in the former *Gazetteer*[1] as under.

"Of 151,194 acres the total area of occupied land 40,152 acres or 26·65 per cent were in the year 1877-78 fallow or under grass. Of the 111,042 acres[2] under cultivation, grain crops occupied 94,478 acres

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 232.

2. Of 111,042 acres 17,166 were twice cropped.

or 84·9 per cent, 36,629 of them under maize, *makai, Zea mays* : 20,022 under *bajri, Penicillaria spicata*; 15,052 under rice, *dangar*, *Oryza sativa*; 9,566 under *nagli, Eleusine corocana*; 6,771 under *kodra, Paspalum scrobiculatum*; 2,964 under *juvar*; *Sorghum vulgare*; 513 under wheat, *ghau, Triticum aestivum*; 314 under *Chenna, Panicum miliaceum*; 138 under barley, *jav, Hordeum hexastichon*; and 2,509 under other cereals of which details are not available. Pulses occupied 27,752 acres or 24·9 per cent, 19,967 of them under gram, *chana, Cicer arietinum*; 2,607 under *adad, Phaseolus mungo*; 1,935 under *mag, Phaseolus radiatus*; 1,440 under *tuver, Cajanus indicus*; 312 under peas, *vatana, Pisum Sativum*, and 1,491 under other pulses. Oilseeds occupied 4,519 acres or 4·06 per cent, 3,725 of them under gingelly oilseed, *tal, Sesamum indicum*; 40 under rape seed, *sarsav, Brassica napus*; and 754 under mustard, *rai, Sinapis racemosa*, and other oilseeds. Fibres occupied 929 acres, 897 of them under Bombay hemp, *san, Crotalaria juncea*, and 32 under cotton, *kapas, Gossypium herbaceum*. Miscellaneous crops occupied 530 acres, 143 of them under sugarcane, *serdi, Saccharum officinarum*; 34 under tobacco, *tambaku, Nicotiana tabacum*; 4 under poppy, *khaskhas, Papaver somniferum*; and 349 under miscellaneous vegetables and fruits."

About four decades later, the *Statistical Atlas of the Bombay Presidency*[1] (1925) observed as under :

"Maize is the staple food of the district and is grown as the first monsoon crop. *Bajri* and rice are also largely cultivated, but the latter is of an inferior quality. Sesame is sown for the most part in the partially cleared or new lands, and there is always a considerable area under *bavto, kodra* and other inferior grains. The late crops are wheat and gram and these generally follow as second crops. The cultivation of tobacco and cotton is steadily increasing. The *mhowra* tree is common and its flower and fruit are extensively consumed and exported.

Normally, maize occupies about one and half lakhs of acres, rice about seventy thousand acres, *bajri* about forty thousand acres, wheat and ragi nearly twenty thousand acres each. Among pulses gram is by far the most important, covering nearly seventy thousand acres. *Tur* has about ten thousand acres under it. Among oilseeds the most important are sesame and groundnut occupying twenty and fifteen thousand acres, respectively. Tobacco is grown to the extent of a thousand acres. Cotton which occupies about thirty to forty thousand acres is exclusively confined to the west where again Halol alone occupies four fifths of the total area."

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1. *Statistical Atlas of the Bombay Presidency*, Director of Agriculture, Bombay (1925), p. 55.

The following are the figures of area under different crops between the years 1880-81 and 1947-48.

STATEMENT IV.9

Area Under Different Crops during, 1880-81 to 1947-48

(Area in acres)

Sl. No.	Name of the crop	1880-81*	1890-91*	1900-01*	1910-11*	1918-19†	1930-31‡	1940-41‡	1947-48‡
1	2	3	4	5	6	7	8	9	10
1	*Jowar*% ..	1,237	4,174	2,206	7,541	..	16,888	17,993	39,582
2	*Bajri* ..	18,843	42,986	38,972	47,418	43,026	29,516	35,550	22,960
3	Paddy ..	19,168	50,571	26,822	67,475	33,496	104,981	87,322	113,276
4	Wheat ..	11,166	9,441	3,156	21,374	1,040	35,727	16,288	13,407
5	*Kodra* or *harik* or barley	7,871	23,861	15,501	21,039	949	5,657	3,334	3,176
6	*Nachni*, *nagli* or ragi	10,180	16,321	9,312	18,213	1,858	19,810	20,062	..
7	Maize ..	..	..	..	..	138,591	119,879	128,606	127,807
8	Other cereals	48,222	114,049	62,704	143,143	46,039	71,738(a)	55,291	74,169
	Total cereals	*116,987*	*261,406*	*158,673*	*325,203*	*261,999*	*485,901+*	*364,506*	*394,677*
9	*Tur* ..	2,261	6,891	1,785	9,426	6,409	..	11,525	11,303
10	Gram ..	*24,684*	*40,661*	*20,384*	*55,205*	*1,184*	*75,581*	*53,562*	*69,566*
11	*Mung* and *Udid*	..	..	..	..	2,412	..	4,889	8,989
12	*Math* and *Kulthi*	..	..	..	..	464	3,121	2,193	4,182
13	Other pulses	6,953	17,589	7,401	27,712	965	..	4,496	5,611
	Total pulses	*33,901*	*65,144*	*29,570*	*92,343*	*11,434*	..	*76,665*	*99,651*
14	Tobacco ..	71	907	264	1,006	638	1,314	1,797	2,247
15	Sugar-cane	169	225	14	196	56	89	456	839
16	Groundnut	..	..	..	..	3,462	56,677	99,293	64,692
17	Sesamum (*Til*)	13,114	20,862	8,392	37,338	10,307	28,182	10,584	..
18	Linseed ..	..	107	3	162	..	..	13	..
19	Castorseed	..	..	..	..	4,366	3,521	3,544	3,891
20	Other oil-seeds	906	11,607	5,078	6,283	26	491	5,906	9,173
	Total oilseeds	*14,020*	*32,576*	*13,473*	*43,783*	*18,161*	*88,871*	*119,340*	*77,756*

STATEMENT IV-9—*concld.*

Sl. No.	Name of the grop	1880-81*	1890-91*	1900-10*	1910-11*	1918-19†	1930-31‡	1940-41‡	1947-48‡
1	2	3	4	5	6	7	8	9	10
21	Cotton ..	24	1,192	805	16,166	45,442	29,631	35,241	17,360
22	Other fibres	2,086	5,152	805	7,895	6,286	6,889	6,989	6,487
	Total fibres	*2,110*	*6,344*	*1,610*	*24,061*	*51,728*	*36,520*	*42,230*	*23,847*
23	Orchard and garden produce —	156	1,019	651	1,021	8,151	4,205	8,859	1,512
	Total condiments and spices —	*234*	*932*	*573*	*972*	*1,076*	*1,884*	*2,918*	*2,023*
	Total fruits and vegetables —	—	..	—	..	*5,367*	*837*—	*1,312*	*1,512*
24	Miscellaneous	—	..	..	3	43,874	56,859	43,625	74,199
	Gross area cropped	**167,648**	**368,553**	**204,828**	**488,588**	**400,120**	**675,646**	**660,396**	**676,751**
25	Less area twice cropped	35,739	52,008	9,630	82,950	7,129	121,841	81,435	97,232
	Net area cropped	*131,909*	*316,545*	*195,198*	*405,638*	*392,991*	*553,805*	*578,961*	*579,519*

NOTE :

Other cereals chiefly include Maize and Banti. The principal crops raised by irrigation (1910-11) are : wheat 1,565 acres and sugar-cane 196 acres.

Source :

* *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, Bombay, (1914), p. 45.

† *Statistical Atlas of the Bombay Presidency*, Director of Agriculture, Bombay, (1925), p. 59.

‡ *Statistical Atlas of Bombay State*, Bureau of Economics and Statistics, Bombay, (1950), pp. 173-179.

@ Includes area under pulses as not specifically mentioned in pulses items.

+ Total of area under cereals and pulses.

— Includes area under fruit trees.

% Includes area under fodder *jowar* for the years 1930-31 and 1940-41.

The above figures relate to the district as it existed before the integration of States. As the statement shows area under *jowar* registered the largest increase from 1,237 acres in 1880-81 to 39,582 acres in 1947-48. The area under paddy also increased about 6 times. As against this there is a precipitated fall in the area under *bajri* between 1890-91 and 1947-48. There is no substantial change in the area under wheat. Maize remained practically stationary since 1918-19. Among pulses the area under *tur* has increased about three times and gram over one and half times. Vegetables have increased by over two and half times. Among cash crops the area under tobacco has increased four times. Sugar-cane has increased from 14 acres in 1900-01 to 839 acres in 1947-48. There was no groundnut crop in 1910-11 but by 1947-48 it covered an area of about 65;000 acres. Cotton increased about four times. In short, there was an increase of area both under food crops as well as under cash crops like tobacco, sugar-cane and groundnut between 1880-81 and 1947-48.

The following statement gives figures of area under principal crops for the years 1950-51 to 1967-68.

STATEMENT IV.10

Area Under Principal Crops for the Years 1950-51 to 1967-68

(In '00 hectares)

Sl. No.	Crops	1950-51*	1955-56*	1960-61*	1967-68+
1	2	3	4	5	6
1	*Jowar*	221	159	141	150
2	*Bajri*	227	258	199	289
3	Rice	1,341	1,193	1,234	1,019
4	Maize	973	1,268	1,344	1,471
5	Wheat	146	235	88	204
6	Ragi	210	111	161	201
7	Barley	33	53	12	21
8	Other cereals	374	410	293	414
	Total cereals	*3,525*	*3,687*	*3,472*	*3,769*
9	Gram	491	661	303	408
10	*Tur*	69	61	82	99

STATEMENT IV·10—*concld.*

Sl. No.	Crops			1950-51*	1955-56*	1960-61*	1967-68+
1	2			3	4	5	6
11	Other pulses	..	..	175	122	111	114
	Total pulses	..	..	*735*	*844*	*496*	*621*
	Total food-grains	..	..	*4,260*	*4,531*	*3,968*	*4,390*
12	Sugar-cane ..	..	..	1	1	2	1
13	Chillies ..	..	..	14	16	18	18
14	Groundnut ..	..	..	557	617	43	508
15	Sesamum ..	..	..	143	77	63	54
16	Castor ..	..	..	8	12	7	8
17	Other oilseeds	..	..	1	1	..	..
	Total oilseeds	..	..	*709*	*707*	*813*	*570*
18	Cotton ..	..	..	110	376	244	288
19	Tobacco ..	..	..	13	15	12	21

NOTE :
Information for the years 1950-51 to 1960-61 relates to the district as then constituted.

Source :
**Statistics of Area, Production and yield per Acre of Principal Crops in Gujarat State for the period, 1949-50 to 1963-64*, Director of Agriculture, Ahmedabad, (1965), pp. 26-155.

+Director of Agriculture, Gujarat State, Ahmedabad.

The statement shows that over these years the acreage under food-grains has slightly increased. In respect of individual crops, maize has registered the highest increase followed by *bajri* and wheat. *Jowar* has, however, decreased from 22,100 hectares in 1950-51 to 15,000 hectares in 1967-68 and rice from 134,100 hectares to 101,900 hectares during the same period.

However, there has been a considerable increase in recent years in the cultivation of non-food or cash crops, mainly tobacco and cotton. The area under the latter has risen from 11,000 hectares in 1950-51 to 28,800 hectares in 1967-68. The area under tobacco has increased from 1,300 hectares to 2,100 hectares during the period. However, groundnut which increased from 55,700 hectares to 74,300 between 1950-51 and 1960-61 has decreased to 50,800 hectares in 1967-68. In 1967-68 the total cultivated area was 544,636 hectares of which the food crops claimed 81·23 per cent and the non-food crops 18·77 per cent. There is thus a preponderance of food crops over the non-food crops.

Out-turn of Crops

The out-turn of principal crops in the district during the period 1950-51 to 1967-68 is given in the following statement.

STATEMENT IV.12

Out-turn of Principal Crops for the Years 1950-51 to 1967-68

(In '00 tonnes)

Sl. No.	Crops	1950-51*	1955-56*	1960-61*	1967-68†
1	Rice	635	583	344	645
2	Wheat	118	145	62	235
3	*Jowar*	82	61	44	82
4	*Bajri*	39	59	41	179
5	Maize	230	1,293	1,727	1,860
6	Ragi	138	111	125	171
7	Barley	9	18	3	6
8	Other cereals	266	394	232	409
	Total cereals	*1,517*	*2,664*	*2,578*	*3,587*
9	*Tur*	36	42	49	58
10	Gram	193	340	124	241
11	Other pulses	55	48	38	40
	Total pulses	*284*	*430*	*211*	*339*
	Total food-grains	*1,801*	*3,094*	*2,789*	*3,926*
12	Sugar-cane	3	5	10	3
13	Potatoes	3	1	..	1
14	Chillies	2	6	8	13
15	Groundnut	364	429	469	369
16	Sesamum	31	21	16	12
17	Castor	2	4	2	3
	Total oilseeds	*397*	*454*	*487*	*384*
18	Cotton	77	219	166	236
19	Tobacco	10	8	11	25

Note :

1. Out-turn of sugar-cane is recorded in terms of '00 tonnes of *gur*.
2. Out-turn of cotton is recorded in terms of bales of 178 kg. each.
3. Information for the years 1950-51 to 1960-61 relates to the district as then constituted.

Source :

* *Statistics of Area, Production and yield per Acre of Principal Crops in Gujarat State for the period 1949-50 to 1963-64*, Director of Agriculture, Ahmedabad, (1965), pp. 27-169.

† Director of Agriculture, Gujarat State, Ahmedabad.

The statement indicates that production of food-grains has more than doubled during the last two decades.

The principal crops which have registered a noteworthy increase in production are maize, *bajri* and wheat. The out-turn of rice and *jowar* has almost remained static while that of oilseeds has decreased slightly. A substantial increase has been recorded in the production of cotton.

METHODS OF CULTIVATION

In the past, the methods of cultivation were traditional. They were primitive in areas inhabited by Bhils and other Backward Classes. In the villages inhabited by the better class of cultivators like the Kanbis and the Patels light soils were manured, ploughed twice or thrice, sown through a drill, and a fortnight after cleaned with a weeder, *karab* and levelled by a log of wood locally known as *samar*. But in a major part of the district, the system of cultivation was of the roughest and most primitive kind. The cultivators hardly manured their lands ; fallows were kept only to a small extent, and the land was seldom watered. Only a few of the Bhils had any tools of agriculture except a plough and even this many had to borrow. They merely ran the plough once lightly through the surface of the field before sowing the seed. They evinced neither care nor economy in cultivating crops and relied much upon nature. For example, in the Narukot State many of the Naikdas used to sow grain among wood ashes. Of this practice there were two forms, one which was locally called *bantio* consisted of burning down a tract of brushwood and without any tillage sowing seed among the ashes ; the other which was called *valra* was to cut down branches and brushwood and to heap them in one place to set fire to them. The seeds were sown after loosening the surface with a pickaxe.

Under the impact of the Five Year Plans, the methods of cultivation have vastly changed. Though a small percentage of cultivators still follow traditional methods of agriculture, a majority of them have adopted scientific agriculture. They use better seeds and implements, apply fertilizers in adequate doses and provide irrigation to obtain more out-turn of crops. The following paragraphs describe the methods of cultivation, cropwise.

Cereals

Maize, Indian Millet (Makai)—Of all the districts of Gujarat, the Panchmahals grows the largest quantity of maize. It accounts for about 60 per cent of the total maize production in the State. Locally known as *makai*, it is the staple food of the people and is very much relished by the Adivasis. Naturally, it is the most important crop in the district occupying the largest area under any crop.

According to the old *Gazetteer* (1879) maize occupied 36,629 acres or 32·98 per cent of the whole tillage area in 1877-78. In 1918-19, it occupied 138,591 acres or 34·64 per cent and in 1947-48 it covered 127,807 acres or 18·89 per cent. Its cultivation began to increase rapidly after Independence. In 1967-68, it occupied 147,150 hectares, the highest area among all crops grown in the district. The out-turn of maize has also increased correspondingly. It was 23,000 tonnes in 1950-51, 129,300 tonnes in 1955-56, 172,700 tonnes in 1960-61 and 186,000 tonnes in 1967-68. The crop is grown all over the district but more extensively in the eastern talukas of Dohad, Santrampur, Jhalod, Limkheda, Devgadh Baria and Godhra.

Maize is grown mainly in kharif and rabi seasons and in some cases in summer season also. The kharif crop is grown for grain purpose, while the rabi and summer maize are grown for green cobs. The local improved varieties usually cultivated are Sameri and hybrid, *viz.*, *Ganga Safed-2*.[1] For the cultivation of maize, the field is prepared before the first week of June. Manures and fertilizers in form of farm yard manure, compost manure, urea and ammonium sulphate are applied for the proper growth of the crop. Sowing operations start just after the first rainfall. The distance between the rows normally is 24 inches to 30 inches. Usually, two to three inter-culturings are required after sowing. The kharif maize is sown in June-July and the rabi crop in October-November. The crop matures within a period of four months.

Bajri (*Pennisetum typhoideum*) is also an important cereal crop of the district. It is a kharif crop grown more extensively in Lunavada, Kalol, Halol and parts of Godhra and Shehera. In the eighties of the last century, *bajri* was the second important cereal crop in the district, the first being maize. Of late, it has yielded place to paddy and has come to occupy the third place. *Bajri* covered 18,843 acres in 1880-81, 47,418 acres in 1910-11 and 22,960 acres in 1947-48. After Independence, its cultivation has gradually increased to 25,800 hectares in 1955-56 and 28,900 hectares in 1967-68. Its out-turn has also increased from 5,900 tonnes in 1955-56 to 17,900 tonnes in 1967-68. Because of the introduction of the hybrid *bajri* the production of *bajri* has increased considerably.

The soil is tilled by May; the sowing is done in July for kharif season and in March for summer. Two inter-culturings are generally done at an interval of one month after sowing. Harvesting is done after three months.

Paddy or Rice (*Oryza-Sativa*)—During the last century paddy was not grown very extensively in the district. It covered 19,168 acres in 1880, and was next to maize and *bajri* in acreage. None but *sathi*, *sutarsal* and other inferior and coarse varieties were grown. In embanked fields the

1. *Krishi Patra*, Year I, No. 5, Director of Agriculture, Gujarat State, Ahmedabad, May, 1969.

seed was sown in a nursery and the plants put out. In open fields, the seed was sown broadcast and a careless tillage was adopted by Bhils and other backward cultivators. No second crop was ever raised from the fields.[1] After Independence, when paddy growing areas of the princely States of Baria, Jambughoda, Sanjeli, Lunavada, Santrampur, etc., were merged with the Panchmahals the acreage under paddy began to increase. As a result, the paddy crop now occupies the place as a second important cereal crop in the district. It covered 101,900 hectares in 1967-68, when its out-turn was 64,500 tonnes.

The crop is grown all over the district but more extensively in the talukas of Santrampur, Lunavada and Godhra. It requires good irrigation facilities. Preparatory tillage is done in April-May, sowing starts usually in June-July and harvesting takes place in October-November.

Wheat (*Triticum aestivum*)—Wheat was grown over 8,553 acres in 1876-77, 11,466 acres in 1880-81 and 35,727 acres in 1930-31. After Independence, its area increased substantially to 23,500 hectares (58,000 acres) in 1955-56. It, however, came down to 20,400 hectares in 1967-68. Despite that, due to improved methods of cultivation, its production has increased from 14,500 tonnes to 23,500 tonnes between 1955-56 and 1967-68. Wheat from the Panchmahals was exported to central and western Gujarat, Baroda, and the surrounding native States. The varieties grown in the past were *daudkhani* white brown, very clear and full; *katha malvi* not so full as *daudkhani* with mixture of inferior reddish wheat; *katha daudi,* thin hard and not full, a mixture of white brown and reddish grain; *vajia* the worst kind, dull brown with very small but soft grain, and *gomadia,* a low class *daudkhani,* of dull white brown with thin and shrivelled grain. Wheat was grown in stiff black loam and to a less extent in medium black, *besar,* soil. The varieties now grown are the improved N. P. 824, Arnej-206 and local varieties such as *tukdi, popatia,* etc. Wheat is sown in November and December. Before sowing, the land is ploughed and when levelled by the clod crusher, the seed is sown and drilled. Wheat grows in black and *goradu* soil. Shallow lands are not particularly suited to it. It is both an irrigated as well as a dry crop. During the Fourth Five Year Plan period attempts have been made to introduce high yielding varieties of wheat like Mexican type Sonalika S-308 and Kalyansona S-227. These are found suitable to the climatic conditions of the district.

Pulses

Pulses occupied 33,901 acres or 20·22 per cent of the gross area cropped in 1880-81. It increased to 99,651 acres in 1947-48. The important pulse

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency,* Vol. III, *Kaira and Panch Mahals,* Bombay, (1879), p. 233.

crop was gram which covered 24,684 acres or 72·81 per cent of the area under total pulses during the year 1880-81 and 69·81 per cent in 1947-48. In 1967-68, the total area under pulses was 62,129 hectares of which gram or *chana* the most important pulse crop of the district occupied 40,800 hectares or 65·57 per cent. *Tur* and black gram occupied 9,969 hectares and 6,577 hectares respectively. The area under *mag, math, val* and *chauli* was 2,014, 1,507, 650 and 257 hectares respectively. The area under other pulses was 417 hectares.

Sugar-cane (*Sachharum officinarum*)—*Sherdi* was cultivated extensively in the Panchmahals early in the 19th century. Large quantities of molasses were at one time exported; but prices fell and as the former Government refused to reduce the rates of assessment for the sugar-cane growing lands, the cultivation of sugar-cane gradually decreased. Afterwards, its cultivation was resumed, favoured by a local custom of allowing the hereditary officers, Desais and Patels, 6¼ per cent of the revenue derived from sugar-cane.[1] In 1864, on the ground that it might lead the officers in question to force sugar-cane cultivation, this grant was stopped[2] and thereafter its cultivation again declined. According to the old *Gazetteer*, in 1879, sugar-cane was grown in small quantities in Godhra and Kalol. It was neither so rich in juice (sugar content) nor of so high a quality. It occupied only 169 acres in 1880-81, which increased to 839 acres in 1947-48. After merger of the princely States, sugar-cane cultivation slightly decreased and was about 100 hectares in 1950-51. It increased to about 200 hectares in 1960-61. Its out-turn also increased from about 300 to 1,000 tonnes in terms of *gur* during the same period. In 1967-68, sugar-cane covered 100 hectares.

Poppy—The old *Gazetteer* (1879) gives very interesting details about the poppy or *khaskhas* (*Papaver somniferum*). It used to be grown in Dohad and Jhalod by Malis, Bhils and Kanbis. A cold weather crop wanting good soil and much water, it was chiefly grown along the banks of streams, many of which used to be colourful with belts of its white or white and red flowers. In growing the poppy a field of black soil, from which during the rainy season maize or hemp had been reaped, was generally chosen. Soon after the Divali festival, the land was four or five times ploughed, divided into squares, manured, and sown with poppy seeds. After sowing, the field was, for three months watered once a fortnight. When the plant grew to its full height watering was stopped, and after a fortnight, the outer skin of the flower capsule was slit and next morning the juice that had oozed out was scraped with a knife into a brass pot. The slitting and juice-gathering, a slow and hard task, were thrice repeated. After gathering it, the juice was mixed with oil at the rate of a quarter of

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 233.

2. Government Resolution 2728, 19th July, 1864.

a pound of oil to one pound of juice. In this state it was kept by the grower till it hardened and was then sold in the market. The buyers, rolling it into balls, sold some of it locally and sent the rest to Baroda and Bombay. The poppy, however, was never a favourite crop. Since the law (Act I of 1878) prohibited its cultivation, poppy has now almost disappeared.

Condiments and Spices—Of the total area of 2,182 hectares under condiments and spices, in 1967-68, chillies occupied as much as 1,804 hectares. Its out-turn was 1,300 tonnes in the same year. The cultivation of the dry ginger (453 hectares in 1966-67) was reported to be the highest among all districts of Gujarat State.[1]

Fruits and Vegetables—Cultivation of fruit crops is very limited in the district. The main fruits are mango and lemon.

The main vegetables grown in the district are brinjal, onion, potato, sweet potato, cabbage, lady's finger, tomato, etc. The total area under fruits and vegetables was 1,053 hectares in 1967-68.

Oilseeds

Tal (Sesamum)—Of oilseeds, *tal, sesamum indicum,* was largely grown in the past. It occupied 10,044 acres in 1876-77. The acreage increased to 13,114 acres in 1880-81 and to 37,338 acres in 1910-11. Large quantities of oil were extracted and exported to Malwa and to the central and western Gujarat. Oil pressed from *doli* or *mahuda* seed was sent in considerable quantities to Kapadvanj and there used in the manufacture of soap.

Tal covered an area of about 14,300 hectares in 1950-51. Its cultivation has, however, declined since then. In 1967-68, it occupied only 5,400 hectares. Its out-turn also declined from 3,100 tonnes to 1,200 tonnes during the same period. This is due to the fact that its place has been taken by groundnut, the cultivation of which has proved more paying.

The crop requires little manuring as it is itself considered a fertility recuperating crop.

Groundnut—Groundnut is the most important cash crop in the district. It is, however, a new crop introduced in the district only after the turn of the last century. By now, the area under groundnut has considerably increased. In 1918-19 it occupied only 3,462 acres but gradually increased to 99,293 acres in 1940-41. It covered about 74,300 hectares (183,700 acres) in 1960-61 yielding an out-turn of about 46,900 tonnes. Its

1. *Agricultural Situation in India*, Directorate of Economics and Statistics, Government of India, New Delhi, November, 1969, p. 760.

area slightly decreased to 50,800 hectares in 1967-68 when its out-turn was recorded at 36,900 tonnes. Kalol, Halol, Jhalod, Godhra, Santrampur and Baria are the main groundnut producing talukas in the district.

Groundnut is a kharif crop sown in June-July and harvested in October-November. Harvesting is done mostly by harrow, but in some cases, a plough is also used. The harvested crop is collected and threshed with racks. The pools, stalks and leaves are then separated by winnowing. The broken leaves are considered very useful as fodder. The seeds by extraction yield edible oil, which has multiple uses. Oil-cake is given to cattle and quite a substantial part is used as manure.

Two varieties of groundnut are grown in the district : (i) the erect or bunch types locally called *ubhadi* and (ii) the spreading varieties called *veldi*, AH-32 and *samarala*.

Groundnut is cultivated principally as an oilseed, but considerable quantities are consumed directly as food. It has good soil recuperative value and is an efficient cover against soil erosion besides being a good forage for cattle.

Cotton—Another important cash crop is cotton. In 1918-19 it occupied 45,442 acres, which greatly decreased to 17,360 acres in 1947-48. Its area thereafter increased to 11,000 hectares (27,500 acres) in 1950-51 and to 28,800 hectares during 1967-68. Its production has also increased from 7,700 bales to 23,600 bales during the same period.

The soil of the district is conducive to cultivation of cotton. Rainfall exceeding 35 inches is generally harmful to its growth. At the same time less than 20 inches of rainfall is considered insufficient. It is generally sown as a mixed crop in kharif season. Cotton has extensive and diverse uses in our everyday life. It is mainly used as a fibre for cloth. Its seed which in weight is nearly two times the cotton lint also has various uses. Its shell serves as a food for cattle and the kernel inside is pressed into oil and the oil-cake is also used as cattle feed. The Indo-American type of cotton Gujarat-67 and Deviraj (Co_2 170) are found to be suitable and are replacing the indigenous type of cotton. New hybrid cotton-4 has been introduced and has become very popular in this district. Its yield per acre is also very high. The cultivators have lately started producing hybrid cotton seed to meet its demand.

ROTATION OF CROPS

The rotations followed in this district are as under.

A. *Two years rotation* —(1) Maize, *bajri* and groundnut, (2) Maize, *jowar* and groundnut, (3) *Bajri* and pulses, (4) *Bajri* in kharif and wheat in rabi, (5) Groundnut and vegetables.

B. Three years rotation—(1) Maize, *bajri*, groundnut, (2) *Jowar*, cotton and pulses.

KHARIF AND RABI CROP

Crops grown in the district fall into two main categories, *viz.*, the kharif and the rabi. The kharif or the rain-fed crops are sown in monsoon after the first rainfall in June-July and harvested usually in October-November. The rabi or irrigated crops are usually sown in September-October and harvested in February-March.

The main kharif crops in the district are rice, maize, groundnut, *bajri*, *jowar*, cotton, etc. The main rabi crops are wheat and gram. *Jowar* and cotton crops are grown as rabi crops also. Kharif crops being the principal crops always occupy a much larger area as compared to rabi. The acreage under these two types of crops varies from year to year depending upon the season and irrigation facilities.

CROP CALENDAR

The calendar of sowing and harvesting operations for important crops in the district is given in the following statement.

Sl. No.	Name of crop	Sowing period	Harvesting period
1	Rice	June–July	September–October
2	Wheat	November	February–March
3	*Jowar*	June–July	October–November
4	*Bajri*	July (Kharif)	October–November
		February–March (Summer)	May–June
5	Maize	June–July	September–October
6	Gram	October–November	February–March
7	Groundnut	June–July	October–November
8	Cotton	June–July	December-March

Source :
District Agricultural Officer, Godhra.

AGRICULTURAL IMPLEMENTS

The agricultural implements in use in the district are still mostly traditional. However, they are light, portable, comparatively inexpensive, easily made and repaired and constructed of material readily available from the local areas. Of late under the impact of the Five Year Plans improved varieties of implements such as iron ploughs, seed-drills, harrows, clod crushers, etc., are now used by the cultivators. Iron Persian wheels are also introduced. Bullocks are employed for various agricultural operations in the field such

as ploughing, harrowing, lifting water from wells, grinding corn and crushing oilseeds, sugar-cane, etc.

The main implements used by the agriculturists include plough (*hal*) used for ploughing or digging the land, harrow (*rapti*) for breaking the clods and levelling the soil, seed-drill (*dantal*) for sowing the seeds, hoe (*beli*) for inter-culturing of crops and sickle (*datardu*) for harvesting the crops. Other miscellaneous implements in use are pick-axe (*kodali*) axe (*kuhadi*), spade (*pavda*), scraper (*kharpi*), wooden rake (*khampali*) share (*kosh*), etc.

According to the old *Gazetteer*, the number of ploughs in use in the Panchmahals was 18,303 in 1856-57 which increased to 37,141 in 1876-77 recording more than 100 per cent increase in two decades. The number increased to 62,192 in 1925, and then to 66,656 in 1935 decreasing slightly thereafter in 1945 to 65,322. Thus the overall increase during the period of 90 years was 3½ times. However, a significant increase in the number of ploughs and other agricultural implements was recorded only after Independence, as can be seen from the statement given below.

STATEMENT IV.13

Agricultural Implements in Use During the Years 1951, 1956, 1961 and 1966

Name of implements	1951*	1956*	1961*	1966+
Ploughs ..	180,712	184,531	202,827	217,151
(i) Wooden	180,222	183,958	202,076	215,251
(ii) Iron	490	573	751	1,900
Improved harrows and cultivators ..	N. A.	N. A.	N. A.	12,713
Improved seed drills	N. A.	N. A.	N. A.	5,780
Carts	31,706	30,220	29,976	31,790
Sugar-cane crushers	178	123	86	238
(i) Power	23	36	20	170
(ii) Bullocks	155	87	66	68
Oil-engines	296	464	727	1,278
Electric pumps	64	23	17	47
Tractors	18	27	84	27
Ghanis	286	302	337	446
Persian wheels or *Rahats*	..	..	1,019	1,464

N. A. = Not available

Source :

* *District Census Handbook* 1961, Panchmahals, p. 169.

+ *Quarterly Bulletin of Economics and Statistics*, Bureau of Economics and Statistics, Government of Gujarat, Vol. IX, No. 1, Ahmedabad, (1969), pp. 182-183.

It will appear from the statement that the use of improved implements like iron ploughs, oil-engines, etc., has increased considerably under the impact of the Five Year Plans. The use of mechanical devices is becoming increasingly popular. This is evident from the steady increase of iron ploughs

from 490 in 1951 to 1,900 in 1966. The outstanding fact about the ploughs is that their number increased ten times from 18,303 in 1856 to 184,531 in 1956, during the period of 100 years the number further increased to 217,151 in 1966. In other words, the wooden plough still holds the fort, as its use has increased significantly. The iron plough has not been able to replace the wooden plough because of its cheapness and manoeuvrability. The carts have increased five times from 6,129 to 30,220 during the century (1856 to 1956) and further to 31,790 in 1966. Similarly the oil-engines have increased four times from 296 in 1951 to 1,278 in 1966. The number of sugar-cane crushers has registered an over-all increase from 178 to 238 during the period. It is important to note that the power-driven crushers are gradually replacing the bullock-driven crushers on economic grounds.

SEED SUPPLY

As a general practice, most of the cultivators usually keep a reserve stock of their farm produce and use it as seed for sowing in the next season. Others obtain them from co-operative societies which supply improved varieties of seeds recommended by the Department of Agriculture. A few others obtain their requirements from the well-to-do cultivators or from local merchants. Before Independence, there were no regular Governmental agencies to evolve and supply improved seeds to cultivators.

It was found that those cultivators who had used improved seeds were able to get greater out-turn on the same soil. This motivated others to use improved seeds for sowing. At present, there are 11 seed multiplication farms, one in each taluka of the district. They supply the seed requirements to the selected cultivators in the taluka. During the years 1964-65 to 1968-69, Government supplied over five lakh kilograms of improved seeds of various crops to the cultivators from the seed multiplication farms in this district. The following statement gives details.

Improved Seeds Distributed

(DISTRIBUTION IN KG.)

Name of the crop		1964-65	1965-66	1966-67	1967-68	1968-69	Total
Paddy	..	39,933	35,306	15,200	12,200	57,400	160,039
Sameri Maize	..	16,539	17,330	27,800	20,700	30,700	113,069
Hybrid Maize	..	17,460	12,611	7,090	..	..	37,161
Bajri 207	..	353	840	900	1,500	1,600	5,193
Groundnut	..	12,331	13,555	11,200	8,100	22,400	67,586
Wheat	..	13,175	28,059	12,200	10,900	19,500	83,834
Tur	..	2,315	3,554	2,600	1,600	8,100	18,169
Chana	..	9,370	14,850	2,300	3,400	7,000	36,920
Jowar	..	275	..	..	300	..	575
Total	..	**111,751**	**128,105**	**79,290**	**58,700**	**148,700**	**522,546**

Source :

Panchmahal Jilla Kheti ane Vikas Pradarshan (*Smriti Granth*), Panchmahal District Panchayat, Godhra, (1969), p. 26.

Paddy and Sameri maize being the principal crops of the district claimed a larger portion of the improved seeds supplied.

The area under high yielding improved varieties was as follows during the last three years.

Area under Improved Seeds

(AREA IN HECTARES)

Name of the crop	1966-67	1967-68	1968-69
Hybrid Maize	1,731	3,424	3,110
Hybrid *Bajri*	203	1,911	4,791
Hybrid *Jowar*	14	35	11
Paddy (Teohung Netin-1)	31	81	70
Paddy (Masuri)	..	..	19
Paddy (I. R. 8.)	..	..	26
Mexican Wheat	60	36	6

Source :

Panchmahal Jilla Kheti ane Vikas Pradarshan (*Smriti Granth*), Panchmahal District Panchayat, Godhra, (1969), p. 27.

MANURES AND FERTILIZERS

Supply of suitable manures and fertilizers is one of the principal requirements for increasing production by scientific methods. Due to the mixed nature of granite and trap rock formations, the soils vary in their fertility from place to place. The deficiency is made good by supply of plant nutrients such as nitrogen, phosphorus and potash in balanced proportions.

Cultivators have started making increasing use of manure mixtures and fertilizers and also prepare organic manures like compost, farm-yard manure, etc. The municipalities and bigger Panchayats have started supplying town compost and rural compost. About 6,076 tonnes of town compost and 29,709 tonnes of farm-yard manures were thus made available to cultivators in 1968-69. The Santrampur village Panchayat secured the first prize in Baroda region for preparing scientific manures during the year 1967-68.

The importance of chemical fertilizers has been realised by the cultivators because of the relatively higher yield accruing from their use. The use of fertilizers was limited during the first two Plan periods, but has greatly increased thereafter. The following figures indicate the utilisation of fertilizers in the district for the years 1964-65 to 1968-69.

Chemical Fertilizers Used

(FIGURES IN TONNES)

Name of the fertilizer	1964–65	1965–66	1966–67	1967–68	1968–69
Ammonium sulphate ..	1,219	999	2,243	2,180	1,562
Urea	404	117	685	2,120	1,261
Calcium ammonium nitrate ..	..	3	257	825	68
Diammonium phosphate ..	..	..	..	..	121
Super phosphate ..	525	552	726	993	423
Mixed fertilizers ..	230	462	328	202	92
Oil-cake	457	650	297	263	631
Ammonium sulphate nitrate	105	122	118	316	5
Others	..	..	24	309	127

Source :
Panchmahal Jilla Kheti ane Vikas Pradarshan, (Smriti Granth), Panchmahal District Panchayat, Godhra, (1969), p. 28

AGRICULTURAL PESTS AND DISEASES

The standing crop is usually damaged by (a) natural calamities (b) inroads by birds and animals, (c) pests and (d) diseases. Damage caused to crops by natural calamities like floods, storms and severe droughts are occasional. Stray cattle that cause damage can be prevented by proper fencing of fields. But pests and diseases are responsible for large-scale loss of agricultural produce which require to be controlled by scientific methods.

Pests

Before Independence, cultivators did not generally use insecticides and pesticides as they were not available easily and on attractive terms. After Independence, and the subsequent implementation of the Five Year Plans and the Community Development Programme, crop protection services were introduced in the district. Under this scheme insecticides and pesticides were supplied to cultivators on easy terms. The easy availability of the insecticides at subsidised rates through various selling agencies established almost at all talukas has resulted in increasing use of insecticides and pesticides in this district. Rust resistant varieties of seeds were evolved which reduced the damage to standing crops by pests and diseases.

The pests most commonly found in different crops are described below.

Cereals—Khapedi, the surface grasshoppers (*chrotogonus sp.*) are small hoppers, medium black in colour, with various spots on a rough body surface. They attack crops like *bajri, jowar,* maize, etc., during the primary stage of their growth. The attack is sometimes so severe that the entire crop is endangered as a result of which resowing becomes necessary. These pests are active during the period between July and November. Benzene hexachloride has proved effective against the spread of this pest. As a preventive measure, cultivators sometimes plough and harrow the field immediately after harvesting to destroy the eggs of the pests that are laid in the soil.

Gabh marani eyal, the stem borers (*chilozonellus. S.*) are commonly found in *jowar* fields and sometimes in wheat, maize and paddy. The pest, being an internal feeder, is very difficult to control, The usual practice followed is to uproot the infected plants along with the pests and destroy them. To save future crops from infestation cultivators collect the stubbles after harvest and burn them to destroy the hibernating larvae.

Mashi or *molo,* the aphids (*aphis maidis F.*) is a widespread pest affecting different crops in different seasons. These soft-bodied insects suck the sap of the leaf by mouth. They are controlled by spraying resin solution, tobacco decoction or nicotine sulphate or by dusting benzene hexachloride and now by systematic insecticides which has proved to be very effective.

Cotton—Kapasni tapka wali eyal, the spotted boll worm (*earlas fabia S.*), is a widespread pest of cotton found in this district. The caterpillars mainly damage the shoots and bolls of cotton and stain the lint with the result that bolls fall off prematurely. The pest being an internal feeder is difficult to control. However, such preventive measures as the removal of cotton stalks after harvest, destruction of affected bolls with the larvae inside and heat treatment for cotton seed are usually taken. Now it is also controlled by spraying insecticides as a precautionery measure.

Pulses—Popta kotarnar eyal, the gram pod borer (*heliothis obsoleta F.*) is harmful to pulses, especially the gram, which is one of the most important crops in this district. The caterpillars feed on tender foliage and young pods, make holes inside the pods and eat the developing seeds. During the early stage of infection, the pests are handpicked and destroyed. Spraying with 50 per cent D. D. T. is also helpful.

Crop Diseases

The standing crops suffer from a number of diseases, some of which are very serious at times. The common plant diseases prevalent in the district are *Jowarno angario* and *Bhuri.*

Jowarno angario, the *jowar* smut (*sphacelotheca sorghi*) is a major plant disease of *jowar.* Its symptoms are not visible till the formation of earheads. The grain seeds in the earheads are either partially or completely decayed and destroyed because of the disease. The disease can be controlled by sulphur and other organic compounds.

Bhuri, the powdery mildew (*odium mangiferae*) affects the mango trees causing severe blighting of blossoms during the months of January and February. This disease is controlled by application of fine sulphur dust to the blossoms at intervals of a fortnight. This measure is widely practised by mango growers all over the district.

IMPROVED METHODS OF AGRICULTURE

Before merger, some of the enlightened native States had attempted several measures to help agriculturists. Though these measures did not have any far reaching implications they did help the agriculturists in some way or the other. For example, the State of Baria had established a model farm at the beginning of the present century where experiments were carried out in improved methods of agriculture. The Lunavada State had also opened such a model farm along with a fruit nursery. Similarly a model farm for sugarcane cultivation was organised by the Santrampur State, which had also started in 1922, a Famine Relief Fund from which advances were made to cultivators for improvement of their lands. The State of Baria had also started a permanent Famine Relief Fund to help the agriculturists in times of scarcity. But these attempts were few and were limited in scope.

Research Activities

There are three main research stations working for evolving improved varieties of seeds.

1. *The Maize Research Station, Godhra*—It is located at Godhra and is financed by the Indian Council of Agricultural Research, New Delhi. It was established in 1960. Testing of high yielding single crosses, double crosses and composite varieties of maize have been carried out at this research station. The experimental hybrid 4034, 4037 and composite Sona-Ambar varieties have been proved to give more yield. Research for development of white composites, an early maturing hybrid of local *kathadi* maize, was undertaken at this station in 1968-69.

2. *Agricultural Research Sub-station, Derol*—It was started in 1958. Performance trials of drilled paddy are carried out at this station. Research activities in oilseeds like groundnut, soyabean and sesamum are also carried out at this station.

3. *The Agricultural Research Station, Dohad*—It was established in 1907. Advance performance trials of hybrid 4087 maize were carried out at this station, which proved that this variety could give the maximum average yield followed by hybrid 4045. Their average yields were greater than those of Ganga *safed* 2 and Ganga 3 varieties of maize.

ANIMAL HUSBANDRY

Livestock forms the main source of supply of draught power for cultivation and rural transport and of protective feeds such as milk, meat, eggs and also other products like wool, hides, skins and organic matter. The animal husbandry thus plays a vital role in the development of agriculture.

As stated in the earlier *Gazetteer*, the Panchmahals had a livestock population of 173,859 in 1856-57 which increased to 254,262 in 1876-77. The following are the detailed figures of livestock as given in the previous *Gazetteer*.

Livestock, 1857-1877

Year 1	Oxen 2	Cows 3	Buffa-loes 4	Horses 5	Camels 6	Asses 7	Sheep and goats 8	Total 9
1856–57 ..	55,068	70,255	28,651	1,909	42	938	17,096	173,859
1876–77 ..	86,024	90,928	37,672	3,488	419	1,701	34,030	254,262
Increase per cent in 1876-77	56.12	29.42	31.48	92.05	897.62	81.34	99.05	46.24

Thereafter the livestock population decreased greatly. Between 1898-99 and 1901-02 the number of cattle was reduced to less than half, from 323,000 to 148,000 due to famines. The number of cows (in milk) decreased by seventy-five per cent. Horses and ponies came down from 3,200 to 1,700 and sheep from 5,500 to 2,200 but goats increased from 37,000 to 43,000 during the period. The number of cattle according to the Census of 1919-20 was 358,000, which included 67,000 cows (in milk), 44,000 she-buffaloes, 2,800 horses and ponies, 5,000 sheep and 58,000 goats. The following are the figures of livestock recorded between the years 1901 and 1945.

STATEMENT IV.14

Livestock Population Between 1901 and 1945

Sl. No. 1	Category 2	1901-02* 3	1915-16† 4	1919-20† 5	1925+ 6	1935+ 7	1945+ 8
1	Oxen for plough ..	73,655	102,802	120,250	127,457	139,374	138,081
2	He-buffaloes for plough ..	7	20	27	19	389	45
3	Bulls for breeding ..	201	342	284	319	428	331
4	Buffaloes for breeding ..	162	304	400	419	615	493
5	Oxen for other purposes ..	593	651	349	299	22	495
6	He-buffaloes for other purposes	14	32	36	55	1	109
7	Milch cows	21,402	69,285	66,918	82,946	81,529	70,426
8	Milch she-buffaloes ..	19,180	34,306	44,261	43,050	45,432	46,522
9	Calves	19,510	87,578	94,378	95,967	88,072	81,318
10	Buffalo calves	12,874	28,717	31,545	39,601	38,783	42,775
	Total cattle	*147,598*	*324,037*	*358,448*	*390,132*	*394,645*	*380,535*
11	Horses and ponies ..	1,746	2,413	2,777	3,095	3,307	2,232
12	Sheep	2,218	2,842	4,962	10,609	7,926	10,797
13	Goats	43,311	58,063	57,927	75,914	76,937	97,101

Source :

* *Statistical Atlas of the Bombay Presidency*, (1906), p. 73.

† *Statistical Atlas of the Bombay Presidency*, Director of Agriculture, Bombay, (1925), p. 59.

+ *Statistical Atlas of the Bombay State*, Bureau of Economics and Statistics, Bombay, (1950), pp. 192-193.

The statement reveals a steady increase in the categories of she-buffaloes (above three years) and goats during the period of two decades. The other categories showed considerable fluctuations.

According to the Livestock Censuses of 1951, 1956, 1961 and 1966, the livestock population of the district was found to be distributed as under :

STATEMENT IV.15

Livestock 1951, 1956, 1961 and 1966

Categories of livestock	1951*	1956*	1961*	1966†
Total livestock	**1,218,459**	**1,297,510**	**1,305,183**	**1,482,542**
A. Bullocks and Cows ..	715,830	728,222	737,555	807,693
1. Males over 3 years ..	360,585	367,149	394,549	438,012
2. Females over 3 years (in milk)	180,294 (75,729)	179,876 (60,382)	185,626 (45,652)	198,796 (195,224)
3. Young-stock	174,951	181,197	157,380	170,885
B. Buffaloes	210,955	239,153	247,643	284,799
1. Males over 3 years ..	1,152	1,190	934	1,630
2. Females over 3 years (in milk)	118,218 (62,595)	127,790 (64,500)	141,281 (53,142)	163,263 (160,011)
3. Young stock	91,585	110,173	105,428	119,906
C. Sheep	20,320	10,486	7,024	7,608
D. Goats	261,517	309,164	300,580	373,911
E. Horses and ponies ..	3,748	3,783	3,967	1,682
F. Mules	87	1	2	21
G. Donkeys	5,425	5,447	6,159	5,553
H. Camels	563	1,233	1,905	1,225
I. Pigs	14	1	348	50
Total Poultry	**304,297**	**461,929**	**402,116**	**433,817**

Source :

* *District Census Handbook* 1961, Panchmahals, pp. 22 and 169.

† *Quarterly Bulletin of Economics and Statistics*, Bureau of Economics and Statistics, Government of Gujarat, Vol. IX, No. 1, Ahmedabad, (1969), pp. 122-125

As the table indicates the total livestock population has increased from 1,218,459 in 1951 to 1,482,542 in 1966 registering an overall increase of 21·67 per cent in 15 years. This increase is noticed in most of the categories of livestock. Cows (in milk) are more than doubled and bullocks over 3 years have increased by 21 per cent. Horses and ponies have gone down from 3,783 to 1,682 and sheep from 20,320 to 7,608. Similarly, mules have also decreased from 87 to 21 during the same period as their use has proved less economical with the passage of time. The number of buffaloes, however, increased from 210,955 to 284,799, goats from 261,517 to 373,911, donkeys from 5,425 to 5,553 and camels from 563 to 1,225 during the same period.

Area under Fodder Crops—Because of the limited area available for cultivation, crops are grown mainly for grain purposes and fodder is grown only as a by-product. Area under fodder occupied a mere 512 acres in 1903-04 which increased steadily to 7,547 acres in 1940-41 and to 29,717 acres in 1967-68. Guinea grass, babuls and hot weather *jowar* constitute the main fodder crops grown in the district. Area covered under these varieties were reported as 17,697 acres, 8,835 acres and 1,592 acres, respectively during the year 1967-68.

Dairy Farming—There are no public dairies in the district.

Sheep Breeding—Sheep occupy an important place among the livestock population. At the turn of the last century, their number was 2,218 which increased to 10,797 in 1945 and again to 20,320 in 1951. However, the number started falling thereafter and was reported only 7,608 in 1966. In these circumstances the necessity of opening a sheep breeding farm in the district cannot be over emphasised.

Poultry Farming—Poultry keeping can be usefully practised on agricultural farms as a subsidiary occupation. However, no systematic attempts were made for breeding and keeping of poultry in this district until recently. It was only in 1955 that the first Government poultry breeding farm was established here at Dohad. Besides this, at present, there are six private poultry farms in the district. In 1967, a Poultry Demonstration-*cum*-Extension Centre was opened at Santrampur to help the poultry farmers. Moreover, as the district is a scarcity area, Government has started helping Adivasis in poultry keeping by advancing loans and subsidies for construction of poultry houses and purchase of poultry birds and free supply of poultry breeding equipment. The poultry population in 1966 was 433,317, as against 304,297 in 1951.

Cattle Development—It is difficult to think of agricultural improvement without cattle development. Cattle are indispensable for the economy of this district, where holdings are small, agricultural practices are old fashioned and marketing of produce is still largely done with bullock carts. The cattle thus provide the required motive power for various agricultural operations including irrigation and rural transport and also manure for the fields, besides, providing the milk supply. Development of cattle, both in regard to their milk yield and draught capacity is, therefore, very necessary.

The livestock population of this district is more than its human population. As a result, the condition of cattle is far from satisfactory. The Adivasis consider it a status to keep a large number of cattle. Among them, the larger the number of cattle possessed by a family, the higher is its status in the society. Many useless cattle are, therefore, maintained for preserving the so called 'social status'. The maintenance of such useless cattle is a

drain on the economy of this area. There is no defined breed of cattle in this district. Cattle are of stunted growth and non-descript breed, resembling the Malvi breed. Buffaloes are also of local breed and resemble the Surati. For improvement of cattle, Gram Panchayats maintain breeding bulls and these bulls are supplied by Taluka Panchayats at a nominal charge. Moreover, there is one Artificial Insemination Centre functioning at Godhra since 1963-64. Its sub-centres are at Halol, Kalol, Badi, Sureli, Delol, Jitpura, Timba and Harkundi. During the year 1969-70 in all 1,868 animals were inseminated from these centres. Generally medium type Kankrej breeding bulls are supplied to the Gram Panchayats to improve the local non-descript breed. The Tribal Development Block has opened two Bull centres in Devgadh Baria and Limkheda talukas.

Animal Diseases—The prevalence of cattle disease is one of the most serious obstacles to the improvement of cattle. Animals suffer from a number of diseases such as Rinderpest, Foot and Mouth disease, Haemorrhagic Septicaemia, etc. Of these, Rinderpest or cattle plague, is the most destructive virus disease of cloven-footed animals, such as cows and buffaloes, sheep, goats, pigs, etc. The disease is usually spread by contaminated feed and water. Foot and Mouth disease is a highly communicable disease affecting cloven-footed animals and is characterised by fever, formation of vesicles and blisters in the mouth, udder, tents and on the skin. The disease spreads very commonly by direct contact or, indirectly, through infected water, manure, hay and pastures. Haemorrhagic septicaemia disease of cattle and buffaloes occurs generally in low-lying areas periodically inundated by rain water.

Free vaccinations given by the department control the diseases to a large extent. Generally every year, the prophylactic vaccinations are carried out at places where the above diseases are endemic. In 1969-70, 534 out-breaks of different contagious diseases were recorded, which claimed a toll of 171 lives as detailed below.

STATEMENT IV·16

Animal Diseases Recorded, 1969-70

Name of the disease	Cattle		Buffaloes		Total	
	Attacks	Deaths	Attacks	Deaths	Attacks	Deaths
1	2	3	4	5	6	7
Rinderpest	1	..	20	2	21	2
Haemorrhagic septicaemia ..	85	69	121	97	206	166
Foot and mouth	236	..	68	..	304	..
Black quarter	3	3	..	..	3	3
Total	325	72	209	99	534	171

Source :
District Animal Husbandry Officer, Godhra.

The above statement shows that though Foot and Mouth disease is the most widespread it is the least fatal. On the other hand haemorrhagic septicaemia has proved to be the most fatal.

Veterinary Aid—Every taluka headquarters in the district has got a veterinary dispensary where the livestock of the surrounding areas are brought for medical treatment. Moreover, there are two branch dispensaries, one at Ghoghamba in the Devgadh Baria taluka and the other at Sukhsar in the Santrampur taluka. These dispensaries are managed by Veterinary Officers. The district has a total of 43 Veterinary Aid Centres, 7 each in Devgadh Baria and Santrampur talukas, 6 in Dohad taluka, 5 in Jhalod taluka, 4 each in Godhra and Limkheda talukas, 3 in Lunavada taluka, 2 each in Halol, Kalol and Shehera talukas and one in Jambughoda taluka. These aid centres are managed by stockmen. During the year 1969-70, 117 in-patients and 20,738 out-patients were treated at the dispensaries. Moreover, 16,388 cattle were supplied medicines, while 2,206 scrub bulls were castrated during the same period.

Feed and Fodder Development Scheme—This scheme is in operation at Pandarwada in Lunavada taluka and at Rena and Morva in Shehera taluka. The grass land plots are prepared under this scheme under which a subsidy of Rs. 642 was given in 1969-70 to purchase lucern seeds and fertilizers. Moreover, 65 kgs., of lucern seeds and 3,280 kgs., of fertilizers were distributed in the district during the same year.

FISHERIES

As the district has no sea-coast, its fishery resources are confined to tanks, reservoirs and rivers. Even these resources, if fully exploited can pay rich dividends to the district and create employment opportunities for the villagers. The irrigation tanks, which are important from the view point of fisheries, are as follows : Sawanrupsagar, Rawalia and Bamanwad in Lunavada taluka, Jalai Dhulleta and Jasolanahar in Dohad taluka, Guneli and Dhamnod in Shehera taluka, Ratneshwar, Kathedia, Vinzol, Kanelov, Orwada and Dangaria in Godhra taluka and Vadatalav in Halol taluka.

There are no mechanised boats. The indigenous boats locally known as "*Dooadi*" or "*Navdi*" costing about Rs. 100 each are in use at present. There are about 100 such boats used for fishing. Fishermen use mostly cotton nets called cast nets, drag nets and gill nets. The average income of a fisherman is estimated at about Rs. 800 per annum on the basis of 120 man days of fishing.

Development of inland fisheries in this district started during the Third Five Year Plan only. The Panchayats were made to evince interest in development of tanks under them by stocking them with growing varieties

of major carp. In all, 6 lakhs of fish seeds were stocked in various tanks. The department also established a fish farm at Godhra.

As stated earlier, there are a number of tanks under the Panchayats which if put to use for fish culture, will contribute considerably in increasing the income of the Panchayats and offer employment opportunities to the villages. The Fisheries Department, therefore, envisages to initiate inland fisheries in this district as a pilot project, whereunder about 5,000 acres of watersheets will be brought under fish culture. The project envisages grant of financial assistance to the Panchayats as well as incentive subsidy for intensive fish culture in the tanks. Technical guidance will also be imparted by the Department. The project when implemented will yield about 6,000 tonnes of fish valued at about Rs. 120 lakhs in a period of 5 years. It is also envisaged to set up a 5 ton ice-plant with cold storage facilities to improve the preservation of fish. Transport facilities will also be increased to meet the demand. This project will give a lead in setting up similar inland projects in other districts.

Forest

The district is to a very large extent a hilly tract covered by forests, which are chiefly concentrated in the centre of the district. "The west, though well wooded, has few forest trees and the east, except fruit trees in fields and some stony hill lands in the remoter villages, is bare of timber. In the centre, the Godhra woodlands stretch over undulating plains, and the sides of small granite hills, and those in Halol partly over plains, partly over rocky uplands and partly on the slopes of Pavagad hill."[1]

Forest plays an important role in the economy of the district. It reduces the soil erosion and washing off of the vital top soil and thereby increases the fertility of the agricultural fields. Moreover, forests of this district yield many important products, thus satisfying the needs of the local population. However, due to persistant scarcity conditions prevailing in some areas of this district, there has been illicit cutting of trees in forests and in unauthorised grazing, thereby causing irrepairable damage to these valuable forests.

Among all the districts of Gujarat, the Panchmahals has the largest area under forests. The total area[2] under forest in the Panchmahals district is 2,222 sq. kms. of which 1,638 sq. kms. are reserved forest, 5 sq. kms. protected forest and 579 sq. kms., unclassed forest. The forest, thus forms about ¼ of the total area of the district.

1. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 208.

2. Chief Conservator of Forests, Gujarat State, Baroda.

Till 1860, the forest produce of this district was little in demand.[1] All kinds of timber except teak were freely cut and the revenue derived from forest was very small. In 1861, the construction of the Bombay, Baroda and Central India Railway raised the value of timber. In 1863, the Conservator reported that the forests were well-stocked with useful timber. At his suggestion, eight kinds of trees were protected from cutting. In 1870, Dr. Brandis, the Conservator General of India examined the forests. He considered them poor and was of opinion that grass, fuel and building timber were the only likely sources of revenue from the forest. He recommended an increase in forest establishment. After 1871, the forest establishment was gradually expanded. The systematic improvement of forest areas was, however, taken up after the introduction of the Indian Forest Act, 1878. They were constituted into Reserved Forests and demarcated between 1883 and 1898. Plans were drawn up for their management in 1896, 1901-02, 1910 and 1927.[2]

The agriculturists in this district depend on forests for a variety of purposes. Besides supplying their timber needs for building purposes and preparing agricultural implements, carts, etc., forests provide fuel for their domestic consumption, grass for feeding their cattle and bamboos, leaves, etc., for thatching walls and roofs of huts and cattlesheds. Forests also help in conserving moisture thereby increasing the fertility of the soil. Thus forests constitute productive as well as protective wealth for the agriculturists and all efforts need to be made for their upkeep.

However, the forests in this district are damaged through various causes such as (i) illicit cutting (ii) grazing (iii) fires (iv) draught (v) insects (vi) wind and (vii) occasional frost.[3]

Illicit Cutting—Illicit cutting is rampant throughout the district. Due to keen demand of teak wood and high prices that it fetches, illicit cutting of teak is heavy, both for their own use by the villagers and for sale to neighbouring prosperous villagers and even for export outside the district. Due to large increase in population, the demand for firewood has also greatly increased both in the towns and villages.

Grazing—The cattle population in the tract, which was already large before, has increased tremendously and the pressure of grazing on forest lands has increased manifold. Now it has become almost impossible to keep any forest area effectively closed unless it is properly barricaded or provided with strong barbed wire fences. The damage done by grazing to young regeneration due to trampling, etc., is extremely heavy.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 208.
2. *Forests, Gujarat*, Forest Department, Gujarat State, (1968), p. 23.
3. KHANCHANDANI M. S., (I. F. S.) AND SINHA S. K. (I. F. S.), *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, (1970).

Fires—Fires are numerous. Low rainfall, frequent periods of draught, sparse tree growth resulting in profusion of grass and long hot dry summer make an ideal combination of factors to make the forests highly inflammable. The forest area is scattered and is surrounded by many villages from where villagers frequently pass through the forests. A slight carelessness on their part is enough to set the area on fire. The villagers have the habit of burning the ground below every *Mahuda* tree to facilitate collection of *Mahuda* flower. Most of the forest fires spread from these small fires caused by villagers. Fires are also sometimes deliberately set by the villagers for the purpose of *shikar*. There is other source of fire in the superstition among the Bhils that by setting fire to the forest their deity is appeased and the village is protected from diseases.

Fires destroy the tiny natural regeneration and many a time the young plantations also. They also retard the rate of growth of the trees and impair the quality of timber by making the trees hollow, unhealthy and weak.

The table given below shows the area in hectares burnt by fires during the past ten years.

STATEMENT IV·17

Forest Area Burnt (1959-60 to 1966-67)

Sl. No.	Year	Forest area recorded as burnt (in hectares)
1	1959-60	2,328
2	1960-61	4,050
3	1961-62	600
4	1962-63	1,766
5	1963-64	2,218
6	1964-65	3,372
7	1965-66	1,159
8	1966-67	1,070

Source :

Khanchandani M. S., (I. F. S.) and Sinha S. K., (I. F. S.), *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, (1970).

It is, however, found that the actual damage done by fire is much more than the area recorded. The damage done by illicit cutting, grazing, unauthorised cultivation and fires is so extensive that if continued in future the forests may be destroyed completely in this district. But for the damage from these four sources, the forests of Panchmahals would have been in

much better condition even without the aid of plantations.[1] The villagers have been prone to damage the forests round-about their villages. Most of them are too poor to afford purchasing timber and firewood for their requirements. Cattle population is also very large and stall feeding is not resorted to so they lop off branches of trees to feed cattle. The only real remedy is to educate the villagers to improve their standards of living and give them some incentive to offer their active co-operation in protecting the forests. It should be brought home to them that the village welfare depends much on the preservation of the forests.

Draught—The rainfall in the district is very uncertain, unseasonal and erratic. There are frequent periods of draughts of various durations. This coupled with the impoverished and shallow soil increases the ill-effects of draught, especially in the poorer forest areas. Not only there are heavy casualties in plantations and in natural regeneration, but even the trees in the upper canopy often succumb to draughts.

Insects—Damage by defoliaters of teak, *khair, aduse* and other species is observed almost annually but the damage is not ruinous though it may be retarding the growth. Most of the forest areas are highly infested with white ants, which attack the plants when they are weakened by fire, draught, frost, etc.

Wind—Every year a few trees are uprooted by violent winds, but the damage is usually negligible.

Frost—Frost occurs only occasionally. But when it occurs, it leaves considerable damage in its wake. As stated by Mr. E. K. Kotwal in his revised working plan submitted in 1939, not only the tiny seedlings and young plants are killed but even the trees in upper canopy are to a great extent affected. However, in the recent past, any notable damage through frost has not been noticed.

Special Works of Improvement

Silviculture—The forest areas of Panchmahals were worked under regular Working Plans from the year 1901 and silvicultural operations for tending the crop were regularly attended to except during the war years. *Rab* and patch plantations were raised in most of the exploited coupes and other tending operations such as cleanings and thinnings were carried out. These plantations covered small areas.

Till 1947, except for a few coupes which were regenerated by agri-silvi system, *rab* was the only method of plantation adopted. From 1947

1. KHANCHANDANI M. S., (I. F. S.) AND SINHA S. K., (I. F. S.), *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, (1970).

to 1956, attempts were made to popularise the agri-silvi plantation system among the villagers. Every year, after exploitation more and more area began to be regenerated by this method in the forests of western talukas of Halol, Kalol, Godhra and Shehera. In 1950, out of the total area of 352 hectares under plantation in the western talukas, 340 hectares were planted by villages under the agri-silvi system.

From 1956 onwards the work of raising plantations received impetus under the various Five Year Plans. Some of these plantations were raised in the felled coupes, while most of them were attempted in the forest areas which were not due for plantation in those particular years, but were often specially clear felled for plantations. A list of the plantations raised, both under the provision of working plans from the year 1940-41 and under the Five Year Plans is given in the following statement.

STATEMENT IV-18

Plantations Raised between the Years 1940-41 and 1968-69

Year	Area exploited in the previous year in hectares	Area planted in hectares	Survival towards the end of March (in '000s)	
			Teak	Injaili
1	2	3	4	5
1940-41	1,827	63	1,492	200
1941-42	2,026	60	1,031	178
1942-43	2,088	82	152	418
1943-44	2,225	54	135	195
1944-45	109	19	05	33
1945-46	2,868	100	184	270
1946-47	1,890	81	62	177
1947-48	2,764	272	143	241
1948-49	1,955	311	83	24
1949-50	1,835	385	135	356
1950-51	1,539	216	116	509
1951-52	2,032	193	50	125
1952-53	1,704	144	118	282
1953-54	3,982	201	213	390
1954-55	4,221	194	219	329
1955-56	4,213	244	424	203

STATEMENT IV·18—*concld.*

Year 1	Area exploited in the previous year in hectares 2	Area planted in hectares 3	Survival towards the end of March (in '000s)	
			Teak 4	Injaili 5
1956-57	2,671	340	304	350
1957-58	3,733	402	392	338
1958-59	3,530	326	593	532
1959-60 ..	3,775	534	1,097	
1960-61	3,291	444	934	
1961-62 ..	4,202	956	1,849	
1962-63 .. .	3,890	972	962	
1963-64	3,916	829	1,272	
1964-65 . ..	3,675	910	1,220	
1965-66	3,736	2,509	988	
1966-67	3,367	2,567	1,954	
1967-68	3,809	1,732	1,574	
1968-69	3,843	..	..	

Source :

KHANCHANDANI M. S., (I. F. S.) AND SINHA S. K., (I. F. S.), *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, (1970).

The important forest trees in the district are *mahuda*, teak and *khakhra*. The important forest products are timru leaves, *mahuda* flowers and fruits, *awal* bark, grass, bamboos, gums, lac, honey, etc. Some of the areas also give minor and major minerals. These products provide raw materials for the *bidi* industry, bamboo-baskets, matting and other forest-based industries. Local population also prepares soap and oil from *mahuda*. Forests in this district also yield important fruits like *rayan, kotha, ghatbor, karanj, amla*, etc. Besides, they provide firewood and fodder requirements of the local population. *Kadaya* gum finds use in icecream, cosmetics, cigarettes, etc. Gums are used as adhesives in sizing of paper, textile industry, in paints and candy industry, as well as in drugs, and confectionaries. Lac is used in gramophone records, in shellac for stiffening of felt hats, in polishes and varnishes, in electric industry, etc. The demand of lac has gone down recently due to the increasing use of synthetic lac.

There are no research centres in this district. There was a Foresters' Training School at Chhota Udepur in the Baroda district. It has since been closed.

Forest Development Schemes

As the district is rich in forests, a number of schemes for their preservation and development have been undertaken. About ten schemes of forest development are at present in operation in the district. They mainly relate to plantation of fast-growing species, teak, *khair* and bamboo trees, soil and moisture conservation, construction of buildings and grass godowns, etc. The forest development work was initiated after the introduction of the Five Year Plans. In 1955, the scheme for bamboo plantation was taken up. The work of forest development, however, received impetus during the Third Plan period, when five new schemes were undertaken which included schemes for teak and *khair* plantation, soil and moisture conservation, plantation of fast growing species and construction of grass godowns. The schemes for mobile squad, checking *naka*, etc., were introduced in 1966-67. The total expenditure incurred in the implementation of these schemes till the end of the Third Five Year Plan period was over Rs. 13.80 lakhs. The scheme-wise details about the expenditure incurred and the targets achieved are given in the following statement.

STATEMENT IV.19

Forest Development Schemes in the Panchmahals

			Target achieved since beginning till the end of the Third Plan period		Target achieved from 1966-67 to 1968-69	
Sl. No.	Name of the scheme	Year of starting	Physical (Hectares)	Financial (Rs.)	Physical (Hectares)	Financial (Rs.)
1	2	3	4	5	6	7
1	Bamboo plantation ..	1955-56	539	47,607	540	126,912
2	Construction of buildings ..	1956-57	4 (No.)	61,967	20 (No.)	289,926
3	Soil and moisture conservation	1961-62	1,900	421,341	744	299,605
4	Teak plantation ..	1961-62	690	215,721	417	182,850
5	*Khair* plantation .	1961-62	1,435	253,266	1,040	458,743
6	Fast growing species .	1963-64	830	230,[illegible]59	2,440	972,197
7	Construction of grass godowns .. .	1965-66	2(No.)	87,826	1 (No.)	104,773
8	Mobile squads	1966-67	Police party	61,604	Police party	23,895
9	Checking *nakas* ..	1966-67	..		Staff	28,807
10	Jodi guards	1966-67	..	..	Staff	71,443

Source :

Conservator of Forests, Baroda Circle, Baroda.

By the end of the Third Plan, soil and moisture conservation covered 1,900 hectares of forest area. Over 1,400 hectares were covered under *khair* plantations, nearly 700 hectares under teak plantations and about

500 hectares under bamboo plantations. It will be seen that considerable progress has been recorded during the last three years in plantations of fast-growing species, construction of buildings, teak, bamboo and *khair* plantation, soil and moisture conservation, etc. The highest expenditure under any single scheme has been recorded under the scheme of plantations of fast-growing species which cost about Rs. 2 lakhs during the Third Plan period and Rs. 9.72 lakhs thereafter, between 1966 and 1969. Under the schemes of construction of staff quarters, 20 quarters were built between 1966 and 1969 to provide accommodation to the staff at a total cost of Rs. 2.89 lakhs.

Forest Labourers Co-operative Societies

Forest labour is one of the few important occupations in which the Adivasis of this district are engaged. The plight of the forest labourers was pitiable before Independence, as the forest contracts were given to private contractors. These contractors, interested as they were in maximising their own profits, used to exploit the labourers to the extent possible. They exacted maximum work from labourers under inhuman conditions and paid them only a negligible remuneration. After Independence, it was decided to form co-operative societies of forest labourers and to get this work done through them. Looking to the progress achieved in this field so far, it can be said that Gujarat is the first State in India where principles of co-operative efforts for the benefits of forest labourers have been put into practice most successfully and satisfactorily.[1]

In Panchmahals, a pioneering effort in this direction was made by Shri Dahyabhai Naik of the Bhil Seva Mandal, Dohad and others who took keen interest in establishing such societies. In 1949, some forest coupes in the forest areas of the district were given to the approved societies. Since then, forest contractors who worked as intermediaries have been replaced by the forest co-operatives and all the main coupes in the district are given for exploitation to the forest co-operative societies. The forest coupes are allotted to forest labour co-operative societies under the approved formula of sharing the net realisation on a 80 : 20 basis between Government and the societies respectively. The upset price of the material put for sale is jointly fixed by the society and the Divisional Forest Officer. In 1969-70, there were in all 19 such societies in the district with a total membership of over 9,000 members and total share capital of over Rs. 1 lakh. They exploited a total of 170 coupes during the year. All these societies are sponsored by the Bhil Seva Mandal, Dohad.

The societies function with the main objectives of providing full wages to forest labourers and training them for responsible positions for

1. KHANCHANDANI M. S., (I. F. S.) AND SINHA S. K., (I. F. S.), *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, (1970), p. 52.

conducting transactions themselves. After about 22 years of their existence, they have been able to achieve these twin objectives. About Rs. 10 lakhs on an average are paid every year as labour charges to the forest workers. It has been found that a labourer working in the society earns substantially more than what he would have earned at the rate of minimum wages.[1] A major portion of the office bearers in these co-operative societies have also been able to exploit the coupes on a scientific basis.

In addition, the societies have been able to start welfare activities for the general uplift of the labourers for which they spend over Rs. 20,000 every year. These activities can be broadly classified into two types: (a) activities for the physical well-being of the labourers and (b) activities aimed at cultural and social uplift of the workers. During the tree felling operations, workers are provided habitable sheds, filtered drinking water, medicine, soap, hair-oil, and supplements to make their mid-day meals more nutritious. They have also constructed wells on a non-profit basis. About 125 wells have been constructed so far in this district. Moreover, the societies provide free slates, books and pencils to adults and thus help them learn the three 'R' s. Forest societies in this district have also donated funds for the Ashram schools run for the Adivasi children. Interest-free loans have also been provided to them to purchase bullocks, carts, etc.

Moreover, the fundamental out-look towards labour societies has now changed. The societies now work as an agent of the Forest Department for working out the coupes. They have proved that protection, preservation and regeneration of forest are important but it is equally important to achieve this by simultaneously developing the economic and social well-being of the forest labourers who work there. The Adivasi forest workers have thus been able to reap the fruits of their labour through these societies.

State Assistance to Agriculture

Cultivators are sometimes not able to make permanant improvements on their land due to paucity of finance. To help them improve their land, agricultural loans are liberally advanced on long term basis. The Bombay Government used to grant *tagavi* loans to the agriculturists under the two well-known Acts, *viz*., the Land Improvement Loans Act of 1883 and the Agriculturists' Loans Act of 1884 through the Revenue Department. The former was concerned broadly with long-term finance and the latter with short-term accommodation. The following statement shows the financing position under the two Acts referred to above during 1893 to 1902.

1. Khanchandani M. S., (I. F. S.) and Sinha S. K., (I. F. S.), *Working Plan for the Forests of Panchmahals and Kaira (Balasinor) Districts*, (1070), p. 53.

STATEMENT IV.20

Tagavi Advances, Collections and Outstanding Balances (1893-94 to 1902-03)

Year	Land Improvement Loans Act, 1883			Agriculturists' Loans Act, 1884		
	Advances	Collections	Out standing balances	Advances	Collections	Out standing balances
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1893-94 ..	..	50	100	265	895	915
1894-95 ..	400	50	450	3,754	677	3,092
1895-96 ..	350	100	700	7,849	2,414	9,426
1896-97 ..	550	345	905	4,950	3,553	10,823
1897-98 ..	..	159	745	2,255	7,864	5,214
1898-99 ..	..	153	592	1,337	2,659	3,892
1899-1900 ..	17,057	441	17,208	151,251	1,910	156,232
1900-01 ..	2,025	43	19,190	160,067	820	615,479
1901-02 ..	19,040	130	32,394	174,855	8,817	791,322
1902-03 .	1,450	3,987	29,806	35,237	188,600	465,792

Source :
Gazetteer of the Bombay Presidency, Vol. III-B, *Kaira and Panch Mahals*, Bombay, (1904), p. 45.

The above statement reveals that the cultivators received *tagavi* loans, to a large extent, for short-term requirements. A large amount of money was advanced by Government during the period of famines and scarcity between 1899 and 1902.

Statistics regarding similar advances made between 1903-04 and 1921-22 are given in the following statement.

STATEMENT IV.21

Tagavi Advances, Collections and Outstanding Balances (1903-04 to 1921-22)

Year	Advances	Collections	Outstanding balances
	Rs.	Rs.	Rs.
1903-04	61,737	75,740	378,111
1904-05	40,308	41,332	386,083
1905-06	39,368	45,701	379,860
1906-07	57,249	115,317	321,115
1907-08	326,788	11,992	637,094

STATEMENT IV-21—*concld.*

Year	Advances	Collections	Outstanding balances
1908-09	125,320	84,997	677,875
1909-10	28,678	138,291	567,578
1910-11	38,014	123,766	468,979
1911-12	173,036	14,705	608,995
1912-13	207,603	196,100	710,497
1913-14	28,693	205,415	533,775
1914-15	19,100	154,401	398,384
1918-19	88,743	27,846	197,510
1919-20	52,615	201,470	432,190
1920-21	19,472	60,635	391,027
1921-22	104,375	111,405	383,998

NOTE :

Figures from 1915-16 to 1917-18 and 1922-23 to 1947-48 are not available.

Source :

(1) *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, Bombay, (1914), p. 48.

(2) *Ibid.*, 1926), p. 60.

Before Independence, the Indian States of Sanjeli, Sant, Lunavada and Baria advanced *tagavi* loans to cultivators whenever required. The Annual Administration Reports of each of these States pertaining to the year 1934-35 give the following details about *tagavi* loans.

Sanjeli—The total cash *tagavi* advanced to cultivators for purchase of bullocks and implements amounted to Rs. 555-14-5, out of which Rs. 77-8-0 only were realized leaving Rs. 477-8-5 to be realized next year.

There was a fresh demand of *tagavi* during this year. As a result, grain *tagavi* was advanced for seed and food purposes totalling to 3,700 maunds of grain worth Rs. 3,700.

Sant—*Tagavi* in form of grains was advanced to agriculturists both for seed and food purposes. The total *tagavi* was 25,502 maunds, as against, 19,453 maunds last year. No cash *tagavi* was applied for from the State Treasury by the agriculturists during the year.

Lunavada—The Agriculturists' Co-operative Bank advanced loans to cultivators at a very cheap rate of interest in order to enable them to

purchase agricultural livestocks, implements and improved seeds. Advances were also made for sinking new wells.

Baria—An amount of Rs. 92 was given as *tagavi* for agricultural purposes. *Tagavi* amounting to Rs. 4,153-4-2 was recovered during the year, leaving arrears amounting to Rs. 31,383-15-6 at the close of the year.

After the merger of the native States in the Panchmahals district, the Bombay Government continued to advance *tagavi* loans to cultivators for purchase of bullocks and seeds and construction of wells. Such loans amounted to Rs. 45·75 lakhs between 1948-49 and 1959-60. Simultaneously, from 1958, the work of providing long term finance to agriculturists was also started by the Bombay State Co-operative Land Mortgage Bank Ltd. The Bank opened its Godhra branch from 1st September, 1958 with jurisdiction over the Panchmahals district. The advances made by the Bank to the cultivators from 1st September, 1958 to 30th April, 1960 totalled over Rs. 5·26 lakhs as detailed below.

Sl. No.	Purpose for which advances were made	Amount advanced (in Rs.)	Percentage
1	Wells	477,850	90.8
2	Oil-engines	28,000	5.3
3	Redemption of old debts	1,800	0.3
4	Tractors	13,000	2.5
5	Land improvement	5,600	1.1
	Total	**526,250**	**100.0**

The above statement reveals that a major portion (more than 90 per cent) of the advances given by the Bank was utilised for construction of new wells and repairs to old ones.

Since the formation of the State of Gujarat, State finance to agriculture is mainly provided through the agency of the Gujarat State Co-operative Land Development Bank. It has branches in all taluka headquarters of the district.

The branches at Devgadh Baria, Santrampur, Dohad, Limkheda, Lunavada, Godhra, Shehera and Kalol were opened in 1960 while those at Jhalod, Jambughoda and Halol were opened in 1963.

The following statement gives details of the finance made available for various purposes to the agriculturists by the above branches.

Agricultural Finance Advanced to Cultivators upto June, 1969

Purpose	Amount in Rs.	Percentage
Sinking of new wells and repairs to old wells ..	21,465,926	76.2
Oil-engines, electric motors, pumping sets, etc. ..	4,953,658	17.6
Purchase of tractors	93,315	0.3
Contour bunding	41,532	0.2
Construction and repairs to farm houses and machine rooms	64,090	0.2
Redemption of old debt and other unclassified purposes ..	1,542,112	5.5
Total	**28,160,642**	**100.0**

Source :

Gujarat State Co-operative Land Development Bank Ltd., Annual Report, Ahmedabad, (1968-69), pp. XIV, XV.

The statement given above shows that more than 93 per cent of the advances given by the Bank were utilised for increasing irrigational facilities, *i. e.*, purchase of oil-engines, electric motors, pumping sets, etc., and construction of new wells or repairs of old ones.

The branchwise advances given by the Bank upto June, 1969 are shown in the following statement.

Branchwise Advances upto June, 1969

Branch	Advances in Rs.
Panchmahals District	**28,160,642**
Godhra	3,306,635
Santrampur	4,419,365
Shehera .. .. -	1,550,135
Lunavada	3,978,904
Dohad	3,004,025
Devgadh Baria	3,634,095
Limkheda	2,752,515
Kalol	1,768,773
Halol	1,608,535
Jhalod	1,726,275
Jambughoda	411,385

Source :

Gujarat State Co-operative Land Development Bank Ltd., Annual Report, Ahmedabad, (1968-69), p. XXXIII.

FAMINES

The district is frequently visited by famines. The eastern portion of the district (Dohad and Jhalod) is more vulnerable to scarcity conditions than the western portion. Writing about scarcity conditions in Dohad Mr. Anderson recorded in his Settlement Report (1927), "History shows that out of every three years, at least one is bad in both kharif and rabi seasons, and only one out of every two can be regarded as reasonably satisfactory."[1] Similarly in Jhalod, "out of five years two years are poor and one is really bad."[2] However, the Fact Finding Committee[3] appointed by the Government of Bombay in 1958 considered only one taluka, *viz.*, Dohad as scarcity area of 'C' class, which experienced failure of crops once in every 10 years on an average. The Committee found Halol and Jambughoda talukas as areas free from scarcity. In the remaining talukas, the rainfall is not considered to be low but the crops are found to have suffered on account of deficiency of rain in particular periods of the monsoon season, specially in the months of August-September when the rains are essential for rice and maize which are the principal crops of these areas.

Besides famines, locusts also occasionally damage the standing crops, but the distress has been rarely severe. Floods have been few though famines have been many.

Early Famines—As regards the early famines, the former *Gazetteer*[4] observed :

"The crops occasionally suffer from mildew and insects. In 1845 most of the maize was eaten by locusts. Except a few villages on the Mahi, the district is free from damage by floods. But the rainfall is uncertain and during the last twenty years, the failure of crops from want of rain has on six occasions caused scarcity and distress. In 1853, no rain fell after July and all the chief crops failed. In 1856, the western sub-divisions suffered seriously from the complete failure of the latter rain. In 1857 the rains were very late of beginning, causing loss of crops in the eastern division. In 1861 and again in 1864, the rainfall was irregular and scanty. Finally, in 1877 there were only 19·10 inches, less than half of the average rain supply. The crops failed and sickness and want were so widespread that towards the close of the season (April-June), special relief measures were found necessary."

1. *Papers Relating to the Revision Settlement of the Dohad Taluka of the Panchmahals District*, Bombay, (1927), p. 41.
2. *Ibid., Jhalod*, p. 48.
3. *Report of the Fact Finding Committee for Survey of Scarcity Areas in Bombay State*, (1960).
4. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 235.

There was a serious crop failure in 1876-77, and relief works had to be opened in 1878. The monsoon of 1899 failed completely. There was a normal fall in June with no rain thereafter. The early and late crops and the fodder supply were completely destroyed. Cattle died in large numbers. The famine was widespread.

In 1900, the rainfall was uneven. Both the kharif and rabi crops suffered. But the distress was much less severe than in the previous year. This was partly due to the unexpected assistance derived from the growth of the grass-seed. It was produced most abundantly in the lands lying fallow, and supported large number of the poorer classes for about six months without any apparent deterioration of condition. The heavy mortality of the previous year amongst the weak and sick population operated to diminish the demand for relief.

In 1901, the monsoon was below normal. As a result, kharif crops suffered severely and rabi failed completely. The estimated proportion of out-turn was only eight per cent of the average. Great havoc was also wrought by rats, which attacked every crop including cotton and oilseeds all over Gujarat and in this part caused an extensive renewal of immigration from foreign territory. The maximum numbers of relief works were not as many as in 1899-1900 but the daily average for the whole period was greater. Taking all kinds of relief into consideration, the daily average of the two periods was about the same. The effects of the famine of 1899-1900 lasted till 1902-03 in the eastern areas. Though famine was not declared, test works were opened in 1904-05. The eastern areas experienced famine again in 1907-08.

By the beginning of 1910-11, the district was gradually shaking off the effects of the past famines but the normal condition had not yet been fully restored, when unfortunately, a severe famine occurred in 1911-12. The famine was the result of the absolute failure of the monsoon and consequently of the crops and grazing combined with a total absence of resources on the part of the Bhils, Naikadas and other Backward Classes who form the agricultural community of the district. Caterpillars also appeared in many parts and aggravated the situation. As a result, for all practical purposes, there was complete failure of crops throughout the district which necessiated opening of public works on a large scale over the whole district. The works were in progress from October, 1911 to August, 1912 and the highest number of workers employed was over 48,000 in March, 1912.

The scanty and badly distributed rainfall of 1918 brought famine in eastern areas and scarcity in western areas. In the famine areas, there was no hesitation on the part of the people in attending the relief works. As a result, the number of workers rose very rapidly so that the average

daily number on works and gratuitous relief in April and May 1919 was over 31,000. With a good rainfall in the following year, the numbers fell as rapidly as they had risen and all public works were closed by the end of July. In the scarcity areas, there was no occassion to open more than one public work and several ordinary and village works had to be closed shortly after they were opened for want of attendance.

Absence of the late rain which in parts repeatedly damaged crops brought about scarcity in 1920-21. Measures such as remissions and suspensions of revenue grant of *tagavi*, provision of work in forests, etc., had to be adopted to mitigate the effects of scarcity. These measures were not, however, found adequate enough to cope with the situation and Government relief works were required to be opened in the eastern areas. The maximum attendance was 3,000 at Dohad and 5,000 at Jhalod. Gratuitious relief was also given in cash and grain by Government.

Grass for cattle was obtained from outside the district in the famines of 1911-12, 1918-19 and 1920-21 and supplied to the people from depots established at convenient centres.

1935-36

Insufficient rains in Godhra caused scarcity in 1935-36. Relief works were started at different places where 1,500 persons were employed as labourers. Cheap grain shops were also opened. Fortunately, fodder scarcity was not experienced.

1936-37

Scarcity was declared in Jhalod taluka due to scanty rains. About 58,400 persons were affected necessitating relief works which employed 21,000 persons as labourers. The total amount spent on relief was over Rs. 10 lakhs.

1937-38

Owing to the failure of rains in the year 1934, 1935 and 1936, scarcity was declared in Dohad taluka in the 1937. About 99,000 persons were affected. Relief was given to 27,000 destitutes and 900 village servants. Relief was also provided to 3,063 persons under section 93 of the Famine Relief Code. Full suspension of land revenue was announced in 84 villages and half suspension of land revenue in 18 villages.

1939-40

Failure of rains brought about scarcity in Jhalod taluka which affected about 58,400 souls. Relief works were started and *tagavi* was

given. Rs. 5,733 of land revenue were remitted and Rs. 13,464 were suspended.

1941-42

Scarcity was declared in Dohad taluka in the beginning of the year. Six thousand sufferers were engaged as labourers in the relief work. Cheap grain shops were opened at different places.

1942-43

There was scarcity of food-grains due to scanty rains in Jhalod taluka. Fair price grain shops were opened by Government in the affected areas.

1946-47

Scarcity of fodder was felt in Dohad taluka due to late rains. To mitigate the scarcity, 683,000 lbs., of grass was sold in the affected areas from the reserve stock with the forest contractors.

Recent Famines

After Independence, this district has experienced lean or scarcity periods in 1951-52, 1952-53, 1957-58, 1960-61, 1965-66, 1966-67 and 1968-69.

1951-52

It rained in the last week of June, but in meagre quantity. After a gap of 12 days it revived with increased vigour. But not a drop of rain fell after that. The principal kharif crops were considerably affected. Government declared scarcity condition in 781 villages of 8 talukas in the district. Relief works were started at a cost of Rs. 33 lakhs.

1952-53

The total rainfall in this district was 35" to 40" but unfortunately 75 per cent of it came in July only. The excessive rains did not allow seeds to germinate causing danger by washing lowlying areas and flooding villages on river banks. The rainfall ended by the first week of August. Scarcity was felt to a considerable degree in Dohad, Jhalod, Santrampur, Baria and Lunavada talukas of the district. Conditions in the rest of the talukas were not so grave. The Government declared scarcity conditions in 548 villages and semi-scarcity in 1,034 villages in the district. As the previous year was also a scarcity year, the people had to face grave crisis. Relief operations were taken up costing Rs. 22 lakhs. About Rs. 23,000

were given to old and infirm persons as gratuitous relief. *Tagavi* loans to the extent of Rs. 1·39 lakhs were given to the agriculturists for purchase of oil-engines, construction and repairs of wells, seeds, bullocks, etc.

1957-58

Due to failure of monsoon, scarcity conditions were declared in 194 villages of 6 talukas and semi-scarcity in 499 villages of 8 talukas of the district. Relief measures were started and an expenditure of Rs. 2 lakhs was incurred. 2,986 agriculturists were advanced *tagavi* loans to the extent of Rs. 6·64 lakhs for bunds, oil-engines, boring wells, seeds, bullocks, etc.

1960-61

The early rains were received in June, 1960, but thereafter there was no rain. As such the principal crops were considerably affected. To remedy the situation, Government declared scarcity conditions in 115 villages and semi-scarcity conditions in 376 villages of Santrampur, Shehera, Jhalod and Lunavada talukas. Among these four talukas, the scarcity conditions in Santrampur taluka were more serious. The relief operations were started by opening scarcity works in November, 1960. More works were opened thereafter. The total expenditure of Rs. 1 lakh was incurred towards relief works and Rs. 9,053 in gratuitous relief.

1965-66

The rainfall in 1965 was below normal. There was a complete dry-spell after August. This affected the Kharif crops substantially and left no chances for rabi crops. Scarcity conditions were declared in 1,081 villages and semi-scarcity in 699 villages. The distress in the initial stage was less but it became serious from February onwards. A large number of relief works had to be started. There was a shortage of fodder and the Government had, therefore, to import grass from Bulsar district which was supplied to agriculturists at subsidised rates. Feeding centres for cattle were opened and cash doles and free food-grains were given to infirm persons. A total expenditure of Rs. 255 lakhs, as detailed below, was incurred for combating scarcity.

	Rs.
Relief works	19,026,809
Cash doles	84,753
Loans for *kutcha* wells	977,439
Drinking water supply	1,443,560
Tagavi loans	3,983,014
Total	**25,515,575**

1966-67

The monsoon set in by 20th June, but the rains failed in the middle of the season and the crops withered. It was, therefore, felt necessary to declare scarcity conditions in 908 villages and semi-scarcity in 597 villages. As the previous year was also a scarcity year, the effects were serious. Huge quantities of grass had to be imported from Bulsar district and sold to agriculturists at subsidised rates and free of charge to poor agriculturists. Cash doles and free food-grains at the rate of 12 kg., per head were also distributed to the destitutes.

A total expenditure of Rs. 398 lakhs, as detailed below, was incurred by Government to give relief to the people.

	Rs.
Relief works ..	33,209,229
Cash doles ..	362,331
Drinking water	48,800
Loans for *kutcha* wells	1,148,409
Tagavi loans ..	5,041,470
Total	**39,810,239**

1968-69

The months of August and September were completely dry and whatever crop was expected to be promising in July withered away. The people had to fight the scarcity in the district. Due to lack of rain and the failure of crop, scarcity conditions were declared in 1,155 villages and semi-scarcity in 495 villages. Thus, a total of 1,650 villages were affected by scarcity. It was, therefore, felt necessary to start relief measures on a larger scale. The test relief works were started from November, 1968. Scarcity of fodder was also experienced and grass from Bulsar and other districts was imported and sold to the agriculturists at subsidised rates. The old and the infirm were given cash doles. Agriculturists were advanced *tagavi* loans to purchase bullocks, seeds, etc. An expenditure of Rs. 640 lakhs, as shown below, was incurred by the Government in relief measures.

	Rs.
Relief works ..	58,710,530
Cash doles ..	548,900
Drinking water supply	896,946
Tagavi loans ..	1,512,350
Miscellaneous ..	2,415,605
Total	**64,084,331**

STATEMENTS

STATEMENT IV-5

Minor Irrigation Schemes

Sl. No. 1	Name of the Irrigation tank 2	Location: Village 3	Location: Taluka 4	Commencement of construction 5	Year of completion: Dam 6	Year of completion: Ancillary canal 7	Year of completion: Distributaries 8	Cost of construction (actual or estimated) in Rs. lakhs 9	Length (in metres) 10	Height (in metres) 11	Top width (in metres) 12	Irrigation potential in hectares 13
1	Ratneshwar ..	.. Ratneshwar	Godhra ..	N. A.	N. A.	N. A.	N. A.	N. A.	2,438	6	2	162
2	Orwada ..	.. Orwada	,, ..	1889-90 1911-12	1940-41	1954	1954	In the year 1911-12 0.54	1,219	10	4	162
3	Dangaria ..	.. Dangaria	,, ..	1911	1923	1924	1924	0.53	305	12	4	162
4	Swarup Sagar	.. Vardhari	Lunavada ..	1910	1910	1956	1956	N. A.	335	8	4	809
5	Vadatalao ..	.. Pavagadh	Halol ..	Very old tank		1908	1909	N. A.	2,652	6	4	334
6	Tintoli ..	.. Kadval	Jhalod ..	1954	1954	1955	1956	12.27	1,798	15	5	607
7	Jhari Gandadhari	.. Jhari Gandadhari	Dohad ..	1939	1939	1939	1940	0.90	351	13	5	204
8	Ghodia Vagela	.. Ghodia	Jhalod ..	1937	1938	1962	1962	1.06	283	12	5	121
9	Moti Handi ..	.. Moti Handi	,, ..	1919	1940	1940	1947	1.03	648	9	3	152
10	Vinzol ..	.. Vinzol	Godhra ..	1962	1965	1965	1965	0.63	2,553	4	4	101
11	Jesola ..	.. Jesola	Lunavada ..	1961	1964	1965	1965	1.16	125	6	4	81
12	Bamanwad ..	.. Bamanwad	,, ..	1965	1968	1968	1969	2.56	186	11	4	137

13 Guneli	Guneli	Shehera	1965	1968	1968	1969	7.79	1,800	10	4	312
14 Dhamod Mataria	Dhamod Mataria	,,	N. A.	..	..	..	N. A.	725	N. A.	N. A.	320
15 Bharkha	Bharkha	Lunavada	..	1965	1966	1966	3.83	251	8	4	217
16 Rawala	Pavapur	,,	N. A.	..	..	1955	..	1,036	6	4	109
17 Jalai Dhuleta	Jalai	,,	1965	1968	1968	Under progress	6.67	290	12	4	320
18 Luni Bandhara	Kothamba	,,	..	..	..	..	0.99	N. A.	N. A.	N. A.	101
19 Kothodia	Raisingpura	Godhra	N. A.	N. A.	1965	1965	3.30	1,818	6	3	121
20 Kanelao	Vavdı Bujarag	,,	,,	,,	N. A.	N. A.	N. A.	2,347	7	4	154
21 Karath	Wangiwad	Jhalod	,,	,,	1962	1962	2.50	842	6	4	202
22 Futalao	Futalao	Dohad	,,	,,	N. A.	N. A.	N. A.	N. A.	N. A.	N. A.	324
23 Muwalia	Muwalia	,,	1900	1909	,,	,,	13.51	640	22	5	1,012
24 Sukhi	Kaligam	,,	1953	N. A.	,,	1955	2.55	671	20	5	324
25 Mandhelao	Mandhelao	,,	1940	1942	1955	1955	0.64	607	9	4	263
26 Gadoi	Gadoi	,,	1966	1967	1967	1968	3.49	596	12	4	113
27 Minakyar	Minakyar	,,	1962	1966	1966	1967	N. A.	510	13	4	393
28 Abhlod	Abhlod	,,	1965	1966	1966	1967	2.88	1,408	6	4	109
29 Jalai	Jalai	Santrampur	1965	1966	1966	1966	1.97	151	3	3	152
30 Zinzari	Zinzari	Devgadh Baria	1965	1969	1969	1969	9.68	464	15	4	405

N. A. = Not available

Source :
Executive Engineer, Minor Irrigation Division, Godhra.

STATEMENT IV.8

Area of Principal Crops Irrigated, Talukawise, (1967-68)

(AREA IN HECTARES)

Crops	Godhra	Devgadh Baria	Dohad	Halol	Jhalod	Jambu-ghoda	Kalol	Luna-vada	Lim-kheda	Shehera	Sant-rampur	District Total
1	2	3	4	5	6	7	8	9	10	11	12	13
Total food crops	*1,864*	*351*	*2,863*	*284*	*3,298*	*125*	*1,409*	*2,421*	*931*	*509*	*1,241*	*15,346*
Rice	16	..	255	..	..	..	291	722	..	..	..	1,234
Wheat .. .. —	974	207	789	146	2,437	32	612	1,164	523	475	369	7,723
Jowar (Rabi) .. —	..	..	..	..	..	17	..	..	17	..	..	34
Bajri	227	..	..	.	..	27	279	127	..	..	..	660
Barley	35	4	92	—	348	..	..	11	12	8	202	712
Maize	212	57	206	..	42	17	45	14	302	..	8	903
Gram	—	—	1,120	..	263	.	..	..	24	..	..	1,407
Sugar-cane	11	9	..	7	5	2	29	8	..	..	8	79
Chillies	202	41	103	47	61	6	59	84	77	..	486	1,166
Ginger .. .. —	18	20	4	6	12	..	33	8	13	1	22	137
Miscellaneous food crops .. —	169	13	294	78	130	24	61	283	13	25	146	1,236
Total non-food crops	*601*	..	..	*17*	*2*	..	*19*	*34*	..	*484*	*73*	*1,230*
Cotton	202	..	..	..	2	..	19	34	..	484	41	782
Tobacco	399	..	..	17	..	..	..	..	..	..	32	448
Total area under irrigated crops ..	**2,465**	**351**	**2,863**	**301**	**3,300**	**125**	**1,428**	**2,455**	**981**	**993**	**1,314**	**16,576**

Source :

Director of Agriculture, Gujarat State, Ahmedabad.

STATEMENT IV.11

Area under Principal Crops, Talukawise, (1967-68)

(AREA IN HECTARES)

Crops	Godhra	Devgadh Baria	Dohad	Halol	Jhalod	Jambu-ghoda	Kalol	Luna-vada	Lim-kheda	Shehera	Sant-rampur
1	2	3	4	5	6	7	8	9	10	11	12
Total food crops	*50,429*	*47,212*	*55,717*	*17,222*	*48,193*	*4,713*	*16,863*	*48,726*	*43,038*	*27,775*	*82,534*
Rice	14,350	9,944	4,663	5,331	7,102	1,265	4,953	14,106	9,219	7,657	23,305
Wheat	1,068	726	4,283	223	4,865	32	753	2,414	962	475	4,618
Barley	35	4	611	1	712	..	..	11	56	8	637
Jowar	1,805	1,553	1,999	2,996	629	1,203	715	944	153	479	2,572
Bajri	6,180	657	80	1,722	33	384	3,428	9,272	202	4,509	2,411
Maize	12,887	17,504	28,322	2,149	20,791	520	1,554	11,006	20,494	6,305	25,618
Ragi	4,092	1,840	819	71	190	4	555	4,899	660	3,966	2,997
Kodra	2,746	2,791	573	2,955	324	588	2,333	1,099	1,706	728	853
Banti	2,383	1,795	166	286	212	17	1,682	802	130	1,834	838
Other cereals	60	2,415	3,253	89	2,958	252	..	..	1,203	4	4,344
Total cereals	*45,606*	*39,229*	*44,769*	*15,823*	*37,816*	*4,265*	*15,973*	*44,553*	*34,785*	*25,965*	*68,198*
Gram	1,720	2,214	9,066	59	8,902	15	45	1,627	5,397	606	10,337
Mag	328	10	16	43	24	11	13	395	86	108	980

STATEMENT IV·11—*contd.*

Crops	Godhra	Devgadh Baria	Dohad	Halol	Jhalod	Jambu-ghoda	Kalol	Luna-vada	Lim-kheda	Shahera	Sant-rampur
1	2	3	4	5	6	7	8	9	10	11	12
Tur	1,454	1,787	661	630	859	131	601	1,282	646	707	1,311
Black gram	715	3,410	383	91	155	58	5	38	1,561	91	70
Math	119	435	..	253	1	187	18	49	378	16	51
Val	48	..	..	161	.	3	10	45	..	7	376
Chavli	39	6	8	22	19	2	12	19	79	9	53
Other pulses	.	..	412	..	1	..	.	..	4	..	..
Total pulses	*4,413*	*7,862*	*10,546*	*1,259*	*9,961*	*407*	*704*	*3,655*	*8,151*	*1,544*	*13,627*
Sugar-cane	12	9	..	7	6	2	29	9	..	..	9
Chillies	203	79	104	47	278	15	59	244	77	160	538
Ginger	18	20	4	6	12	..	32	8	13	1	22
Other condiments and spices	..	..	4	..	4	..	..	115	..	6	113
Total condiments and spices	*221*	*99*	*112*	*53*	*294*	*15*	*91*	*367*	*90*	*167*	*673*
Total fruits and vegetables . ..	*178*	*13*	*290*	*80*	*116*	*24*	*66*	*143*	*12*	*99*	*32*
Total non-food crops . ..	*14,738*	*10,439*	*6,276*	*14,824*	*11,489*	*1,984*	*12,855*	*13,499*	*6,544*	*4,191*	*5,475*
Cotton	5,660	3,667	119	8,114	25	1,150	3,421	4,191	150	1,603	709
Other fibres	301	135	122	23	784	4	33	110	354	121	333
Total fibres	*5,961*	*3,802*	*241*	*8,137*	*809*	*1,154*	*3,454*	*4,301*	*504*	*1,724*	*1,042*

Groundnut	5,725	5,313	2,191	6,186	6,663	439	8,667	7,615	4,664	1,649	1,746
Sesamum	669	95	707	170	608	18	243	900	246	278	1,433
Castor	43	8	154	29	295	1	105	2	101	14	28
Other oilseeds	..	..	9	..	..	..	..	3	..	..	..
Total oilseeds	*6,437*	*5,416*	*3,061*	*6,385*	*7,566*	*458*	*9,015*	*8,520*	*5,011*	*1,941*	*3,207*
Tobacco	1,391	15	13	16	27	7	182	7	26	282	75
Total fodder crops	*949*	*1,206*	*2,961*	*286*	*3,087*	*265*	*201*	*671*	*1,003*	*244*	*1,151*
Total area under food and non-food crops	**65,167**	**57,651**	**61,993**	**32,046**	**59,682**	**6,597**	**29,718**	**62,225**	**49,582**	**31,966**	**88,009**

Source :

Director of Agriculture, Gujarat State, Ahmedabad.

CHAPTER V

INDUSTRIES

OLD TIME INDUSTRIES

The old time industries in the district, *viz.*, lac, bracelets, grass oil and hair combs as mentioned in the old *Gazetteer of Panchmahals* were in the hands of a class of hereditary artisans. Most of these industries have disappeared or are in a state of decadence on account of mill and factory-made goods. It may be observed that, though in past the district was not rich in industries, the industries mentioned above deserve to be examined in detail, as they reveal the type of skill and knowledge which the artisans possessed about them. The old *Panchmahals Gazetteer* thus states :

> " The only industry of special interest is in Dohad the making of lac bracelets. The lac is produced in small quantities in Dohad and largely in the forests of the neighbouring states of Ali Rajpur, Udepur and Devgad Bariya. The chief lac-yielding trees are the *pipla* (*Ficus religiosa*), the *khakhra* (*Butea frondosa*), the *bordi* (*Zizyphus jujuba*), and the *kusamb* (*Schleichera trijuga*) ".[1]

> " The lac is collected by Bhils and Naikdas who either for grain or cash sell it to the Bohora or Vania grain-dealers at from 1 d. to 1¼ d. a pound (Rs. 1-8—Rs. 2 a *man*), who in turn sell it to town traders almost all Musalmans of the Shia or Daudi Bohora sect. When it comes to the traders, the lac is in a raw state sticking to bark and twigs. To separate the lac from the wood, the whole is pounded with stones and winnowed. In this state, the powdered lac, *kanja*, is stored, its price in ordinary years varying from 10 s. to 16 s. for 40 pounds (Rs. 5-Rs. 8 a *man*), the cheapest coming from the *pipla*, *khakhra* and *bordi*, and the dearest from the *kusamb* trees. Of the whole supply only a little is locally worked up into lac bracelets. Of the rest in ordinary years, about 5 tons (280 *mans*) go to Ahmedabad and 7 1/7 tons (400 *mans*) to Ratlam. In Ahmedabad the lac is used for colouring leather, and in Ratlam for making bracelets. "

> *Lac Bracelets*

> " Before being used, the powdered lac, *kanja*, is placed in a bamboo basket, mixed with powdered alum, washed with water, and for a day set to dry in the sun. Then it is ground to powder, melted in a metal pan, and in the proportion of two ounces to the pound (five *tolas* to

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 249-51.

one *ser*) mixed with brick dust and old powdered lac bracelets. The mixture is melted, poured on the ground, and rolled into a round flat cake. The cake is cut into three or four pieces, each piece heated and between two stones rolled into a stick generally 5½ pounds in weight. The stick ready, some dearer lac is mixed with yellow orpiment, or red earth, or both, and made into small cakes from five to six ounces in weight. Then these yellow or red cakes are laid as an outside coating, on the first lac stick, in such a way as to make it all red or all yellow, or one side red and the other yellow. The end of the stick is then heated, drawn out, and then the proper length for a bracelet cut off. As they are formed, the bracelets are slipped over the oily conical head of a pestle-shaped tool known as the 'rice-pounder,' *samela*. This has usually a head about ten inches long, varying in size from two inches across the top to four inches across the foot, and a handle about a foot and a half long. When the head has been covered with rings, they are carefully heated so that without melting the rings may stick to each other. This done, the set of rings is taken off, rubbed with brick powder, polished and either with *copal* varnish or with a mixture of gumarine, *chandrus*, and linseed oil, coloured vermillion blue, or yellow".

"When the cylinder of bracelets has been coloured, the next step is to print a pattern on them. For this purpose about two ounces of tin, *kathir*, are melted into a thin plate and rolled round a small ball of glue. The ball is then set on a stone and for a whole day hammered by two men, the particles mixing together till they form a dull-grey metallic plate. Next day the plate is broken in pieces, thrown into a copper vessel with a little water in it, and placed over a slow fire. The plate gradually melts leaving a sediment sometimes stained off through a coarse cloth. The water is now ready for use. Meanwhile a little very fine cotton wool is tightly wound round a small bamboo chip and so wetted and pressed that it makes a pad or stamp hard enough to have a pattern graven on its face by a large iron needle. This cotton stamp is now taken, dipped in the tin-water, and being very lightly pressed on the cylinder of bracelets prints its pattern on their varnish. After printing the bracelet, the cylinder is varnished once a day for three days, the varnish turning the white markings of the tin patten into a beautiful gold. Then the pattern is completed by studding the bracelet with drops of tin-water coloured red with vermillion or white with chalk. A final coating of varnish finishes the work. When they are to be sold, the bangles are separated from each other by a knife-like tool. Each bangle is then cut, passed over the wearer's hand, and the ends melted and joined. The bracelets are sold two for ¾ d. (a *pice*) generally in sets of twenty-five for each hand. They are generally worn by the Vania women of Malva, and by Dohad women of the Rajput, Patelia, and Ravalia castes".

"These lac bracelets are an imitation of the costly ivory Ratlam bracelets, of which a women generally gets one set at her marriage, wearing them only on very great occasions. Besides bracelets, yellow and red striped armlets, *golias*, are worn between the elbow and the shoulder. Except that they have neither varnish nor pattern these are made in the same way as the bracelets. Two of them sell for $\frac{3}{8}$ d. (a *pice*). The manufacture of lac bracelets gives employment to a special class of craftsmen called Lakharas. Of these six families are settled at Jhalod and nine at Dohad. About half of them are Musalmans and half Hindus".

Hair Combs

"Another industry is the manufacture in the villages of Jesvada and Gangdi in Dohad of blackwood hair combs. The makers are Musalmans called from their occupation *kanskigars* or comb makers. Their combs are bought wholesale by Dohad Daudi Bohoras who polish and finish them and send them to Malwa, Gujarat, and even to Burhanpur".

Grass Oil

"In former times paper, soap, and grass oil were made, and Champaner was famous for its cloth-bleaching, calico-printing, silk-weaving, and sword blades. These industries have almost entirely disappeared. The grass oil made from the large long-bladed aromatic grass known as *roisa*, which used to grow over large stretches of waste land was, at the rate of 4 s. (Rs 2) a pound, bought in considerable quantities and used partly as a remedy for rheumatism, partly to mix with *attar* of roses. The oil was extracted by distillation. A rough stone oven was built by the side of a stream and in it a large metal caldron was placed and filled with boundles of grass and water. When full, a wooden lid was put on and sealed with a plaster of ground pulse, *adad*. Through a hole in the lid one end of a hollow bamboo was thrust and the other end passed into a smaller metal vessel securely fixed under water in the bed of the stream. The oven was then heated and the vapour passing through the hollow bamboo was by the coldness of the smaller vessel precipitated as oil".

Weaving of Coarse Blankets

Handloom weaving had not relaxed its grip on Gujarat. In the Panchmahals district, weaving of coarse blankets was quite popular. In Dohad in 1927 there were over 100 looms.[1]

1. CHOKSEY R. D., *Economic Life in the Bombay Gujarat, 1800-1939*, (1968), p 228

Tanning

Due to insufficient capital resources and inability to market their goods with profit most of the leather workers had joined tanneries as wage-earners. The Panchmahals had a number of tanneries. The tanned hides were sold to local washers-manufacturing concerns. But these concerns began importing foreign materials. Consequently the tanning business was much affected. The leather market was narrowed by the import of rubber and canvas shoes.[1]

The detailed description given above would show that befitting the conditions these industries catered to the needs of the local population. With the passage of time some of these industries do not exist now.

On Way to Industrialisation

Industrial activity in the modern sense of the term, however, commenced during the second half of the nineteenth century. Comprehensive planned industrialisation is quite a recent phase in the economic development of the country and its various regions. The Panchmahals district, in comparison to the other districts of Gujarat, has not been fortunate in receiving adequate benefits of the industrial activity. This will be evident from the facts stated below.

At the beginning of the century, there were hardly any industries worth the name in the district. Some idea of industrialisation in the district can be gathered from the Settlement Reports of the five old talukas of Panchmahals district. A careful reading of the sub-joined Statement V·1 would reveal that in the category of hand industries, oil presses accounted for sizeable number. Analysing the statistical data of four talukas, as their period range from 1926 to 1927, Dohad accounted for as many as 112 oil presses, while Kalol, Halol and Jhalod accounted for 86, 41 and 65 oil presses respectively. In cotton looms, Dohad also accounted for 98 looms.

STATEMENT V·1

Total Number of Industries Operated with Hand and Mechanical Power during the Years, 1904 to 1927

Sl. No.	Name of the taluka	Year	Hand industries					
			Oil presses	Cotton looms	Woollen looms	Silk looms	Gins	*Khalis*
1	2	3	4	5	6	7	8	9
1	Godhra ..	1904	165	..	..	..	..	..
2	Kalol ..	1926-27	86	2	..	..	..	10
3	Halol ..	1926-27	41	..	..	..	..	..
4	Dohad .	1926-27	112	98	15	..	..	..
5	Jhalod ..	1926-27	65	..	..	..	..	..

1. CHOKSEY R. D., *Economic Life in the Bombay Gujarat, 1800-1939*, (1968), p. 234.

STATEMENT V·1—*concld.*

	Hand industries		Mechanical power							
Sl No.	Cotton presses	*Kunds* for dyeing leather	Gins	Rice husking machine	Cotton presses	Flour mills	Oil presses	Ground-nut shelling machine	White clay machine	*Khalis*
1	10	11	12	13	14	15	16	17	18	19
1	..	..	..	..	..	..	..	..	.	.
2	..	53	3	6	3	6	1	7	1	2
3	3	..	3	1		..	..	..	..	..
4	.	.	..	3	..	..	..		..	..
5	.	..	..	..	..	1	..	..	..	..

Source :

(a) *Papers Relating to the Revision Survey Settlement of the Godhra Taluka of the Panchmahals Collectorate*, Bombay, (1904), p. 15.

(b) *Papers Relating to the Revision Settlement of the Kalol Taluka of the Panchmahals District*, (1927), p. 28.

(c) *Papers Relating to the Revision Settlement of the Halol Taluka of Panch mahals District*, (1926-27), p. 30.

(d) *Papers Relating to the Revision Settlement of the Dohad Taluka of Panchmahals District*, (1926-27), p. 18.

(e) *Papers Relating to the Revision Settlement of the Jhalod Taluka of Panch mahals District* (1926-27), p. 24.

In the industries operated solely by mechanical power, gins, rice husking, cotton presses and groundnut shelling were the main industries. However, from the view point of number, they were insignificant in as much as there were 3 gins in Kalol and 3 in Halol. Similar is the case so far as rice husking and groundnut shelling industries are concerned. There were 6 rice husking machines in Kalol, 1 in Halol and 3 in Dohad. Groundnut shelling industry was found in Kalol taluka as there were 7 machines.

In the former States, *viz.*, Devgadh Baria, Lunawada, Santrampur, Sanjeli and Jambughoda there were hardly any important manufactures. Apart from Devgadh Baria and Lunawada States, other States had no manufacturing activity worth consideration. In Devgadh Baria State manufacture of glass at Piplod and petty art of lac refining had developed. The Swadeshi Glass Manufacturing Company Ltd., at Piplod worked

successfully. This company, however, went into voluntary liquidation in 1921-22.[1] The main causes for liquidation were :

(1) the levying by the railway administration of a minimum charge of 81 maunds per wagon irrespective of the weight of the goods offered to the railway for transport,

(2) the raising of minimum freight charge per wagon from 81 maunds to 120 maunds,

(3) the difficulty of obtaining superior quality of the coal which the industry required,

(4) the increase of coal freight and the surcharge of 2½ annas per rupee on every rupee of the freight paid for coal transport,

(5) the difficulty of obtaining railway transport for conveying glass packages to the big markets at Bombay, Delhi, Madras, etc.

In Lunavada State a match factory called "Majidi Match Works" was started in 1943-44.[2] A leather factory was started in the year 1944-1945.[3]

Few bare facts out-lined below would show the progress made by the district in the sphere of industrialisation.

The tanning and working in leather, it may be pointed out, was of some importance in the district "This industry was plied in practically all villages on a small scale and on a large scale in Ahmedabad, Surat and Panchmahals."[4] The industry was not well organised. "In large centres of trade like Bombay, Ahmedabad, Godhra, etc., the local tanners worked in factories for either a monthly wage or piece-work according to work performed. In small settlements, the work was carried out by the family, each family tanning as many hides as it could obtain. There was also a system of contract by which a *chamar* supplies hides, bark, lime, etc., and paid a price previously arranged for the work done."[5] Handloom weaving was another industry which flourished in Kalol and Dohad in the early decades of the century In the district, the weaving of coarse blankets was quite popular About 100 looms existed in the Dohad taluka in 1927

1. *Report on the Administration of the Baria State*, (1921-22), pp 22-23
2. *Report on the Administration of the Lunawada State*, (1945), p. 20
3. *Ibid*., p 20
4. Choksey R. D., *Economic Life in the Bombay Gujarat 1800-1939*, (1968) p 225
5. *Ibid*., p 223

The industrial landscape of Panchmahals had undergone substantial change. In 1932, Shree Krishna Oil Mills and Ginning Factory was set up at Derol in the Kalol taluka. It was followed by the establishment of the Ranchhodrai Oil Mills at the same place in 1935. In 1939, an important mills called the Durga Pulse, Rice and Oil Mills was established at Dohad. After Independence some oil mills were established. Among these, mention must be made of Shri Kirti Oil Mills, Vejalpur (1947)[1] and M/s. Arvind Kantilal & Co. Oil Mills, Vejalpur (1949), Shri Narayan Oil Mills, Vejalpur (1958), Shri Jagdish Oil and Pulse Mills, Derol (1961), and Shri Goverdhan Oil and Pulse Mills, Derol (1961). Among other important factories which deserve mention are Bombay Bone Mills, Godhra (1932), the Laxmi Oil and Chemical Works Private Limited, Derol (1931), Shri Jayant Oil Mills, Godhra (1953), Gujarat Pottery Works Private Limited, Derol (1939) and the Baroda Potteries Limited, Sant Road (1965).

Industrial units can be broadly classified into two sectors : the registered factory sector and the unregistered factory sector. The registered factory sector comprises factories registered under the Factories Act, 1948, whereas the unregistered factory sector covers all the units which are not covered under that Act. Major industries of the district in the registered sector are oil milling and stone-crushing industries. During 1960 there were 60 factories registered under the Factories Act. They increased to 89 during 1968. The workers employed in the working factories increased from 5,393 in 1960 to 6,644 in 1968. Their yearwise position is shown in the following table which indicates that the registered factory sector is steadily developing.

Registered Factories and Number of Workers Employed

Year	Registered factories (number)	Working factories (number)	Workers employed (number)
1960	60	60	5,393
1961	64	61	5,175
1962	70	66	5,561
1963	69	66	5,367
1964	72	65	5,272
1965	82	74	5,832
1966	81	79	5,449
1967	83	81	5,548
1968	89	88	6,644

1. Years in the bracket indicate the years in which the factories were established.

The registered factories have been dealt with in section on Registered Factories, while unregistered factory sector which includes small scale and cottage factories, is also discussed in detail in this Chapter.

Main Industries[1]

The general review of industries in the district has been given in the preceding paragraphs. Now, the main industries in the district are examined. The district has flour mills, *dal* mills, oil mills, saw mills and bone-crushing, stone crushing and ginning factories, and cement products including *sagol*, lime factories. It may be noted that these industries are primarily resource-based. Besides these, there is a big railway workshop at Dohad giving employment to about 2,500 workers. On their retirement some skilled workers are absorbed in the distinct.

Flour Mills—There were 6 flour mills registered under the Factories Act, 1948, which provided employment to 228 workers. Out of these flour mills, 3 flour mills are borne on the list of the Directorate General of Technical Development, New Delhi and their production for the year 1968 was as follows :

Item	Production in tonnes
Maida	94,966
Sooji-rava	34,311
Resultant *atta*	24,483
Wheat barn	39,974
Wheat milled	1,22,981

Dal Mills—There were 16 *dal* mills spread over five centres, *viz.*, Godhra, Dohad, Derol, Vejalpur and Devgadh Baria. During the year 1967-68, eleven units produced 1,776 tonnes of *tur dal*, six units produced 509 tonnes of gram *dal*, and two units produced 26 tonnes of *mogar dal*. The pulses are mainly imported from the neighbouring State of Madhya Pradesh. There were two important waste products of pulse mills, *viz.*, *chuni* and husk which are profitably utilised in production of cattle-feed.

Oil Mills—The oil milling industry is mainly confined to the groundnut oil and castor oil. There were 37 oil mills registered under the Groundnut

1. The section is based on Report entitled '*Industrial Potentialities of Panchmahals District*' published by the Government of Gujarat.

Control Act, 1966. During 1967-68, eight units were closed and five newly started after 1967-68 or have changed their names and, therefore, the information for 24 oil mills located at Godhra, Dodad, Devgadh Baria, Derol and Vejalpur had been collected. 18 oil mills were registered under the Factories Act, 1948, and six were of unregistered factory sector. There were 65 expellers worth Rs. 32·20 lakhs in these 24 reporting units. The total employment during the year 1967-68 was provided to 688 persons. The total groundnut crushed in the year 1967-68 was 27,002 tonnes besides 18,419 tonnes of castor, 2,443 tonnes of *doli*, 51 tonnes of *kanaji*, 117 tonnes of *ratan jot*, and 30 tonnes of *tal*. The total oilcake of various types manufactured during 1967-68 was 27,490 tonnes, out of which 14,620 tonnes were of groundnut. In all 3,728 tonnes of groundnut shells were available during 1967-68 which were mainly utilised as fuel in the boilers of the oil mills. These shells can be utilised for manufacture of particle boards provided cheap alternative fuel to oil mills is provided.

Saw Mills.—The existence of rich forests in the district has led to the establishment of saw mills. There were 30 saw mills, and the centrewise numbers of saw mills were : Godhra (15), Dohad (4), Kalol (4), Lunawada (2), Halol (1), Jhalod (1), Sant Road (1), Piplod (1) and Devgadh Baria (1). These saw mills saw the woods of different sizes available from forest. The waste products of this industry are sawdust and wooden pieces. Sawdust is used as fuel by the people and wooden pieces for making domestic articles.

Bone Crushing.—The district has 10·34 per cent of total livestock in the State, and naturally, therefore, bones are available in plenty. There were 3 bone mills at Godhra and two at Dohad. They were manned by the Muslims. The total crushing of bones was estimated at about 3,000 tonnes per annum. The Bombay Bone Mills, Godhra, crushed about 800 tonnes per annum and the Meyor Trading Co., and the Asil Bone Mills, Dohad, about 700 tonnes per annum. At present 60 per cent of the bones crushed is exported. About 30 per cent of the total bones crushed is in the form of bone meal or bone powder which is being used as fertiliser and poultry feed. 5 per cent are horns and hoofs and remaining 5 per cent are sinews. At present, horns and hoofs are exported to South India where they are cooked in digestor and their powder is used in coffee plantations. This sinews have not yet found a regular market. Sinews along with tannery waste can be used for the production of gelatine.

Stone Crushing.—There were 24 stone crushing units registered under the Factories Act employing 708 workers. 22 units were in the Halol taluka and one each in the talukas of Godhra and Dohad. The stones are crushed according to various grades and crushed stones are mainly used in road construction, mosaic tiles, etc. To meet the demand of blasting powder of these stone crushing units, four blasting powder units have come up in the district.

Ginning Factories—On account of good cotton crop, there were four ginning factories registered under the Factories Act, 1948, employing 689 workers. Two factories were at Halol and one each at Tuwa and Timba Road. The ginning factory at Halol, namely, the Vakharia Cotton Co. Ltd., employed 435 workers.

Cement Products--Cement products cover units manufacturing *sagol*, lime, cement pipes, mosaic tiles, cement *jali* and other products. There was one *sagol* unit at Godhra and two units of lime at Dohad. These units have suffered due to de-control of cement. There were 10 units engaged in the manufacture of mosaic tiles and cement pipes for irrigation purposes. The demand for mosaic tiles in the district is not much due to economic backwardness of the district and present mosaic tiles units, therefore, work below their capacity. There are few units which sought markets outside the district.

From the above narration it will be seen that, the industries have developed due to availability of raw materials in the district. The entire development is in the private sector. There is no industrial project in the public sector which could provide employment to over 1,000 persons. In the circumstances, the district has remained industrially backward and listed as such by the Survey of Small Scale Industries, conducted by the Government of Gujarat. The survey was conducted of small scale units registered upto 31st March, 1965, by the Directorate of Industries, Government of Gujarat.

POWER

The development and economic prosperity of a region are judged by its industrial and agricultural growth. Power is the prime necessity and the generation of power and its consumption by industry and agriculture are the indicators of development. The areas comprising the present Panchmahals district had a peculiar history of their own so far as power development was concerned. Prior to Independence, there were in all four small diesel power-stations situated at Devgadh Baria, Santrampur, Godhra and Dohad. The diesel power-stations of Devgadh Baria and Santrampur were the property of the respective States while those at Godhra and Dohad were owned by private companies. It would thus be observed that no new power houses have been built except small diesel stations at Lunawada and Jhalod by the licensees.

The electricity at present is being supplied in the district through State grid, and the local private licensees, *viz.*, Godhra, Dohad, Lunawada and Jhalod. The programme of State grid was carried through in Third Five Year Plan by implementing the Dhuvaran power scheme, which paved the way for closing down of diesel power-stations, which were small and uneconomic. It may be pointed out that though no new power houses have

been constructed after the formation of the Gujarat Electricity Board, the Board decided to construct sub-stations in the district at such places where load potential was available. Till March, 1971 the following sub-stations have been constructed.

Sl. No.	Name of sub-stations	Capacity
1	66 KV Sub-station at Godhra	12 MVA
2	,, ,, ,, Sant Road	9 MVA
3	,, ,, ,, Halol	9 MVA
4	33 KV ,, ,, Kalol	3 MVA
5	,, ,, ,, Devgadh Baria	500 KVA
6	,, ,, ,, Dohad	500 KVA
7	,, ,, ,, Lunawada	1 MVA
8	,, ,, ,, Kadana	1 MVA
9	,, ,, ,, Jhalod	500 KVA

The power is supplied to the district through the above mentioned stations. The following towns in the district get power from the grid, *viz.*, Godhra, Devgadh Baria, Kalol, Santrampur, Lunawada and Dohad. The towns of Godhra, Lunawada and Dohad are electrified by licensees.

Consumption of electricity during the years 1960-61 and 1967-68 is given in the following table.

*Consumption of Electricity**

Item	Million KW.	
	1960-61	1967-68
Domestic consumption	1.61	1.96
Industrial power consumption	2.87	5.15
Commercial consumption	0.11	0.36
Other consumption	0.33	8.05
Total	**4.95**	**15.52**

*The Industries Commissioner, Government of Gujarat, *Report on Industrial Potentialities of Panchmahals*, Ahmedabad, (1970), p. 13

The foregoing table shows that the consumption for industrial purposes has gone up from 2.87 million KW in 1960-61 to 5.15 million KW in 1967-68 This shows that there has been industrial expansion in the district

Rural Electrification

An important object of the Third Five Year Plan was to develop efficient small scale industries in small towns and in rural areas so as to increase employment opportunities, raise incomes and living standard and bring about a more balanced and diversified rural economy. In achieving these objectives, the major limiting factor was the lack of power. With the supply of elecricity, it becomes possible to reorganise the traditional industries and to introduce small industries based on improved techniques in order to meet the new needs of the expanding rural economy. Viewed in this context, the scheme of rural electrification assumes great significance. Special attention is being given during recent years to rural electrification in the district. The table given below shows the progress in the electrification of villages in the district.

Year	Villages
Before 1951	2
1961 to 66	33
1966-67	31
1967-68 ..	11
1968-69	17
1969-70 .	35
1970-71 (31st March, 1971)	19
Total ..	**150**

Thus it would be observed that till 31st March, 1971, 150 villages in the district were electrified.

Besides these seven villages and towns have been electrified by the licensees, *viz.* ;

Sl No.	Village/town	Taluka
1	Godhra	Godhra
2	Jafrabad	Godhra
3	Dohad	Dohad
4	Free-land ganj	Dohad
5	Lunawada	Lunawada
6	Jhalod	Jhalod
7	Mahudh	Jhalod

Under the rural electrification programme, additional 150 villages are expected to be electrified during the Fourth Five Year Plan period. During the period, the sub-station capacity will be augmented depending upon the corresponding load development.

Kind of Power or Fuel used

The use of power shows the trend of mechanisation in industry and also reveals the relative importance of traditional crafts in the industrial structure of the district.

In every 1,000 establishments worked by power and fuel in the district, 198 are worked by various forms of power or fuel and 802 without power. The following table shows the distribution of establishments and the persons employed according to kind of power or fuel used in 1961, as returned by the Housing and Establishments Census.

Distribution of Establishments and Persons Employed According to kind of Power or Fuel Used, 1961

Total/Rural/Urban 1	Kind of power or fuel used 2	No. of units 3	No. of persons employed 4
Total	**Electricity**	**253**	**1,145**
	Liquid fuel	**190**	**659**
	Coal, wood and bagasse	**255**	**1,128**
	No power	**2,834**	**6,198**
		3,532	**9,130**
Rural	Electricity	3	15
	Liquid fuel	159	393
	Coal, wood and bagasse	152	382
	No power	1,473	3,050
Urban	Electricity	250	1,130
	Liquid fuel	31	266
	Coal, wood and bagasse	103	746
	No power	1,361	3,148

Source :
Census of India, 1961, Vol. V, Gujarat, Part IV-B, *Housing and Establishments Tables, (E Series Tables)*.

The above statement shows that out of the total number of 3,532 units, 2,834 do not use any power or fuel and among the remaining units, 253

establishments are worked by electrical power, 190 by liquid fuel and 255 by coal, wood and bagasse. Out of the total 253 units worked by electricity, 250 in the urban areas and only 3 are in the rural areas. This shows that the greater use of electricity in the rural areas is not made, as electric power is not supplied to many villages. Secondly, in the case of 190 units worked by liquid fuel, as many as 159 units are found in the rural areas, as against 31 in the urban areas. This indicates that rural areas depend more on liquid fuel in the absence of provision for electric power. The greater use of the liquid fuel in villages is due to the existence of small scale and cottage industries.

On the side of employment, units working with power provide the optimum employment. There are 253 units worked by electricity, which provided employment to 1,145 persons. The units worked by liquid fuel provided employment to the minimum number of persons (659). The predominance of units worked without power is found in the rural areas due to the existence of craftmen and artisans who were mostly self-employed

Mining

The Panchmahals district is known for its mineral wealth. The known minerals are manganese ore, fire clay, graphite, quartz, soapstone, limestone (dolomite), calcite, chalk, felspar, iron-ore. base-metals, building stones, slabstones and slates The manganese mining was started in the district as early as 1906, when Germany started the manganese mining operations at the Pani Mines in the Halol taluka and even laid the rail link between Shivrajpur and Pani Mines The manganese mining activity of Shivrajpur Syndicate of the district is well-known in Gujarat, though it had to pass through many ups and downs At its peak, it produced more than 1 lakh tonnes of ore per year It has, however, stopped its operation on account of declining export trade

The sub-joined Statement V-2 gives figures of the minerals produced in the district during the years 1966, 1967 and 1968

STATEMENT V-2

Quantity, Value and Royalty paid in respect of 'Mineral Production' during the Years 1966, 1967 and 1968

Sl. No.	Name of the Mineral	1966			1967			1968		
		Production in metric tonnes	Value in '000 Rs.	Royalty paid in Rs.	Production in metric tonnes	Value in '000 Rs.	Royalty paid in Rs.	Production in metric tonnes	Value in '000 Rs.	Royalty paid in Rs.
1	2	3	4	5	6	7	8	9	10	11
1	Calcite	..	..		150	1		30	..	225.00
2	Fire-clay	1,964	8	4,300	2,668	11	2,361	546	2	942.30
3	Graphite	31	.	..				75	8	600.00
4	Manganese ore	5,762	382	15,534	6,048	527	26,387	3,883	209	22,379.01
5	Quartz	10,401	43	5,121	9,895	36	6,202	13,118	79	10,801.94
6	Red-ochre	45	2	225	..				..	225.00
7	Soapstone	394	5	.	..		.	.	..	..
8	Kankar	1,400	9	1,400	468	2	468	6	..	6.00
9	Murrum	400	2	200	600	2	300	464	2	232.20
10	Sand	3,16,396	434	1,62,278	4,35,246	870	3,42,783	4,35,612	871	3,26,700.00
11	Lime-stone		.		6,456	32	3,517	4,686	210	4,726.28
12	Gravel	.	.		40	.	20	2,800	8	1,400.00
13	Brick-earth		.	.	6,000	12	1,475	18,850	37	4,713.50
14	Building stone and road metals	5,09,248	1,521	5,09,216	3,50,523	1,394	2,82,658	4,06,174	1,809	3,88,082.66
	Total	**8,46,041**	**2,405**	**6,98,274**	**8,18,094**	**2,887**	**6,66,171**	**8,86,243**	**3,295**	**7,61,083.89**

Source :

The Directorate of Geology and Mining, Government of Gujarat, Ahmedabad.

From the Statement V·2, it is observed that from the point of view of production and value, five minerals are important in the district. These are building materials (building stone and sand), manganese ore, fire clay, lime-stone and quartz. The building materials are mainly available from the numerous quarries on the trap rocks located in Timba village (Godhra) and Halol taluka. Manganese ore is available in the Shivrajpur and Pani Mines (Halol taluka). Fire-clay is found in Raipur-Pingli and Balatia areas. Lime-stone is available in the villages of Dhamod, Pandarwada, Zufarali, Khanpur, Undra, Borvai and Navagam (Lunawada taluka), Usarvan, Kharod, Doki, Chhapri (Dohad taluka) and Mirakhedi (Jhalod taluka). Quartz is available from the areas of Gaibada (Dohad taluka), Sant Road (Santrampur taluka), Lunavada and Jambughoda.

TRENDS OF INDUSTRIAL DEVELOPMENT

The trends of industrial development during the last decade 1956-1965 are reflected in the number of factories and workers compared in Statement V·3 given at the end of the Chapter. The figures indicate that as compared to the period 1956-60, the growth rate of large scale factories showed substantial increase during the period 1960-65. The growth of small scale factories, however, was even during both the periods commencing from 1956-60 and 1960-65. The total number of factories has risen from 48 in 1956 to 58 in 1960 and to 74 in 1965. As against the large increase in the number of factories during both the periods, the employment opportunities did not increase correspondingly. The employment rose slightly to 5,298 in 1960 as compared to 5,266 in 1956. There was, however, noticeable increase in respect of employment between 1960 and 1965 as during the latter year the total number of workers employed was 5,832 as compared to 5,298 in 1960. Among the large scale factories, gins and presses deserve mention. Though in terms of employment their contribution was not much, numerically it formed the largest number both in the years 1956 and 1965. From the view point of employment, rail-road equipment deserves notice, as in 1965 out of the 4,538 workers, it accounted for 2,633 workers. It must, however, be observed that as compared to 1956 when the total number of workers employed by the industry was 3,163, the number of workers employed in 1965 was 2,633. Thus, there was considerable fall in the number of workers employed. The other large factories in 1965 related to manufacture of miscel-laneous food preparations (2),[1] printing, book-bindings, etc., (1), basic chemicals (including fertilizers and miscellaneous chemical products) (1), structural clay products (2), glass and glass products except optical lenses (3), non-metallic mineral products (2), manufacture and repairs of motor vehicles (1), and electric, light and power (1).

The statistics concerning small scale industries also reveal that there has been some progress both in respect of increase in number of factories

1. The figures in the brackets indicate number of factories.

and employment between 1956 and 1965. The number of small scale factories increased from 35 in 1956 to 44 in 1960 and 52 in 1965. The corresponding increase in employment, however, was negligible. The number of workers employed increased from 1,009 in 1956 to 1,056 in 1960 and 1,294 in 1965. Among the small scale factories, mention must be made of manufacture of miscellaneous food preparations. This includes manufacture of edible oils (other than hydrogenated oils). It may be pointed out that in view of extensive growth of groundnut crop there were as many as 19 oil mills in 1965 providing employment to 531 persons. The other small scale industries were printing, book-binding, etc., (1). tanneries and leather finishing (1), non-metallic mineral products (14), basic metal industries (ferrous) (1), manufacture and repair of motor vehicles (2), manufacturing industries (not elsewhere classified) (4), and electric, light and power (3).

Large Scale Industries

The progress made by the large scale industrial units in the district is reflected in the results of Annual Survey of Industries conducted annually by the Government of India, since 1959 under Collection of Statistics (Central) Rules, 1959. The coverage of this survey extends to the factories registered under the Factories Act, 1948.

There are two sectors of Annual Survey of Industries, *viz.*, Census and Sample sectors. In the Census sector, factories employing 50 or more workers with the aid of power or factories employing 100 or more workers without the aid of power are completely enumerated, whereas in the sample sector, factories employing 10 to 49 workers with the aid of power and factories employing 20 to 99 workers without the aid of power are covered on the basis of probability sample. The statement given below furnishes the data in respect of factories reported under the Census part of the Annual Survey of Industries, 1966.

Large Scale Factories, 1966

Sl. No.	Items	Unit	Panchmahals district
1	2	3	4
1	Number of factories ..	Number	18
2	Productive capital ..	Rs. in ('000)	24,930
3	Persons employed ..	Number	4,320
4	Output ..	Rs. in ('000)	53,334
5	Net value added by manufacture ..	Rs. in ('000)	12,616

Source :

Quarterly Bulletin of Economics and Statistics, Vol. No. 2, April-June, 1969, Ahmedabad, p. 134.

From the foregoing statement, it is observed that the district cannot boast of having large number of industries as it is industrially backward. According to Annual Survey of Industries, the major large scale industries in the district are confined to manufacture of grain mill products (4),[1] manufacture of textiles not elsewhere classified (5) and other industry groups (9).

REGISTERED FACTORIES

According to the returns furnished by the Chief Inspector of Factories, the total number of registered factories was 89 in 1968. Among these factories, 80 factories were in the private sector. The public sector accounted for only 9 factories. According to the prescribed industrial classification, their break-up is given in the following Statement V·4. Among the factories working in the private sector, 79 were actually working in 1968 and 1 was closed.

STATEMENT V·4

Registered Factories and Workers, 1968

Sl. No.	Name of the Industry	Total No. of factories	Total No. of working factories	Total No. of working factories submitting returns	Average number of workers employed daily in working factories
1	2	3	4	5	6
	I PUBLIC SECTOR				
1	Transport equipment ..	5	5	5	3,485
2	Electricity, gas and steam .	4	4	3	13
	Total .	*9*	*9*	*8*	*3,498*
	II PRIVATE SECTOR				
1	Processes allied to agriculture (gins and presses)	4	4	2	204
2	Food except beverages ..	34	33	27	826
3	Printing, publishing and allied industries .	2	2	2	22
4	Leather and leather products (except footwear)	1	1	1	20
5	Chemicals and chemical products . ..	2	2	1	88
6	Non-metallic mineral products (except production of petroleum and coal) ..	29	29	20	839
7	Basic metal industries	1	1	1	62
8	Miscellaneous industries ..	4	4	2	48
9	Electricity, gas and steam ..	3	3	3	61
	Total	*80*	*79*	*59*	*2,170*
	Grand Total .. .	**89**	**88**	**67**	**5,668**

Source :

The Chief Inspector of Factories, Gujarat State, Ahmedabad.

1. Figures in the brackets indicate number of large scale units.

Both from the view point of employment and number, the most important units in the private sector are food except beverages, and non-metallic mineral products (except products of petroleum and coal). The industries in operation cover a fairly good range of products based on local raw materials like groundnut, cotton and important food crops such as pulses and important minerals such as building stone. The extensive production of groundnut in recent times is responsible for establishment of oil mills located at certain favourable centres like Godhra, Dohad, Devgadh Baria, Derol, Vejalpur, Jhalod, Piplod, Lunawada and Timba Road.

The particulars of the most important among large scale industries are given below :

The Gujarat Pottery Works Private Ltd., Derol

This is one of the earliest pottery works located in the district. The factory was started in 1939. In the beginning, it produced crockery and jars. In 1946, however, it was closed on account of scarcity of coal. In 1951, it was restarted. In 1954, the unit was registered as a private limited company. The works employed 66 persons in 1968-69 and disbursed Rs. 95,888 as wages and salaries. The factory is engaged in the production of crockery wares, fire bricks, fire blocks, stonewares, pipes and fittings, jars, etc. The total value of the products in 1968-69 was Rs. 2,76,191. The products are sent to Bombay.

The Baroda Potteries Ltd., Sant Road

The works were started in 1965. In 1969, it had fixed capital of Rs. 20,24,576 and working capital of Rs. 10,00,000. The total wages and salaries disbursed in the same year amounted to Rs. 2,84,243. The factory manufactured in 1969 crockery, electrical accessories and bricks valued at Rs. 4,93,453. The products are sent to several parts in the country such as Ratlam, Indore, Akola, Dohad, Godhra, Baroda, Bombay and Hyderabad.

The New Laxmi Oil and Chemical Works Private Ltd., Derol

The factory was started in 1931. In 1969-70, its fixed capital was Rs. 3,51,514 and its working capital Rs. 6,69,303. In 1969, it employed 90 persons and disbursed Rs. 1,22,121 as salaries and wages. The factory in 1969 produced *katha*, tanin and *khandsari*, valued at Rs. 1,19,754.

The products are sent to various places in India such as Surat, Ahmedabad Bombay, Cuttack and Agra Tanin is also exported abroad

Shri Jayant Oil Mills, Bhuravav, Godhra

Importance of oils as an item of daily use-both as food and industrial raw material—cannot be over emphasized Oil seeds are extensively cultivated

in Panchmahals district, groundnut being chief variety. In the district, total acreage under this crop was about 2.048 lakhs acres in 1967.

Shri Jayant Oil Mills, was established in 1953. In 1969 its fixed capital was Rs. 1,98,000 and its working capital Rs. 5,00,000. It employed 127 persons in 1969. The total wages and salaries disbursed in the same year amounted to Rs. 39,200. The factory in 1969 produced groundnut oil, castor oil and oilcakes valued at Rs. 92,12,582. The products, besides being marketed locally, are sent to Indore and Bombay.

Small Scale and Cottage Industries

Since complete data regarding the distribution of small scale and cottage industries in the district are not available, the results of the survey carried out by the Bureau of Economics and Statistics, Gujarat are summarised below, as they indicate the stage of development in this sector of industry. The survey was undertaken in all the districts of State except the Dangs and was spread over two years, 1959-60 and 1960-61. It aimed at (i) obtaining districtwise estimates of income of families in selected cottage and small scale industries, and (ii) collecting information on other related aspects such as employment, production and consumption of raw materials.

An 'establishment' was classified as cottage industry, if the number of persons engaged in it on any day during the year was 9 or less. If the number was 10 or more and the unit was not registered under the Factories Act, the establishment was classified as a small scale establishment whether it was power operated or not. Ordinarily industrial units employing 10 or more workers and using power should be registered under the Factories Act. However, if at the time of the inquiry, such a unit was not registered, it was included in the survey.[1]

The survey carried out was a sample survey covering the following sixteen industries in the cottage and small scale sector (1) weaving, (2) dyeing and printing, (3) *jari* thread works, (4) blacksmithy, (5) metal works (silver, brass, copper and bell), (6) carpentry, (7) cane and bamboo products, (8) bricks and tiles, (9) other potteries, (10) leather working and tanning, (11) oil pressing, (12) *gur* making, (13) bee keeping, (14) soap making, (15) match making and (16) paddy husking

For the purpose of survey, the centres were classified into strata A, B and C. Stratum 'A' was related to the centres important for different industries. Stratum 'B' to urban areas other than those covered by 'A' and stratum 'C' consisted of groups of 4 to 5 villages in the rest of the rural areas

1. *Quarterly Bulletin of Economics and Statistics*, Vol II, No. 1, January-March 1962, p. 1

from which about 4 per cent of the group villages were selected for the purpose of survey.

Distribution of Establishments by Industry

There were in all 6,509 establishments in the 16 industries surveyed in the district out of which 6,504 (99·9 per cent) were in the cottage sector and only 5 (0·1 per cent) were in the small scale sector.

Power vs. *No Power*

Out of 6,504 cottage establishments, 334 (5·1 per cent) establishments were operated with power and 6,170 (94·9 per cent) were operated without power.

Employment

The total number of persons employed in both the sectors in the district were 14,353, out of whom 13,559 (99·5 per cent) were household persons and 794 (5·5 per cent) were outsiders. Taking the number of establishment into consideration, it would be observed that important industries were other potteries (1,484), bricks and tiles, (1,384) and leather working and tanning (1,376).

Small Industries in Unorganised Sector in Urban Areas

The Bureau of Economics and Statistics carried out in 1969-70 the listing survey of small industries[1] in the unorganised sector of the urban areas of the district under the centrally sponsored scheme which is included in Fourth Five Year Plan.

The industrial unit was defined as any unit engaged in production (other than agriculture), processing, repairs and industrial servicing. The units rendering personal services were excluded (*e. g.*, laundries, hotels, dispensaries, etc.).

The units were further classified as units using power and units not using power. The unit was considered to be using power if any kind of motive power was used directly or indirectly in the process of production. The data in the district was collected from the following 8 urban centres, *viz.*, (1) Godhra, (2) Dohad, (3) Lunawada, (4) Freelandganj, (5) Devgadh Baria, (6) Kalol, (7) Santrampur and (8) Shivrajpur.

From the sub-joined Statement V.5 it would be observed that there were 77 industrial units employing 5 or more workers in the unorganised

1. Units not registered under the Factories Act of 1948.

sector of the urban areas of the district providing employment to 564 persons. Of the 77 units, 36 were found using power while 41 were not using power. The units using power provided employment to 259 persons while units not using power gave employment to 305 persons.

Some interesting results have also been thrown up by the survey. It may be pointed out that all the units numbering 10 and engaged in tobacco manufactures did not use power, while all the units numbering 12 and engaged in manufacture of wood and cork, except manufacture of furniture, used power.

From the point of view of employment, it may be noted that units engaged in manufacture of non-metallic mineral products except products of petroleum and coal provided employment to 114 persons, while tobacco manufactures provided employment to 91 persons.

STATEMENT V·5

Number of Industrial Units (employing 5 or more workers) and their Employment in the unorganised sector in Urban Areas of the District, 1969-70

Sl. No.	Name of the Industry	Units			Employment		
		Using power	Not using power	Total	Using power	Not using power	Total
1	2	3	4	5	6	7	8
1	Food manufacturing except beverage	3	3	6	22	21	43
2	Tobacco manufactures ..	..	10	10	–	91	91
3	Manufacture of textiles ..	1	4	5	12	28	40
4	Manufacture of footwear, other wearing apparel and ready-made textile goods ..	1	4	5	7	27	34
5	Manufacture of wood and corks except manufacture of furniture	12	..	12	88	–	88
6	Manufacture of furniture and fixtures	1	4	5	6	26	32
7	Printing, publishing and allied industries	1	..	1	7	..	7
8	Manufacture of leather and fur products except footwear and other wearing apparel ..	..	1	1	..	7	7

STATEMENT V·5—*concld.*

Sl. No.	Name of the Industry	Units: Using power	Units: Not using power	Units: Total	Employment: Using power	Employment: Not using power	Employment: Total
1	2	3	4	5	6	7	8
9	Manufacture of rubber products	1	..	1	6	..	6
10	Manufacture of chemicals and chemical products ..	3	1	4	18	8	26
11	Manufacture of non-metallic mineral products except products of petroleum and coal..	4	12	16	30	84	114
12	Manufacture of metal products except machinery and transport equipment	2	1	3	10	8	18
13	Manufacture of machinery except electrical machinery..	3	1	4	20	5	25
14	Manufacture of transport equipment	3	..	3	28	..	28
15	Miscellaneous manufacturing industries	1	..	1	5	..	5
	Total	**36**	**41**	**77**	**259**	**305**	**564**

Source :

Bureau of Economics and Statistics, Ahmedabad.

NOTE :

1. All the Units enumerated are non-household units.

2. The figures are provisional.

INDUSTRIAL ESTATES

In a well-balanced pattern of industrialisation, it is necessary to ensure that the growth of industries is not lop-sided. During the Second Five Year Plan it was generally accepted that industrial estates could become a tool for dispersal and decentralisation of industrial units and also generate substantial employment, provided they are planned as an integral part of programmes for regional development. It is a tool which provides developed and planned suitable sites on an economical scale with group of well-planned factory buildings for existing as well as prospective small entrepreneurs at large. The sheds may be of different types and sizes made available within the capacity of entrepreneurs on rental, hire purchase or out-right sale basis. It provides infrastructure such as water supply, drainage, power, internal roads, street lights and allied amenities, which, *inter alia*, include post-office, canteen and watch and ward.

There are two industrial estates in the district one at Godhra and the other at Dohad. The industrial estate of Godhra is buzzing with activity, while that of Dohad is yet to come in existence. The industrial estate at Godhra covers an area of 3 hectares. In all 20 sheds have been constructed, out of which 4 have been allotted to 3 industries which are as follows :

Name of the industry			No. of sheds
(a) Ganesh Stone Milling Industries	...	...	2
(b) Modern Dye-Stuff Industries	...	...	1
(c) Vishwakarma Pen Udyog Company	...	...	1

Of the total sheds, 16 sheds yet remain to be allotted. Besides the above mentioned sheds, there are 15 plots which have still not been allotted. The basic facilities such as water supply, roads, electricity and drainage are available at the estate.

The industrial estate at Dohad covers an area of 1·4 hectares. The possession of the land was taken in January, 1969. Sites which are Government lands, have been selected so far. The transfer of land is under way.

With a view to ensuring co-ordinated planning and speedy growth of industries in the State, the ownership and management of Government industrial estates have been transferred to the Gujarat Industrial Development Corporation.

INDUSTRIAL ARTS

Bamboo Work

From time immemorial bamboo is in use for various purposes. It catered to the needs of Bhils and poor sections who used things manufactured from bamboos in place of steel. In the past even houses were constructed with bamboos and artisans worked as masons. The bamboo craft has come down from father to son.

The products of bamboo work in the district if collected at one place will bear an appearance of small exhibition of bamboo articles of different sizes, shapes and designs. The majority of these articles are preparted for domestic use. It may be pointed out that forests have shaped the habitat and economy of the backward areas of the district. They enable the local residents not only to heat up their cooking pots but also supply raw stuff for it. The persons residing in the forest areas exploit wild forests in their own

way. They collect innumerable kinds of fruits, tubers, leaves, fibres, etc. Bamboos, fibres and leaves are utilised in cottage crafts like basketry, rope-making and roof-thatching. In short, forests are an important source of employment to the local residents.

Bamboos are useful for numerous purposes such as roofing, walling, flooring, matting, tool handles, spear shafts, basket making, etc. Artisans engaged in the district are mainly drawn from Scheduled Castes. According to an estimate made by the Assistant Registrar, Co-operative Societies (Industries), Godhra, 60 families practies this craft in Sanjeli village of Jhalod taluka and 150 families in Dohad and nearby areas. All these families of the artisans are called 'Vansfoda' which literally means persons engaged in breaking bamboos. These people are generally poor and their wants are few and are directly met from agriculture or forest. The artisans have to maintain big families and are not in a position to purchase bamboos in large quantity. They, therefore, purchase 2 or 3 bamboos per day and from them manufacture several types of articles. In other words, they eke out their living out of proceeds of the sale of these articles.

A representative survey of the craft of bamboo work in the district was carried out in Dohad and Jhalod talukas. It has revealed some striking results. In the first place, it has been noticed that system of production is typical example of production for sale. Most of the products are instantly sold and from the proceeds of the sale, bamboos are again purchased. Bamboos are locally available without much difficulty. The practice of utilising local resources thus has a wider effect on employment situation. This work provided employment for the whole family. Grown up children and women all join hands in the work. A boy in the family right from his infancy onwards learns to weave, net and make baskets.

The tools and implements used in the bamboo work are extremely simple and cheap. In basketry, a big knife, a blunt spear head, a saw and a wooden frame are required by the craftsmen. These tools and implements are generally purchased locally.

The technique of basketry is very simple. The green bamboos are brought to the village. They are closely and carefully cleaned and cut into easily portable sizes. The bamboos are allowed to dry for a couple of days. Thereafter, thin but long pieces of pliable nature are prepared and subsequently they are dipped into water for increasing their pliability. The simplest form of weaving consists of inter-twining of pliable branches or twigs between stiff rods. The closer weaving of pliable materials between warp strand is employed in the manufacture of coarse baskets. The bamboo work is an individualistic craft. Basketry which forms an important part of the craft is neither laborious nor a skilled work. A couple of weeks' training and observation equips the person with necessary skill.

The articles manufactured are of different types and designs. The square and circular baskets are generally manufactured. Fruit baskets, winnowing fans and covers for bullocks carts, toys of children, etc., are other important articles. The total annual production at Sanjeli is estimated at Rs. 20,000 while that of Dohad and nearby areas is valued at Rs. 30,000 annually.

During local enquiry, it was learnt that articles are mainly marketed in the towns and villages of the district.

In order to provided incentive to the artisans, in all there are 4 Bamboo Industrial Co-operative Societies, namely, (1) the Sanjeli Harijan Vans Audyogic Sahakari Mandali Ltd., (2) the Dohad Vansfoda Audyogic Sahakari Mandali Ltd., (3) the Afawa Vans Udyog Sahakari Mandali Ltd., and (4) the Rayanwadia Vans Udyog Sahakari Mandali Ltd. Of these four societies, Nos. 2, 3 and 4 are dormant and are not engaged in any activity at present on account of financial difficulties, lack of enthusiasm and absence of feeling of co-operation among members. One training institute functions in the district and provides requisite training to the artisans for manufacturing cane and bamboo articles.

Some of the artisans are permanently engaged in the craft. The artisans work for 8 hours a day. The wage rate generally at Dohad varies from Rs. 2 to Rs. 2·50 while at Sanjeli, it varies from Rs. 1·75 to Rs. 2·00.

Industrial Potential and Plan for Future Development

The industrial development, it may be observed, is related to the availability of primary resources and infrastructure. The main occupation of the people in the district is agriculture and agricultural pursuits. The most important crops of industrial importance are groundnut, cotton, castor-seed and tobacco. Some of the industries, which thrive in the district are based upon these primary resources. A broad and complete picture of the existing industries in the district has been presented in the previous pages. Since Independence, emphasis has been laid, time and again, on the speedy industrialisation of the district. There has been some development in the district in the periods of First, Second and Third Five Year Plans. With the increase in tempo of planning, new resources are becoming available for industrialisation in a large measure and facilities for their utilization and for further development are being created in the district. An attempt is made to study the resources available for industrial development from agricultural raw materials, forest produce, minerals, and others. The section discusses the potentialities for different types of industries in the district.

The district, it may be noted, is rich in forest, and mineral resources which offer good scope for the expansion of industries. The main industries

in the district are *dal*, flour and oil mills (42),[1] saw mills (30), bone-crushing (3), stone-crushing (24), blasting powder (4), ginning and pressing of cotton (4), and cement products (3).

Infrastructure Facilities

In the district, 425 lakh units of electricity are produced. Under the programme of rural electrification, 150 villages have been electrified and during the Fourth Five Year Plan, 150 additional villages are proposed to be covered. The different types of the roads give a road mileage of 3,000 kms. The Ahmedabad-Indore State Highway in the district passes through important industrial centres such as Godhra, Sant Road, Piplod and Dohad. There are 34 railway stations in the district. The railway mileage admeasures 254 kms. There are in all 18 towns provided with the banking facilities. There are 15 institutions which provide technical education including Industrial Training Institutes of Dohad and Godhra and Polytechnic at Dohad. An industrial estate also exists at Godhra in which 20 sheds have been constructed. These infrastrcture facilities provide good scope for the establishment of industries.

Industrial Development

Under the Indian Factories Act, 1948, 89 factories providing employment to 5,668 workers have been registered. 171 small scale factories have also been registered with the Office of the Commissioner of Industries. The Annual Survey of Industries conducted by the Government of India in 1965 revealed that factories having productive capital of Rs. 2·50 crores produced output worth Rs. 533 lakhs and provided employment to 4,300 persons. Moreover, there are in all 22 industrial co-operative societies in the district having membership of 425.

Agro-based Industries

Solevent Extraction of Oil-seeds/Cake—Solvent extraction of oil cakes to recover residual oil and obtain practically oil-free cake is an important feature of the oil industry. In fact, oil milling of solvent extraction of oil cakes, refining of oils utilization of bye-product soap stock for manufacture of soap and splitting of fats are advantageously linked processes. Out of 21 oil mills crushing mainly groundnut in the district, 20 mills are situated in Godhra, Devgadh Baria and Kalol talukas. Thus oil cakes in large quantity would be available. Besides, additional quantities of oil cake from surrounding areas can be brought to Godhra in view of good transport facilities. Oil cakes can also be brought from Kapadwanj and Nadiad and from oil milling centres of the Sabarkantha district. Thus, a plant with a 50 tonnes capacity for

1. The figures in the brackets indicate the number of units.

processing of meal (oil cake or seed) would require capital investment of about Rs. 15 lakhs, providing employment to about 60 persons. A combination of 50 tonnes solvent extraction plant and a refinery of matching capacity would require capital investment of about Rs. 25 lakhs giving employment to 90 to 100 persons.

Forest-based Industries

Strawboard—Manufacture of strawboard and cheap packing paper utilising locally available rags, paddy, straw, vegetable fibre, grass and some waste paper should be desirable. Grass straw, the principal raw material is available in plenty in the district. A plant of 13 tonnes capacity per day can be established in the district.

Mineral-based Industries

Mineral-based industries can best thrive on locally available industrial minerals. In the Panchmahals district, there is a vast potential for various mineral-based industries, in addition to those already established. The minerals available in the district are manganese, fire clay, quartz, graphite, calcite, lime-stone, etc.

Ferro-manganese—Fairly good deposits of manganese ore have been found at Shivrajpur in the district. Ferro-manganese is used in the manufacture of steel. Indigenous demand of ferro-manganese will rise consequent upon the large increase in the steel production envisaged in Fourth Five Year Plan. Analytical results of manganese ore available in the district indicate that the ore of required quantity for the manufacture of ferro-manganese could be procured. Lime-stone could be obtained from the nearby areas. Electric power requirements for a unit having capacity of 20,000 tonnes per annum would be about 15,000 kw. and at a sufficiently low rate this will have to be made available. Shivrajpur in the district is a suitable location for the plant. The total capital requirement of the plant with an annual capacity of 20,000 tonnes would be about Rs. 1·25 crores. The plant would provide employment to about 150 persons.

In addition to the above mentioned industries, there are some other industries which can be profitably established in the district. The details about such industries as suggested by State Government are given in the sub-joined Statement V-6.

STATEMENT V-6

Possibilities of Development of Industries in the District

Sl. No.	Name of Industry	Proposed number	Proposed production capacity	Investment in plant and machinery in Rs.	Location tentatively proposed
1	2	3	4	5	6
1	Starch	2	25 M. tonnes per month	85,000	Dohad, Godhra
2	Particle board	1	12 M. tonnes per day	7,00,000	Godhra-Vejalpur
3	Ambar Charkha spinning unit	1	1 unit comprising 30 Ambar Charkhas	15,000	Sagtala, Halol
4	Glue	1	½ M. tonnes per day	1,00,000	Godhra
5	Activated carbon	1	300 M. tonnes per annum	40,000	..
6	Wooden electrical accessories	1 or 2	..	20,000	..
7	Wood seasoning and preservation plant	1	1.7 cubic metres in log form per day	1,00,000	Piplod
8	Cement (small unit)	..	..	10,00,000	..
9	Mixed fertilisers	2	10 M. tonnes per day	30,000	..
10	Pesticides	1	250 tonnes of BHC and D.D.T. formulations and 3,000 litres of endrin 20 EC per annum	54,000	..
11	Cement pipe for irrigation	..	95.6 cubic metres per month	42,500	..
12	Paints and varnishes	..	..	50,000 to 75,000	..

STATEMENT V-6—*concld.*

Sl. No.	Name of Industry	Proposed number	Proposed production capacity	Investment in plant and machinery in Rs.	Location tentatively proposed
1	2	3	4	5	6
13	Aluminium vessels	1	Rs 2,00,000 per annum	30,000	..
14	Plastic moulded articles	2 to 3	.	..	
15	*Gur*	1 to 2	..	..	Kalol or Dohad or Lunavada
16	Leather footwear	1 or 2	.	52,000	.
17	*Bidi*	1 or 2	.	.	.
18	Wooden furniture	1 or 2	.	50,000	Dohad, Godhra
19	Centrifugal pumps	1	80 pieces per month	50,000	Godhra
20	Builder's hardware	1 or 2	.	60,000	Godhra or Dohad
21	Washing soap	Few	.	less than 4,000	Jhalod, Jambughoda, Dohad, Devgadh Baria, Limkheda, Lunavada, Shehera, Santrampur and Halol
22	Ready-made garments	2 or 3	..	..	Godhra or Dohad

Source :

The Industries Commissioner, Government of Gujarat, *Report on Industrial Potentialities of Panchmahals District*, Ahmedabad, (1970), pp. 48-49.

From the statement, it would appear that district has vast potentialities for the establishment of industrial units of various types. From the statement, it would also appear that some other units which can be established are two *gur* manufacturing units, manufacture of shoes and footwear, two units manufacturing *bidis*, soap manufacturing industry and units preparing ready-made garments. In addition to industries mentioned above the existing bone-crushing units by adopting scientific methods can manufacture sterilized bone-meal and those units engaged in repairing work can undertake the work of manufacturing spare parts of oil-engines.

THE SPECIAL FACILITIES AND CONCESSIONS IN INDUSTRIALLY BACKWARD DISTRICT OF PANCHMAHALS

On the recommendations of State Government, Planning Commission has declared Panchmahals district of the State as one of the industrially backward districts for the purpose of qualifying for financial assistance on easy terms. The Gujarat State Financial Corporation provides loans on easy terms to small and medium scale industries in the district upto Rs. 5 lakhs at the rate of 5 per cent and upto Rs. 20 lakhs at the rate of 6 per cent.

Gujarat Small Industries Corporation provides machinery on hire-purchase to units in backward areas with earnest money deposit of only 5 per cent of the value of machinery and service charges as 3 per cent as against the normal rates of 20 per cent and 5 per cent respectively.

The Planning Commission has selected Panchmahals district of Gujarat State for outright grant or subsidy by the Central Government amounting to 1/10th of the fixed capital upto investment of new units having a fixed capital investment of not more than Rs. 50 lakhs each in the district. Schemes and projects for new units involving fixed capital investment of more than Rs. 50 lakhs each would be considered on merits.

LABOUR AND EMPLOYERS' ORGANISATIONS

Labour Organisations

The trade union movement signifies a collective effort on the part of labourers to increase their bargaining power in the labour market and thereby improve their social and economic conditions. It may be pointed out that in the district, there are only very few stable mass unions dominated by leaders who are mostly social workers. The trade unions in the district at present are governed by the Indian Trade Unions Act of 1926. The statement given below shows the progress of labour unions in the district.

Year	Number of unions	Number of members
1960-61	4	778
1961-62	4	468
1962-63	5	462
1963-64	5	533
1964-65	5	601
1965	5	329
1966	6	650
1967	6	579
1968	6	269
1969	7	510

From the foregoing statement, it would be observed that there has not been any appreciable increase in the number of trade unions in the district during the last decade. The membership of the unions also shows a fluctuating trend. It may be pointed out that of the 7 trade unions functioning in 1969, 3 were under local authorities and 2 each were in electricity and miscellaneous industries.

Employers' Organisations

It has already been examined previously that the district is not industrially fully developed and as such very few factories are members of the Employers' Organisations. Mention, however, must be made of the Amalgamated Electricity Company Ltd., Dohad which is a member of the Association of Electrical Undertakings, Western and Central India, Bombay, and the Employers Federation of India, Bombay. The another important factory called the Gujarat Pottery Works Private Ltd., Derol, is a member of the Gujarat Minerals Industry Association, Ahmedabad.

WELFARE OF INDUSTRIAL LABOUR

Prior to Independence, the Panchmahals district formed part of the Bombay State and the labour legislation followed in that State was applicable to this district also. With the advent of Independence the importance of labour was recognised and several measures were taken to promote the welfare of industrial labour. Among several important measures undertaken by Government, the factory legislation stands out prominently.[1] Apart from Government some large scale factories also regard welfare work as prudent investment. Some of important establishments like the Baroda Potteries, Sant Road and the Amalgamated Electricity Company Ltd., Dohad, have not been slow in providing welfare amenities. The section that follows outlines the measures undertaken for the welfare of industrial labour.

1. The other Acts such as Workmen's Compensation Act, 1923, The Indian Trade Unions Act, 1926, The Minimum Wages Act, 1948, The Maternity Benefit Act, 1929, The Employee's Provident Fund Act, 1952, which promoted the welfare of industrial labour have been described in Chapter XVII—Other Social Services.

The Factories Act, 1948

History—The harmonious industrial relationship in factories and workshops depends on the humane treatment of the workers. For the regulation of conditions of labour, a beginning in the labour legislation was made as early as 1881, when the Factories Act, 1881 was passed. This Act was a simple piece of legislation primarily designed to protect children and to provide for some health and safety measures. The Act was amended several times to meet the changing conditions. In 1934, it was drastically amended to implement the recommendations of the Royal Commission on Labour in India and the conventions of the International Labour Organisation. Since 1937, the Act has been amended from time to time widening its scope and enlarging the rights of workers. However, inspite of a series of amendments, the general framework of the Act had remained unchanged. Its working emphasized the need for complete revision with a view to strengthening its provisions relating to safety, health and welfare of workers. It was also felt desirable to extend its protective provisions to the large number of smaller industrial establishments which were then not within the perview of the Act. In 1948, therefore, an entirely new Act was enacted to consolidate and amend the law relating to labour in factories. The Act lays down the minimum provisions for safety, health and welfare of workers in factories.

The main provisions of the Act are as follows :

The Act covers all industrial establishments employing 10 or more workers, where power is used, or 20 or more workers, where power is not used. It removes the distinction between perennial and seasonal factories. It has made a number of provisions relating to health, safety and welfare of workers. It provides for cleanliness, ventilation, cooling of air, sufficient lighting, supply of drinking water, separate latrines and urinals for males and females, artificial humidification, disposal of waste and effluents.

It further provides for fencing of machinery by substantial construction, only specially trained adult male workers being permitted to handle the machinery in motion. No woman or child is allowed to clean, lubricate or adjust any part of the moving machinery. The other safety provisions relate to the casing of new machinery, devices for cutting off power, hoists, cranes and other lifting machines, protection of eyes and precautions against dangerous fumes.

Provisions are made for adequate washing facilities of canteens in units employing 250 workers, creches in units employing 50 women and shelter or rest rooms in units employing 150 workers. The Act also requires the owner of any factory employing 500 or more workers to appoint labour welfare officers.

The minimum age for employment of young persons is fixed at 14 and the upper age limit for adolescents is raised from 17 to 18 years.

The hours of work, have been fixed at 48 hours a week and 9 hours a day for adult workers. For persons below 18, the hours of work are fixed at 4½ hours a day. Employment of children and women between 7 p. m. and 6 a. m. is prohibited. For overtime work, twice the normal rate of wage is to be paid.

As regards leave with wages, besides weekly holidays, every worker is entitled to enjoy leave with wages after one year's continuous service.

Thus, the Act makes adequate provisions for the safety, health and welfare of the workers.

WAGES

The problem of wage determination cannot be considered in isolation from the larger and economic and social background obtaining at present in the district. A well conceived wage policy aims at (a) continuous improvement in living standards of workers and (b) reasonable returns for the employers. The sub-joined Statement V·7 gives a comparative idea of minimum wages fixed for workers in rice, flour, *dal* and oil mills in the district.

STATEMENT V·7

Minimum Wages in Rice, Flour, *Dal* and Oil Mills in the Year, 1965

Zones	Rice Mill	Flour Mill or *Dal* Mill		Oil Mills		
	Skilled (per month)	Semi-skilled (per month)	Un-skilled (per month)	skilled (per day)	Semi-skilled (per day)	Un-skilled (per day)
1. Godhra, Dohad ..	90.00	80.00	72.00	3.15	2.80	2.50
2. Towns having a population of 10,000 persons and above but less than 35,000 persons as per 1961 Census ..	85.00	75.00	67.00	--	..	..
3. Other areas of the district ..	90.00	70.00	62.00	3.00	2.70	2.40

Source :
The Commissioner of Labour, Ahmedabad.

Pottery Works and Wages

There are two pottery works in the district, *viz*., (1) the Gujarat Pottery Works, Derol, and (2) the Baroda Potteries Ltd., Sant Road. The minimum

wages paid to skilled workers by the Gujarat Pottery Works varied from Rs. 106·60 to Rs. ·150 per month in 1969. The wages paid to semi-skilled workers varied from Rs. 3·10 to Rs. 3·50 per day. The wages paid to unskilled workers varied from Rs. 1·50 to Rs. 2·70 per day. The Baroda Potteries Works paid the minimum prescribed wages to its workers fixed by the Government of Gujarat. The minimum wages according to Government are Rs. 106·60 per month for skilled workers, Rs. 80·60 to Rs. 91·00 per month for semi-skilled workers and Rs. 70·20 per month for unskilled workers.

Medical Benefits—Almost all the registered factories in the district have provided first-aid boxes. Besides, the Western Railway Loco Workshop, Dohad has provided dispensary and full-fledged hospital for the benefit of its workers.

Recreation Facilities—Recreational facilities have been made available by two factories in the district. These are · (1) the Western Railway Loco Workshops, Dohad and (ii) the Amalgamated Electricity Company Ltd., Dohad. There is Dohad Workshops Sports Association with the provision of all outdoor games and sports stadium attached with special play ground.

The Western Railway, Senior and Junior Institutes also provide indoor game facilities, library, reading rooms and cine clubs.

The Amalgamated Electricity Company Ltd., Dohad is providing the daily newspapers, *viz.*, Janmabhoomi, Gujarat Samachar and the Times of India and periodicals and magazines, *viz.*, the Akhand Anand, the Dharma yug, Journal of the Indian Merchants, the Kaya Kalpa and Swarajya.

Other Facilities—The canteen and refreshment rooms have been provided only by the Western Railway Loco Workshops, Dohad.

STATEMENT V-3

Number of Factories and Workers for all Industries in 1954, 1960 and 1965 in the Panchmahals District

Sl No.	Name of the Industry	1956 Large Scale Factories	1956 Large Scale Workers	1956 Small Scale Factories	1956 Small Scale Workers	1956 All Factories Factories	1956 All Factories Workers	1960 Large Scale Factories	1960 Large Scale Workers
1	2	3	4	5	6	7	8	9	10
1	Gins and Presses	4	387	1	45	5	432	4	463
2	Manufacture of grain mill products	2	142	5	98	7	239	2	226
3	Manufacture of miscellaneous food preparations ..	2	150	16	561	18	711	1	60
4	Manufacture of wood and cork except manufacture of furniture	..	..	2	19	2	19	..	..
5	Manufacture of furniture and fixtures ..	..	..	1	12	1	12		..
6	Printing, book-binding, etc.	..	..	1	10	1	10	..	..
7	Tanneries and leather finishing	..	..	2	38	2	38		..
8	Basic chemicals (including fertilisers and miscellaneous chemical products)	1	83	..	..	1	83	1	88
9	Structural clay products	..	..	1	81	1	81	..	..
10	Glass and glass products (except optical lenses)	..	..	..	..	..	..	1	227
11	Pottery, china and earthern wares	2	332	..	..	2	332	1	126
12	Non-metallic mineral products	..	..	..	..	..	..	..	—
13	Basic metal industries (ferrous)	..	..	..	..	..	..	..	—
14	Rail road equipment	2	3,163	..	..	2	3,163	2	2,949
15	Manufacture and repairs of motor vehicles ..	..	..	2	33	2	33	1	66
16	Manufacture of industries (not elsewere classified)	..	..	..	..	..	..	..	..
17	Electric light and power	..	..	4	113	4	113	1	51
	Total	**13**	**4,257**	**35**	**1,009**	**48**	**5,266**	**14**	**4,249**

STATEMENT V-3—*concld.*

Sl. No.	Name of the Industry	1960 Small Scale Fac-tories 11	1960 Small Scale Work-ers 12	1960 All Factories Fac-tories 13	1960 All Factories Work-ers 14	1965 Large Scale Fac-tories 15	1965 Large Scale Work-ers 16	1965 Small Scale Fac-tories 17	1965 Small Scale Work-ers 18	1965 All Factories Fac-tories 19	1965 All Factories Work-ers 20
1	Gins and Presses	..	..	4	465	4	470	..	..	4	470
2	Manufacture of grain mill products.. ..	10	170	12	369	4	301	7	92	11	393
3	Manufacture of miscellaneous food preparations	19	478	20	528	2	122	19	531	21	653
4	Manufacture of wood and cork except manufacture of furniture	.	..	.	..	..	..	..	..	..	..
5	Manufacture of furniture and fixtures ..	..	..	.	..	..	..	..	..	..	..
6	Printing, book-binding, etc.	1	5	1	5	1	..	1	14	1	14
7	Tanneries and leather finishing	1	16	1	16	..	..	1	24	1	24
8	Basic chemicals (including fertilisers and miscellaneous chemical products)	..	..	1	88	1	73	..	.	1	73
9	Structural clay products	..	..	..	..	2	100	..	..	2	100
10	Glass and glass products (except optical lenses)	.	..	1	227	3	610	..	..	3	610
11	Pottery. china and earthern wares	..	..	1	126	..	..	..	..	..	..
12	Non-metallic mineral products		212	6	212	2	100	14	425	16	525
13	Basic metal industries (ferrous)	..	..	..	..	..	..	1	27	1	27
14	Rail road equipment	..	..	2	2,949	2	2,633	..	..	2	2,633
15	Manufacture and repairs of motor vehicles ..	1	15	2	81	1	79	2	40	3	119
16	Manufacture of industries (not elsewhere classified)	3	92	3	92	..	..	4	84	4	84
17	Electric light and power	3	62	4	113	1	50	3	57	4	107
	Total	**44**	**1,050**	**58**	**5,298**	**22**	**4,538**	**52**	**1,294**	**74**	**5,833**

Source :

Government of Gujarat, Bureau of Economics and Statistics, Ahmedabad, *Locations of Industries in Gujarat State, 1956, 1960 and 1965.*

CHAPTER VI

BANKING, TRADE AND COMMERCE

Banking and Finance

INTRODUCTION

The oldest institution engaged in the disbursement of finance is that of the indigenous bankers who played a pivotal role in meeting the financial requirements of local inhabitants. Before the advent of the modern banking system, this institution was the only source of credit to which people looked in times of distress or social occasions. In the absence of any alternative means of securing finance, the indigenous money-lender played and still plays a very important role in the rural economy of the country.

In modern times, finance is an important factor in the agro-industrial growth of an area, a broad idea of which can be had by reviewing the work of agencies providing credit to farmers, traders, industrialists and others in the district. These are indigenous money-lenders, co-operative credit societies and banks, joint stock banks and corporations formed by Government. Their function is two-fold : to mobilise the savings of the public and to canalise them into different productive activities. There are also the insurance companies whose main business is to collect the savings of the people in the form of premia and invest them in interest yielding securities or contribute to the capital requirements of industries by investing money in shares or debentures. Private and public limited companies also attract savings of the public in the form of share capital and deposits and utilise them in different productive activities. The State also plays a significant role in the financial sphere by floating loans and promoting small savings for financing developmental plans and other Governmental activities. Life Insurance Corporation and various other corporations both in the public and private sectors have been playing an important part in developing the financial structure of the State and the country The part played by each of these agencies will be reviewed in the pages that follow.

MONEY-LENDERS AND AGRICULTURAL INDEBTEDNESS

The major portion of the population of the district has been making a living by pursuit of agricultural activities. During the British regime no industry could be established to draw away the people from the land. As a result, most of the people lived upon agriculture. Since the district was interspersed with princely States, it was not easy to establish the infrastructure of economic development such as communications, banking institutions,

homogeneous administrative and political relations, etc. The agriculturists needed finance which was provided mainly by money-lenders in the absence of any financing agency like banks. Since the British Government was a police State, it cared little for development of agriculture by providing in-puts needed for agricultural production. The old *Gazetteers of Kaira and Panch Mahals* and of the *Rewa Kantha* Agency prepared in 1879 and 1880 respectively throw a lurid light on the condition of the farmers and money-lending in the district in the following manner :

"The local money-lenders are Vanias, Brahmans, and Bohoras. Seven or eight of them are men of wealth, bankers who give bills, *hundis*, on Baroda, Bombay, Indor and Ratlam. Of village money-lenders Vanias are the chief, though well-to-do Kanbis also lend money and advance grain. A few of these Kanbis who are rich are thought more liberal creditors than the Vanias. Of the whole body of money-lenders about ten per cent are supposed to deal with townspeople only; about sixty per cent with Kolis, Bhils, and the poorer class of cultivators, and about thirty per cent both with the poor and the well-to-do."

"Bankers, *parakhs*, keep the following account books, the cash book, *rojmel*; the ledger, *khatavahi* ; the monthly account book, *avaro*, and the interest book, *vyajvahi*. Those who deal with Kolis and low class borrowers keep an account current book, *thamkhata*. Those who are shopkeepers as well as money-lenders keep in addition to the first four books an account current book, *thamkhata*. In this are entered the amounts advanced, the sums recovered and the articles sold sometimes with, sometimes without their value. The register book, *nondh*, generally kept by petty grain, spice, and cloth dealers is in memorandum form. As a rule it has only the debit, *udhar*, side, receipts being entered below the articles sold or the sums advanced. Debts are paid in grain or cattle, seldom in money. Creditors almost never write off claims as bad debts. However, faint the chance of payment the account is kept open and the bond renewed every third year in the hope that a day may come when the debtor will be able to pay. The amount of grain advanced either for seed or food depends on the borrower's position. It seldom goes beyond 480 pounds, one *mani*, for seed, and 1440 pounds, three *manis*, for food. The grain is after six months repaid in kind sometimes a quarter, but generally half as much again as the original amount advanced."

Borrowers

"In a district so poor and so entirely agricultural the borrowers are chiefly cultivators, most of them belonging to the unsettled classes, low Kolis, Bhils, and Naikdas. As a rule most careless and ill informed, they seldom know how the debt began, when and what they have paid,

or how much is still due. Most of the poorer class of cultivators are almost entirely dependent on the money-lender. The greater part of their crops when ripe goes to pay off their debts. Left with too small a store of grain to last them throughout the year they are from time to time forced to borrow. As a rule borrowers deal with only one money-lender. When they borrow from more than one, the creditor who has advanced money to pay their rent, or has advanced grain for seed or food has the preference and is considered to have the right to attach the crop. When a civil action is brought against a Koli or a man of the other poorer classes he generally admits the claim. The debtor's property is seldom sold except when he is thought to be likely to dispose of it privately. When, in consequence of a civil court decree, immovable property is sold it is generally bought by the creditor at a nominal price."

About the rate of interest charged by the money-lenders, the *Gazetteer* makes a reference in the following terms :

"In the case of Bhils the civil courts do not enforce a higher rate of interest than six per cent. Practically this limit has little effect, the actual rates being indefinitely increased by a system of premium. Naikdas and other unsettled tribes have no credit beyond an advance on the security of their crops. Interest is charged by the lunar month at rates corresponding to yearly rates of from nine to twelve per cent to an artisan with good credit; twelve per cent to a cultivator in middling circumstances, and from twelve to fifteen per cent to a poor cultivator. On a debt unpaid at the end of the year compound interest at the rate of twenty-five per cent on capital and interest is charged. In opening accounts with petty traders and artisans the banker makes besides interest two or three per cent profit as premium."[1]

While this was the position of the money-lenders in Panchmahals district under the direct administration of the Bombay State, the following extract from the old *Rewa Kantha Gazetteer* (1880) which dealt with the princely States of Baria, Lunavada, Santrampur, Jambughoda (Narukot), Sanjeli and Kadana, throws useful light on the activities of money-lenders in the Agency areas.

"The chief money-lenders are Vanias and Brahmans. Of bankers there are only a few in such large towns as Nandod, Lunavada, and Balasinor. In smaller towns some bankers deal in grain and other articles. Others have shops in villages, living there part of the year, and making bargains with the people, advancing them money and seed. In the Rewa Kantha every Bhil or Koli has his own Vania or other money-lender

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 236-237.

who has more power over him than even his chief. So much is the case that sometimes village is spoken of as so and so's village not because he is its owner but because its people are his debtors. In bad years the money-lender sometimes helps his debtors with new loans of money or seed grain. If he refuses, the Bhils apply to some one else and the first creditor would then have little chance of recovering his money. Debts are handed down from father to son, many of the poorer classes passing their whole life, sunk in debt. Harvest over, the money-lender with one or two friends starts on a collecting tour. And while in his village the debtor, however poor, has to pay his share of the money-lender's expenses. With much wrangling, in which the ignorant Bhil is always worsted, the accounts are balanced, the debt running on, while the original amount lent continues to increase. Money or grain is taken in part payment of debts, and however scanty his debtor's stock of grain, as much as can be seized is carried off. Except when his payments stop for two or three years, and he finds that his debtor has begun to raise money from some one else, the creditor seldom takes his debtor into a civil court. If he does, as a rule, he makes little by it, as the whole of his debtor's property is seldom enough to satisfy the decree."

About the rate of interest prevalent, the *Gazetteer* makes a reference in the following terms :

"When a lender is put in possession of a house or a plot of land, as a rule, no interest is charged. When a gold or silver ornament is pledged, the yearly interest varies from three to six per cent, and on personal security the well-to-do borrow at from six to twelve per cent. In the case of Bhils, Kolis, and others of the lower classes, at *Diwali* in October the beginning of the new year, a quarter of the amount due is added to the principal, and if the whole is not paid during the year, at the beginning of the next, a quarter of the enhanced principal is again added. This system is known as *savai* or one and a quarter. For seed grain one-quarter or one-half as much again as the original and sometimes even double the sum originally lent, is recovered either in cash or in grain. Except alienated holdings, from the large area of waste arable land and the uncertainty of tenure the right of occupancy has no sale or mortgage value Mortgaged alienated land may be redeemed at any time. Bhils and Kolis have no ornaments of value. Among them buffaloes or bullocks are the only movable property ever pledged. When cattle are pawned they generally remain with the borrower. Their huts would not be taken in mortgage. They are of no money value, and the timber and building site belong to the chief. Except when they have cattle to pledge, the poorer classes borrow either on their own or their friends' personal security. Their indebtedness is a by-word and their want of common care or thrift leaves them in their creditors' hands.

A large number of money-lenders live on their debtors and a few grow rich. But the Bhils, when too hard pressed, are ready to leave the district, and the interest actually recovered is said to be not more than from six to twelve per cent on the sum advanced."[1]

The foregoing extracts reveal that in the past, there were only few well-to-do persons in the district, that, besides Vanias, etc., some of the rich *Kanbis* also lent money, and that only a few money-lenders dealt with the urbanites. Thus their business was confined mostly to the rural areas, which reflected their importance in the structure and composition of rural finance. The debt was mostly repaid in grain and cattle and seldom in money. The borrowing classes were mainly cultivators, low class Kolis, Bhils, etc. The rate of interest varied between 9 to 25 per cent depending upon the economic condition of the borrowers. In the former princely areas, moneylending class was more powerful and wielded great influence over the village population and exploited them by adopting various fraudulent practices. As a result the agriculturists and backward tribes of the district were deeply sunk into the debt. Some protection was rendered by the civil courts in the district to the Bhils who were absolutely ignorant, illiterate and improvident.

It could be surmised from the above description that the money-lenders enjoyed almost the monopolistic sway over the unorganised capital market in the district in the past in the absence of any alternative agency. The finance provided by the Government in form of *taqavi* loans was not enough. The agriculturists were thus completely at the mercy of these *sahukars*, so far as their financial requirements were concerned. This is further corroborated by the following observations for the Panchmahals district made in the *Statistical Atlas*, published by the former Bombay Government, in 1925. "Each family of the Bhil has generally some land to cultivate, ... The whole yield of these field is, as a rule taken away by Sahukars as soon as it is ready. So these people live on advances in grain made by Sahukar against the next yield."[2]

To sum up, a farmer had nothing to fall back upon except the money-lender of his village or of a near-by village even for meeting his requirements for normal agricultural operations. In the event of failure of rains, scarcity or drought or other natural calamities, his condition became worse and he sunk deeper into debt with little hope of extricating himself from the clutches of the *sahukar*.

In the absence of any preventive measures and alternative agencies providing finance, money-lenders got a free hand to exploit as they

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol.VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), pp. 41-42.

2. Government of Bombay, *Statistical Atlas*, (1925), Bombay Presidency, p. 56.

chose. They advanced loans either against land, tangible security or on advance sale of seasonal crops which turned the agriculturists into perpetual debtors, and the magnitude of their debt became alarming. Unfortunately, estimates about agrarian indebtedness are not available. But it may be surmised that agriculturists were heavily indebted to the *sahukars* as revealed by the Administration Reports of the former Princely States of Lunavada, Jambughoda and Devgadh Baria.

Lunavada—This State formed a set of rules in 1904-05 for regulating monetary transactions between money-lenders and agriculturists. Finding that the agriculturists were highly indebted, the State Government initiated measures to assess the extent of their debts. For this purpose, the administration deputed a special officer to Kothamba village in 1909-10 to settle the accounts between creditors and debtors. But the State did not succeed in wiping out the farmers' indebtedness and till 1944 their position remained as it was at the beginning of the 20th century. The following extract from the State's Administration Report aptly describes the failure of the State's administration to relieve agriculturists of their past debts.

> "The money-lending class, as is the case elsewhere, is somewhat powerful, the poor peasant being heavily indebted to them. Endeavours are being made to relieve cultivators from the heavy burden of debts, and some sort of measures on the lines of the Deccan Agriculturists' Relief Act is receiving the attention of Praja Pratinidhi Sabha."[1]

Jambughoda—In the former Jambughoda State also the Deccan Agriculturists' Relief Act, 1879 was applied from 1908-09.[2]

Devgadh Baria—In Baria State also, similar conditions prevailed. To place some restrictions on the usurious activities of the money-lenders, an act for the registration of persons doing money-lending business with agriculturists of the State was enacted in 1929-30.[3]

Thus, though the efforts were made even prior to Independence to reduce the heavy burden of agrarian debts, the problem remained more or less unsolved till the merger of these States into Indian union in 1948. Mention should be made here of an important measure adopted by the former Bombay Government to solve the problem of indebtedness in the Province. The Bombay Agricultural Debtors' Relief Act, was enacted in 1939 to help agriculturists get back the lands they mortgaged at the time of borrowing, and to relieve them of the burden of their debts by easy instalments facility. It was extended

1. *Annual Administration Report, Lunavada State*, (1944), p. 49.
2. *Annual Administration Report, Rewa Kantha Agency*, 1908-1909.
3. *Annual Administration Report, Baria State*, 1929-30, p. 9.

to Dohad and Jhalod talukas in 1942, to Godhra, Halol and Kalol talukas in 1945 and Santrampur, Lunavada and Baria talukas in 1949. The entire work of settling and scaling down the past debts was completed between 1943 and 1955. During this period, the civil courts in the district disposed of 27,076 applications involving the sum of Rs. 5,378,799 and the amount by which the total debts were reduced was Rs. 1,437,962.

It was realised that the objectives would hardly be achieved in the absence of any positive legislation imposing restrictions on the activities of money-lenders, who indulged in a number of fraudulent practices which resulted in the impoverishment of cultivators. To eradicate these evils, legislative control over money-lenders became imperative. The Bombay Money-lenders' Act was, therefore, passed in 1946, and was applied to the former Bombay State areas of the district. Later on, the Act was extended to the princely States of Baria, Lunavada and Santrampur, etc., on their merger in 1948.

The following statement gives an idea about the number of licensed money-lenders and their loan operations in the Panchmahals district from 1966 to 1970 :

STATEMENT VI-1

Money-lenders and their Loan Operations, 1966 to 1970

Particulars	1966	1967	1968	1969	1970
1	2	3	4	5	6
Number of licensed Money-lenders	530	591	580	567	547
Loans to traders (Rs.) ..	145,634	39,881	36,980	27,079	40,246
Loans to non-Traders (Rs.) ..	*3,821,330*	*4,290,265*	*5,047,030*	*5,039,538*	*5,557,313*
(a) Agriculturists (Rs.) ..	N. A.	N. A.	2,839,866	2,886,288	3,404,178
(b) Non-Agriculturists (Rs.)	N. A.	N. A.	2,207,164	2,153,250	2,153,135
Total loans advanced (Rs.) ..	**3,966,964**	**4,330,146**	**5,084,010**	**5,066,617**	**5,597,559**

N. A.=Not available

The statement reveals that the main recipients of the advances are the non-trading classes inclusive of the cultivating and labouring classes which

received almost 98 per cent of the loans in these years. Those to traders form only a very negligible portion. This shows that the money-lenders still play a very important role in the field of rural finance. However, with the development of alternative agencies like the co-operative societies and the recently nationalised commercial banks, the influence of the money-lenders will slowly and gradually decline in due course.

The Government also intends to keep a strict vigil on the activities of money-lenders especially in the backward areas of the State by strengthening the Co-operative Department by sanctioning adequate staff so as to help detect illicit money-lending. As the Panchmahals district is also inhabited by Bhils and other *adivasi* tribes, this provision would also place a check on the activities of money-lenders.

JOINT STOCK BANKS

Joint stock banks play an important part in the development of different sectors of the economy. In fact they constitute one of the most important sources of the organised capital market for providing finance for the economic development of a region.

There were only three joint stock banks in the district prior to Independence. The State Bank of India (called Imperial Bank then) established a branch at Godhra in 1924, and the Dena Bank opened branch offices at Godhra and Lunavada in 1945. With the exception of Devgadh Baria State,[1] no Princely State in the Panchmahals had any banking facilities. "Shree Devgadh Baria State Banking Department" was established in 1921 with the object of giving financial aid for the development of commerce and industry within the State. Even after Independence and even upto 1960 there was not much expansion of banking facilities in the district. Only three branches of the State Bank of India were opened at Dohad, Baria and Halol. This may be due to the economic backwardness of the district. Commercial banking witnessed rapid expansion in the district after 1960. The State Bank of India opened its branch offices at all the important centres in the district. Other banks like the Central Bank, the Union Bank, the Allahabad Bank, etc., also opened their branch offices in the district. Thus there were as many as 16 branch offices (including Pay Office of the State Bank of India at Derol) at the end of 1969. The Limkheda and the Jambughoda talukas remained without such facilities till 1969 but all other taluka headquarters were served by the branches of these banks. The following statement gives an idea about development of banking institutions in the district till December, 1969.

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1. This State also established "State Bank" in 1868-69 with the object of advancing money on good sureties of two respectable merchants of that district for the bona fide purpose of trade.

STATEMENT VI·2

Growth of Commercial Banking, 1969

Sl. No.	Name of the Bank	Location	Year of opening
1	2	3	4
1	State Bank of India	Godhra	1924
2	Dena Bank	Lunavada	1945
3	,, ,, ...	Godhra	1945
4	State Bank of India	Dohad	1952
5	,, ,, ,, ...	Halol	1958
6	,, ,, ,, ...	Baria	1960
7	Bank of Baroda	Godhra	1962
8	Central Bank of India	Dohad	1962
9	State Bank of India	Kalol	1966
10	,, ,, ,, ...	Jhalod	1966
11	Central Bank of India	Freeland Ganj	1968
12	Dena Bank	Vejalpur	1968
13	,, ,, ...	Santrampur	1968
14	Union Bank of India	Dohad	1969
15	Allahabad Bank	Shehera	1969
16	State Bank of India	Derol	(Pay Office)

The statement reveals that there is considerable concentration of the banks in the talukas of Godhra, Dohad and Kalol.

Deposits

These banks have played a very important role in mobilising the savings of the public as also in developing the banking habit among the people of the district. Statement VI·3 appended at the end of the Chapter gives an idea of the deposits collected by the banks from the different classes of the people during the years 1967 and 1969.

The statement discloses that the deposit mobilisation increased from Rs. 2·79 crores in 1967 to Rs. 3·97 in 1969, with a corresponding rise in the number of accounts in these years. Further, the largest amount was deposited by individual depositors which accounted for 86·59 per cent in 1967 and 82·39 per cent in 1969. The reason for decline in personal deposits

in 1969 is that there has been a corresponding expansion in the amount of deposits from other sectors such as the business, inter-branch accounts and the public institutions and trusts as compared to the year 1967. Among the different types of deposits, fixed deposits were the most popular and attracted over 60 per cent of the total deposits in both these years. Next in importance were the savings deposits which contributed 22·32 per cent and 23·29 per cent respectively in 1967 and 1969.

Advances

The amount of advances as shown in the statement given below have likewise increased from Rs. 48·44 lakhs in 1967 to Rs. 1·10 crores in 1969 which means that they have practically doubled in this period. Of the total advances, the highest amount was claimed by trade and commerce, being 38·56 per cent in 1967 and 48·33 per cent in 1969. But the advances to the industries sector have declined from 38.32 per cent to 22·33 per cent. The statement also discloses a significant departure in the pattern of traditional advances of these banks. Consequent upon the imposition of social control on banks and the subsequent nationalisation of 14 major banks in the country in 1969, the commercial banks have started diverting their funds for the development of agriculture and small-scale industry. Thus, for the first time, agricultural advances were as high as 14·49 per cent of the total advances in 1969. Personal and professional advances and other unspecified advances have also likewise declined. In terms of percentage the advances in the district formed 17·39 and 27·82 per cent of the total deposits collected by these banks in 1967 and 1969 respectively.

STATEMENT VI·4

Analysis of Advances of Commercial Banks according to purpose

(IN THOUSAND RUPEES)

Sl. No.	Particulars	Year ended 1967			Year ended 1969		
		Number of accounts	Amount Rs.	Percentage to total advances	Number of accounts	Amount Rs.	Percentage to total advances
1	Industry	28	1,856	38.32	83	2,466	22.33
2	Commerce	108	1,868	38.56	168	5,338	48.33
3	Agricultural	.	..	..	291	1,601	14.49
4	Personal and Professional	83	484	9.00	139	600	5.43
5	All others	73	636	13.13	76	1,040	9.42
	Total	**292**	**4,844**	**100.00**	**757**	**11,045**	**100.00**

CO-OPERATIVE CREDIT SOCIETIES AND BANKS

The Panchmahals district is one of the economically backward districts of the State, and is inhabited by a large number of Bhils and *adivasis*. Here the rainfall is meagre and irregular with the result that failure of crops is almost a recurring phenomenon. In such circumstances, the co-operative societies are called upon to play a significant role in rendering financial and other assistance to cultivators to enable them to increase their farm output and improve their standard of living. Also, to free the cultivators from exploitation by money-lenders, co-operative societies and banks are encouraged to provide credit to them.

Before Independence, the district (excluding the princely areas) was under the administration of the Bombay State. In these areas, the Co-operative Societies Act, 1904, was in force. But it was not extended to the princely States of Devgadh Baria, Lunavada, Santrampur, Jambughoda and Sanjeli. Only the State of Lunavada had established an Agriculturists' Co-operative Bank for providing financial assistance to the peasants for the purchase of seeds, manures, livestock, etc. Thus the co-operative movement was confined mostly to the former Bombay State areas in the district. The first co-operative society was registered at Malav village of Kalol taluka in September, 1909. By 1916, there were 12 co-operative societies and they provided agricultural credit only. In 1920, the district faced a severe famine which continued till 1923. Necessity was, therefore, felt to organise relief works. The late A. V. Thakker, popularly called Thakker Bapa, visualised that co-operation was the best agency for organising such relief works among the Bhils and other backward classes in this district and made strenuous efforts for the development of the movement. As a result, in 1921 there were 33 agricultural and one non-agricultural credit societies. The number of credit societies rose to 52 in 1922. In 1924, the urban co-operative banks like the Kalol Urban Co-operative Bank and the Godhra City Co-operative Bank were registered. Other landmarks in the history of Co-operative movement in the district were the establishment of Halol-Kalol Taluka Co-operative Banking Union (later on called Paschim Panchmahals Co-operative Banking Union, Ltd.) in 1942 and Poorva Panchmahals Co-operative Banking Union Ltd. in 1947. At the time of Independence, there were as many as 255 credit societies, 221 agricultural and 34 non-agricultural credit societies. After Independence, co-operation was accepted as a national policy and was construed as an important instrument for achieving the ideal of socialistic pattern of society. The movement gathered momentum because large funds were earmarked and spent for their development. Due to this impetus, co-operative movement began to take big strides after the launching of the Five Year Plans. At the end of the First Five Year Plan there were 515 agricultural credit societies. The Second Plan period is more important from the view point of expansion. The number of credit societies went up from 515 to 800 and membership from 28,944 to 55,236 between 1955-56 and 1960-61. The tempo of progress

was further maintained during the Third Plan and the subsequent period, and at the end of 1968-69 there were 900 agricultural credit societies with a membership of 94,481.

The progress of urban co-operative banks in the district is also noteworthy. In 1968-69, 14 banks were functioning in the urban areas for meeting credit requirements of artisans, small traders, etc.

Agricultural Credit Societies—These societies occupy a pride of place in the co-operative structure. In fact the movement was introduced mainly to solve the problem of rural finance. Nearly 75 per cent of the societies were engaged in the disbursement of agricultural finance alone and covered 1,912 villages and 94,521 *khatedars*. In order to make these societies more serviceable to the agriculturists, it was decided in 1959 to widen their functional range by converting them into service co-operatives. Besides disbursing finance, these societies also undertake the distribution of seeds and manures, supply agricultural tools and implements and also run consumer stores. Out of a total of 900 agricultural credit societies, as many as 686 were service co-operatives.

Non-Credit Societies—These societies, which include urban co-operative banks, urban credit societies, factory workers' societies, thrift and credit societies, mill hands' societies, etc., have also made good progress in the district since Independence. These are usually situated in the urban and semi-urban areas and cater to the credit requirements of the small traders, artisans, salary earners, etc. At present, there are 14 such banks in the district. Their role in mobilising the savings of the public and development of commerce and industries in the district is particularly noteworthy. The organisation of mercantile co-operative banks at Godhra, Dohad, Halol and Jhalod is one of the remarkable features of the co-operative movement in the district. The purposes for which the mercantile banks are organised are ; (1) to encourage the habit of thrift and mutual help among members, (2) to raise the funds for lending to the members at reasonable rates of interest, and (3) to provide necessary guidance and financial accommodation to traders and small artisans in their business.

Statistical information about the working of the agricultural and non-agricultural credit societies inclusive of mercantile co-operative banks and urban co-operative banks is shown in the following statement.

STATEMENT VI-5

Working of Agricultural/Non-Agricultural/Credit Societies, 1960-61 to 1968-69

Year 1	No. of societies 2	No. of members 3	Paid-up capital Rs. 4	Working capital Rs. 5	Loans advanced Rs. 6	Overdues Rs. 7	Deposits Rs. 8	Reserve and other funds Rs. 9
(A) AGRICULTURAL CREDIT SOCIETIES								
1960-61 ..	800	56.036	1.699,000	5,887,000	4,066.000	1,667,000	363,000	650,000
1965-66 ..	879	84,348	3,922,413	14,629,000	11,086,144	2,558,015	497,898	1,474,237
1966-67 ..	889	83,459	4.848,399	15,758,247	8,339,072	4.473,176	466,609	1,794,054
1967-68 ..	900	91,971	5,064.000	16,341,000	10,626,000	5,615,000	537,000	2,091,000
1968-69 ..	900	94,481	5,683,000	19,527,000	10,753,000	6,754,997	486,000	1,636,000
(B) NON-AGRICULTURAL CREDIT SOCIETIES								
1960-61 ..	47	16.335	1,987.000	17,912,000	26,461,000	101,000	12,399,000	1,281,000
1965-66 ..	53	25.405	3,518.000	34,144,000	24,576,135	143,186	22,964,000	1,347,000
1966-67 ..	55	26,678	3,857,020	34,868,388	75,378,548	234,781	24,642,961	2,469,595
1967-68 ..	58	27,865	4.232,000	40,372,000	27,549,000	140,000	28,211,000	3,018,000
1968-69	57	30,208	4,713,000	44,803,000	28,836,000	106,151	32,793,000	3,279,000

Source :
Assistant District Registrar, Co-operation and Marketing, Godhra.

The statement reveals that in respect of agricultural credit societies there is a considerable rise in number, membership, paid-up capital and working funds, etc. The rise in working capital and loan advances is noteworthy, because from Rs. 5,887,000 in 1960-61, the working capital rose to Rs. 1·95 crores in 1968-69, and advances from Rs. 4,066,000 to Rs. 10,753,000. Against this progress, the overdues have also increased from Rs. 16·67 lakhs to Rs. 67·55 lakhs during the period on account of lean and scarcity years calling for stepping up of advances granted in normal years.

The non-agricultural credit societies have also made similar progress. Their working capital rose from Rs. 1·79 crores in 1960-61 to Rs. 4·48 crores in 1968-69. Similarly deposits rose from Rs. 1·24 crores to Rs. 3·24 crores during the same period.

The Panchmahals District Central Co-operative Bank Ltd., Godhra

The district central co-operative bank occupies an important place in the co-operative structure, as it is the central financing agency to which the member credit societies look for finance. Till October, 1955, the Panchmahals district had three different central financing agencies. For the societies in the talukas of Kalol Halol and Jambughoda finance was provided by the Halol-Kalol Taluka Co-operative Banking Union, Ltd., registered in 1942. For those in the Dohad and Jhalod talukas, the credit requirement was met by the Poorva Panchmahals Co-operative Banking Union Ltd., established in 1947. Godhra, Devgadh Baria, Limkheda, Lunavada and Santrampur talukas were served by the branches of Bombay State Co-operative Bank Ltd., at these places.

The Panchmahals District Central Co-operative Bank was formed in 1955 by amalgamating the above mentioned banking unions. This bank commenced work in October, 1955 and from the very next month it took over the business of the three branches of the Bombay State Co-operative Bank. Thus, for the first time the district had one central financing agency with uniform policies in respect of granting short and medium term finance to the Co-operative societies. Since its inception, the bank has made vigorous efforts to expand its operational base for the development of agriculture. At present there are 16 branches in addition to the head office at Godhra. Thus, during the last fifteen years, there has been greater development than what took place in the first 50 years of this century. This indicates the importance the Government attaches to the co-operative finance in furtherance of agriculture as also of the faith of the people in the co-operative movement.

The bank provides short-term finance for a period of 9 to 12 months for raising crop and medium-term loans for a period of three to five years for the purchase of bullocks, carts, pumping sets, electric motors, etc. It also

disburses finance to consumer stores, industrial societies, processing societies and the purchase and sales unions, and offers credit facilities against general assests of salary earners' societies, transport societies and to the urban co-operative banks.

Statement VI·6 below gives an idea about the working of the bank in the district.

STATEMENT VI·6

Operations of the Panchmahals District Central Co-operative Bank Ltd., 1960-61 to 1969-70

(IN THOUSAND RUPEES)

Sl. No.	Particulars		1960-61	1964-65	1965-66	1966-67	1967-68	1968-69	1969-70
1	2		3	4	5	6	7	8	9
1	Number of members								
	(a) Individuals	..	807	702	609	68[illegible]	660	633	599
	(b) Societies ..	..	882	1,006	1,050	1,007	1,062	1,077	1,051
2	Paid-up share capital (Rs.)		1,050	1,492	2,039	2,493	2,711	2,808	2,917
3	Reserve and other funds	,,	255	510	57[illegible]	692	819	952	1,100
4	Total deposits	,,	8,371	15,126	16,567	17,512	18,394	21,544	24,368
5	Working capital	,,	11,862	21,840	25,435	23,135	25,814	30,535	33,307
6	Investment including fixed deposits	,,	3,151	8,135	4,408	5,097	6,388	10,089	12,293
7	Total loans advanced	,,	3,380	7,166	9,788	8,936	10,549	10,157	11,194
8	Loans outstanding	,,	6,755	11,107	17,003	14,679	15,640	16,101	17,543
9	Recoveries	,,	2,427	6,005	6,982	8,834	10,799	8,123	11,293
10	Overdues	,,	541	141	306	1,692	2,645	2,348	989

Source -

Manager, District Central Co-operative Bank Ltd., Godhra.

The statement reveals that the membership of societies affiliated to the bank has risen from 882 in 1960-61 to 1,051 in 1969-70 but individual membership declined from 807 to 599, owing to the bank's policy to discourage such membership. Another noteworthy feature is that its paid-up capital, reserve and other funds, deposits and working capital have made a commendable expansion during the last decade. Its reserve funds rose from Rs. 2·55 lakhs in 1960-61 to Rs. 11·00 lakhs in 1969-70, deposits from Rs. 83·71 lakhs to 2·43 crores and working capital from Rs. 1·20 crores to Rs. 3·33 crores during the same period. Generally loans advanced and

recoveries effected depend largely on the agricultural condition of the year, and in the lean years the bank has to advance large amounts to help the farmer tide over the temporary crisis and therefore, recoveries in such years are usually low. The figures of loans advanced also show a rising trend indicating desire of the bank to help agriculturists by meeting their demands liberally. Thus from Rs. 71·66 lakhs in 1964-65, its advances rose to Rs. 1·12 crores in 1969-70. On account of satisfactory rainfall during 1968-69 and 1969-70, the recoveries were also satisfactory.

Long Term Finance

Gujarat State Co-operative Land Development Bank—Besides short and medium term finance, the farmers also require long term finance to effect permanent improvement in land, such as purchase of costly appliances like tractors, electric motors and pumping sets, etc. Such financial assistance is also required for digging of new wells and repairs to old ones. The agency, which provides long-term financial assistance, is the Gujarat State Co-operative Land Development Bank. This bank had eleven branch offices spread over all the taluka headquarters in the district at the end of the year 1969.

Till 1968-69, the bank advanced Rs. 2·82 crores to the farmers for different purposes. (Details are given in the Chapter IV—Agriculture and Irrigation).

OTHER SOURCES

Small Savings

Small savings schemes have been devised by Government mainly with a view to mobilising public savings and to raise funds for financing development projects and at the same time encourage the habit of thrift among the people. It dates back to the First World War, (1914-18), when the Government of India introduced the postal cash certificates for the first time. During World War II, the Government of India started in 1943, the post office National Savings Certificates scheme with a view to mopping up excess purchasing power of the people and to check the inflationary conditions created by War.

During the post-Independence period, the Government of India introduced a wide range of securities under the small savings at attractive rates of interest on the assumption that they would provide large funds for financing the various schemes included in the Five Year Plans. The securities offered are the 12-Year National Savings Certificates (renamed the 12-Year National Defence Certificates in 1962 following the 'Chinese aggression), the 10-Year Treasury Savings Deposit Certificates (also

renamed the 10-Year Defence Deposit Certificates), the 15-Year Annuity Certificates and the Cumulative Time Deposit Scheme implemented by the post offices in the country. The Post Office Savings Bank has proved to be another important and popular source for collecting the deposits from semi-urban and rural areas on account of their wide net-work extending even upto the rural areas and the facilities provided in respect of operation of the savings accounts to the people.

The statement that follows illustrates the extent of savings attracted by the above securities as also by the post office savings banks between 1965-66 to 1969-70 in the district.

STATEMENT VI·7

Small Savings, 1965-66 to 1969-70

(IN THOUSAND RUPEES)

S. No.	Category	Gross collection during				
		1965-66	1966-67	1967-68	1968-69	1969-70
1	2	3	4	5	6	7
1	National Defence Certificates ..	1,173	710	882	N. A.	767
2	10-Year Defence Deposit Certificates ..	5	..	14	,,	..
3	15-Year Annuity Certificates ..	..	..	..	,,	..
4	Cumulative Time Deposit Scheme ..	277	412	574	,,	1,143
5	Post Office Savings Banks ..	5,304	5,157	7,446	,,	7,023
	Total	**6,759**	**6,279**	**8,916**	,,	**8,933**

Source :

Regional Director of Small Savings, Gujarat State, Ahmedabad.

N. A. = Not available

The statement reveals that the post office savings banks have collected nearly 80 per cent of the savings during the entire period from 1965-66 to 1969-70. National Deposit Certificates come next in importance. There is also a gradual and steady increase in the amount invested under the Cumulative Time Deposit Scheme, which is also administered by the post offices.

Insurance

Agencies doing insurance business play an important role in tapping a portion of the public savings in the form of insurance premia. With the nationalisation of life insurance business in 1956, the Life Insurance

Corporation of India has become the foremost and the largest single agency doing life insurance business in India. The Corporation was constituted by an Act of the Parliament in 1956 and started functioning from 1st September, 1956. From this date onwards, all insurance companies-Indian and foreign-ceased to carry on life insurance business anywhere in India. However, general insurance business which includes fire, marine, accident, etc., was kept open to private enterprise. From Aprii 1964, however, the Life Insurance Corporation has also opened its General Insurance Department, which competes with private agencies in transacting general insurance business.

In the organisational and administrative set-up, the Panchmahals district has been placed under the jurisdiction of the Ahmedabad Divisional Office. The sub-office at Godhra covers the entire district. The number of agents canvassing life and general insurance business in the district numbered 258 in 1968-69. From 1964-65 to 1968-69, 16,065 life insurance policies involving an amount of Rs. 7·31 crores were issued in the district and Rs. 1·60 crores were received as premia from the policy holders. Similarly the General Insurance Department issued 839 policies and collected Rs. 64,051 on general insurance policies during the same period.

Private and Public Limited Companies

Besides insurance companies and banks, limited companies-private and public-play an important role in attracting savings of the people to finance diverse economic activities such as manufacturing, trading and transport and the like for which they are floated. Company finance thus constitutes an important aspect in the study of financial resources in the economic structure of a district.

Panchmahals is one of the economically backward districts in the State, because of the large Adivasi population inhabiting its eastern tracts. In 1970, there was not a single public limited company registered in the district. There were only three private limited companies registered in the district by the end of the year 1970. Of these, one was registered in 1946, the second in 1948 and the third in 1949. Their paid-up share capital amounted to Rs. 1,227,500 in 1969-70.

ASSISTANCE FOR INDUSTRIAL DEVELOPMENT

I *Assistance from the State Government*

With a view to achieving rapid industrial development various corporations have been established in the country for public and private sectors. The purpose of their constitution and the extent of monetary assistance provided by each of them are briefiy reviewed below.

The Gujarat Small Industries Corporation, Ahmedabad—This Corporation was incorporated as a public limited company in 1962 with an authorised capital of Rs. 50 lakhs. Its aim is to assist, protect and promote interests of small-scale industries in the State and provide technical and managerial assistance and help in the procurement of raw materials, machinery, equipment, tools and appliances. It assists small industries by (i) providing raw materials, (ii) importing in bulk against actual users import licence held by small-scale units, (ii) supplying machinery on hire-purchase basis, and (iv) marketing their produce. The Corporation did not receive any application for assistance from the Panchmahals district till 1970.

The Gujarat State Financial Corporation, Ahmedabad—The Gujarat State Financial Corporation was established in 1960 with a view to meeting monetary requirements of small, medium and large industries for enabling them to acquire capital and productive assets like land, building, plant and machinery, for expansion, renovation or modernisation. Such loans are granted usually for a period of 7 to 10 years. The work of granting loans under the State Aid to Small Scale and Cottage Industries Rules, 1935, has been taken over by the Corporation from January, 1970. The Corporation thus handles the entire work of granting and disbursing loans to the small, medium and large industries in the State. Under the Act, the Corporation is authorised to grant loans upto Rs. 10 lakhs to all industrial concerns other than public limited companies or registered co-operative societies, which are eligible to receive assistance upto a maximum of Rs. 20 lakhs. Till the end of March, 1970, the Corporation sanctioned Rs. 13·72 lakhs to 23 industrial units in the district. Of these, Rs. 4·85 lakhs were actually disbursed to 11 units.

The Gujarat Industrial Development Corporation, Ahmedabad—This Corporation was established in 1962 for development of industrial estates and areas. It encourages growth of industries by establishing and managing industrial estates. It undertakes schemes of industrial development either jointly with the State Government or local bodies or on agency basis. In the Panchmahals district, the Corporation manages an industrial estate at Godhra. The total capital invested for this estate amounted to Rs. 4·78 lakhs. The construction of industrial estate at Dohad is not yet started but necessary land has been acquired for the purpose.

The Gujarat State Industrial Investment Corporation, Ahmedabad—The Gujarat State Industrial Investment Corporation came into existence as a public limited company in August, 1968, for promoting new ventures and new lines of manufacture. It started with a share capital of Rs. 10 crores. It encourages creation, expansion and modernisation of industrial concerns in the State and provides medium and long term loans for a period ranging from 8 to 12 years. Its main object is to channelise investments of various financing agencies and help new industries in the State which are in need

of finance. It assists the industries by (i) capital participation in the form of equity and preference shares, (ii) sponsoring and underwriting of new issues of shares and securities, (iii) providing medium and long term loans, and (iv) capital participation in co-operation with the banks and other financial institutions like the Gujarat State Financial Corporation, the Gujarat Small Industries Corporation, the Gujarat Industrial Development Corporation, etc.

The Corporation also provides financial assistance to competent technicians to the extent of Rs. 2 lakhs in individual cases and upto Rs. 3 lakhs in the case of partnership concerns for the purchase of land, buildings, machinery and other fixed assets. Another important scheme for which the Corporation provides financial assistance in collaboration with the Gujarat Small Industries Corporation and the Gujarat Industrial Development Corporation is the construction of rural workshops in the State, repairing of tractors, oil engines, pumps, and other agricultural implements and accessories. Till March, 1971, the Corporation sanctioned Rs. 566,500 to (i) the Industrial units, (ii) the owner of the rural workshops and (iii) the technicians in Panchmahals district, and disbursed an actual amount of Rs. 129,856 to them.

II *Assistance from the Central Government*

With a view to achieving further expansion of industries in the country, the Government of India have created (i) the Industrial Finance Corporation, (ii) The National Industrial Development Corporation, (iii) the Industrial Credit and Investment Corporation of India, and (iv) the Industrial Development Bank, etc. These institutions also advance medium and long-term loans to industries in public and private sectors. The purposes for which they are established and the extent of finance provided by them to the industrial units in the district are narrated below.

The Industrial Finance Corporation of India, New Delhi—This Corporation was created in 1948 to provide medium and long-term finance to industries promoted by public limited companies and co-operative societies. Industries engaged in the manufacture, preservation or processing of goods, or in shipping, mining and generation or distribution of electricity or any other form of power are eligible for financial assistance from the Corporation. No industrial unit in Panchmahals has obtained loans from this Corporation so far.

The Industrial Credit and Investment Corporation of India, Bombay—This corporation was established in 1955 as a privately owned financial institution to encourage and assist industrial investment in India. It advances loans to industries in the private sector. These loans are secured either against the assests of the company or guaranteed by banks or insurance

companies. Its authorised capital amounts Rs. 25 crores. No industrial unit in the district has availed of the facilities provided by the Corporation till June, 1970.

The National Industrial Development Corporation—This Corporation was started by the Government of India as a Government-owned private limited company in 1954. It is authorised to start new industries with Government money in spheres where the size of capital required or the risks involved deter private capital. It also secures foreign technical collaboration in preparing project reports concerning new industries. No assistance has been provided by this Corporation in the district till March, 1969.

The Industrial Development Bank—The Industrial Development Bank of India was established in 1964 as an all-India institution to co-ordinate the activities of other financial institutions, to provide direct financial assistance to industrial units and to bridge the gap between the supply of and demand for medium and long-term finance. As a subsidiary to the Reserve Bank of India, the Industrial Development Bank took over the functions of the Refinance Corporation for Industry Ltd. from September, 1964. It provides (1) refinance to a large number of financial institutions, and (2) direct financial assistance to industrial concerns in the form of loans and advances, subscribing, purchasing or underwriting issues of stocks, shares, bonds or debentures, guaranteeing deferred payments due from industrial concerns to third parties and loans raised by them in the open market or from other financial institutions. No industry in this district has so far availed of the financial assistance from the Bank.

CURRENCY AND COINAGE

About the currency and coinage prevalent in that part of the Panchmahals district which was under the Scindia, prior to the transfer of the Panchmahals to the British, the former *Kaira and Panch Mahals Gazetteer* makes the following observations :

> " At the time of their transfer, the Panch Mahals had a local currency both of silver and copper coins made in the Dohad mint. Besides the regular mint-profits, it was then the practice to farm the right of calling in and changing the copper currency twice a year. Except putting a fresh mark to it, nothing was done to the coin. But the fees charged for stamping yielded a yearly revenue of about £ 110 (Rs. 1,100). In 1861, owing to the expected introduction of British copper coins, the value of the local pieces became greatly depreciated and their coinage was stopped. The Dohad rupee ceased to be legal tender in 1858 and soon after disappeared. The Baroda *babashai* rupee was then the only coin in use and only by degrees was the British rupee raised to be the standard. In 1861, all contracts for spirits and

drugs, and in the year following the land revenue, were declared payable in Imperial rupees with the provision that for three years the Baroda coin would be taken at the assay rate of exchange. Still the use of the British coin is almost entirely confined to the payment of Imperial dues, the Baroda rupee being the ordinary medium in private dealings. The intrinsic and legal value of the Baroda rupee is about fourteen per cent below that of the Imperial coin. But from its worn and injured state, its trade value is from eighteen to twenty-two per cent less than the Imperial rupee. Its value varies considerably at different times of the year. It is unusually depressed when Imperial rupees are in demand for the payment of rents and abnormally high at the harvest time, *Mah* (February) and *Vaishakh* (May). Counterfeit Baroda coins are common and at the time of exchange, each is carefully tested by a Vania assayer, *parakh*."[1]

About the coinage in the former princely States which were merged into the Panchmahals district after Independence, the old *Rewa Kantha, Narukot, Cambay and Surat States Gazetteer* give their details as under :

"The current coins are silver rupees and copper pice. No rupees are coined in the district. The Baroda or *siyasi* rupee passes all over the Rewa Kantha and the Broach rupee in the Rajpipla state. The Imperial rupee is used only to a small extent. Lunawada, Sunth, and Chhota Udepur have their own copper coinage passing only within their own limits. In Bariya, the old or Godhraia copper pice, and in Rajpipla Cambay pice, are current. The value of the pice is subject to great changes, the Baroda rupee representing at different times from seventy to ninety pice. When a half pice is to be paid the pice is cut or broken into two pieces, and one does duty as half pice. The Imperial copper coins are current in all states, a Baroda rupee changing for fifty-six and Broach rupee for about sixty-three Imperial pice."[2]

Thus, while British currency of rupees, annas and pies was introduced in areas under the direct administration of British in 1858, the Lunavada, Devgadh Baria and Sunth States held their own coinage consisting of copper. In 1872, the British copper coinage was introduced into the States under the Rewa Kantha Agency Administration on the understanding that no more native coins should be issued by the States from their own mints, that only British coins should be legal tender and that it should not be issued at a discount. Before A. D 1900, the silver currency was in British as well as Gaekwar's

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III. *Kaira and Panch Mahals*, (1879), pp. 237-238.

2. *Ibid.*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), p. 43

babashahi rupees. However, in the States under the Rewa Kantha Agency management, the British currency was substituted for the *shiasai* during the year 1895-96 with effect from 1st November, 1895.[1] Thus from the beginning of the 20th Century, the British currency was the only legal currency in the entire area of Panchmahals.

The *babashahi* rupee was, however, stopped and recalled in accordance with the arrangements made with the Gaekwar in A. D. 1900. While doing this the exchange rate fixed was 130 *babashahi* rupees for 100 British rupees.

After Independence, the Government of India changed the fascimile of the currency notes and coinage, replacing the imperial marks by the accepted national emblem, but the coins were issued in the same denominations.

Decimal Coinage

This currency was replaced by the 'Decimal System of Coinage,' which was introduced in April, 1957. For sometimes, both the old and new coins remained in circulation till the former were progressively withdrawn.

The present coinage is issued in the denomination of 1, 2, 3, 5, 10, 20, 25, 50 paise and one rupee being equivalent to a 100 paise. Currency notes are issued in the denominations of 1, 2, 5, 10, 100 and 1,000 rupees.

Trade and Commerce

In order to get a proper perspective of the condition of trade in the Panchmahals district, it is necessary to have an idea of the courses of trade of the district in the past. A review of the conditions of trade and commerce prevalent in the past which lasted till the end of the British domination in India are briefly described below. The former *Gazetteer of Kaira and Panch Mahals* gives a succinct account of the conditions of trade in those days. Similarly the details of trade in the former princely areas of Lunavada and Santrampur[2] are also dealt with briefly in the pages that follow.

COURSE OF TRADE

At the time of transfer of the district to the British in 1853, there were two branches of trade, one local and the other a through traffic between the coast and Gujarat in the west and Malwa and Central India in the east

1. *Report on the Administration of the Bombay Presidency for the year, 1895-96.*

2. Similar data for Devgadh Baria, Jambughoda, Sanjeli and Kadana States are not available.

and the goods were carried by wagoners and by the owners of bullock carts.

Panchmahals imported tobacco, salt, coconut and spices from Gujarat and opium, wheat, red dye and cloth from Malwa. Of the local trade, hardware and piece-goods were imported from Gujarat and were transported to Malwa. The exports towards Gujarat were honey, molasses, timber, *mahuda*, berry and gum from Godhra, Kalol and the neighbouring States, whereas gram, oil and maize were sent chiefly to Malwa and Mewar from Dohad. On account of obnoxious political transit dues and want of roads at the time of the transfer, the trade of Panchmahals was much obstructed. Under the British management, general peace was established, a metal road running through the whole breadth of the district was constructed and transit dues were simplified and to a great extent, abolished, wherever feasible. This resulted in a marked increase in the export trade. The opening of a railway line from Khandva into the heart of Central India also interfered with the former through trade from Gujarat to Malwa and Central India. After the British took over the superintendence of the Panchmahals, on account of general peace in the country, between 1844 and 1867, trade was greatly fostered by a general rise in prices, and simplification of transit dues which encouraged production and enlarged the area from which supplies could be obtained and sold with reasonable margin. Upto 1867, no details of trade are available. However, trade figures for the subsequent years show that large trade was carried on between Gujarat and Malwa through Panchmahals. The main items of export from Gujarat to Malwa through Devgadh Baria were tobacco from Kaira and salt from Kharaghoda, which claimed 60 per cent and 20 per cent of the total exports trade respectively. Though there was slight improvement in the trade between Gujarat and Malwa through Panchmahals, it had to face competition on account of the cheap railway carriage available on the other lines. Heavy transit duties in the Panchmahals prevented the opening of other outside markets to make up for the loss in trade. Trade from Malwa to Gujarat, also suffered on account of stoppage of opium traffic from Malwa The bulk of the exports from Malwa were foodgrains, wheat, gram, maize and rice. These items contributed almost 70 per cent of the whole trade. Dohad was regarded as a granary and much of its surplus always found an easy outlet to Malwa, Mewad and Gujarat. But the opening of the branch line to Pali, the new roads constructed in Panchmahals and the lowering of the transit dues shifted Dohad grain towards the west. On account of heavy transit dues in the Princely States in the Panchmahals, the trade from Gujarat to Malva did not increase The chief exports from Panchmahals to Gujarat were grains, *mahuda*, berries, timber and oilseeds and imports were tobacco, salt, coconuts, hardware and piece-goods. Except for a slight decline in some items, trade between 1874-78 showed a marked increase on account of the opening of new railway lines, removal of transit duties and construction and improvement in roads The effect was mainly felt in the Panchmahals itself and

in the district adjoining where the benefits were not neutralized by excessive transit duties.

The chief items of exports were timber, grains, *mahuda*, firewood and oilseeds. Timber available from the Panchmahals forests was bought by the dealers from Bhils and Kolis who brought it to the Godhra market. In order to get better prices, dealers carried timber to Pali (Sevalia) and even to Dakor and Nadiad. Of the grains, gram was transported to Bombay and Gujarat, and other grains including maize were sent to Malwa, Mewad and Gujarat depending upon the harvest, prices and demand from these areas. *mahuda* (*Bassia latifolia*) was chiefly sent to Gujarat, Surat and Bombay.

Firewood, which seldom crossed the Mahi before the opening of the Anand-Godhra railway, was sent to Ahmedabad and other parts of Gujarat. Of the oilseeds, sesamum from Dohad and Jhalod and castor oil from Godhra and Kalol were sent to Gujarat. Panchmahals imported tobacco from Kaira and salt from Kharaghoda.

Position of Trade in the Former States before Independence

Lunavada—The internal trade of the country was carried on satisfactorily. There were no big manufacturers and no extensive trade in the past in which large capital could be invested profitably. Though Lunavada was situated far away from the railway communication and was isolated from the main centres of trade, it once enjoyed for a considerable time the position of an 'Emporium' between Malwa and Gujarat. On account of the opening of a narrow gauge railway line between Godhra and Lunavada, Lunavada came in touch with big trade centres around. Lunavada and Singnali were the two railway stations on the Godhra-Lunavada railway line, which offered considerable facilities for transport of merchandise. The railway line helped transportation of sesamum, rice, *bajri*, maize, *banti*, pulses, oilseeds, hides and *ghee* which were the important articles sent out of Panchmahals and it also helped bringing in of cloth, corrugated sheets, hardware, cement, tobacco, sugar, molasses, cattle and kerosene for use in the district.[1]

Santrampur—The former Santrampur State was without the facility of railway communication. Sant Road was and is the nearest railway station at present. Chief articles of imports in the State were salt, spices, cotton, goods, tobacco, metals, etc., while grain, *mahuda* flowers and berries, raw-hides, *ghee*, oil and oilseeds were exported.[2]

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1. *Annual Administration Reports Lunavada State.*

2. *Annual Administration Reports of Sant State.*

Devgadh Baria—Out of the State's produce, maize, gram, oilseeds, *mahuda* flowers, *mahuda* and firewood were largely exported and cotton cloth, salt, jaggery, coconuts, sugar, sugarcandy and spices were imported. The export consisted mainly of three principal categories, *viz.*, (i) agricultural produce—maize, gram, oilseeds, pulses of various kinds, (ii) forest produce, *mahuda* flowers and seeds, bamboo and bamboo goods, timber, *timarva* and *asotri* leaves, etc., and (iii) miscellaneous produce *ghee*, hides of cattle, livestocks, etc.[1]

After Independence

Imports—At present, the imports in the district consist of the following categories. Among the cereals and pulses, rice and *udid* are imported from other parts of Gujarat and from the Madhya Pradesh and Rajasthan States. (i) Bajri is imported from Kaira and Mehsana districts, gram from Uttar Pradesh and *math* from Jalgaon, (Maharashtra). Groundnut is imported from Saurashtra as well as from Madras State and castor seeds from the Madhya Pradesh, (ii) fruits, dry fruits such as dates are imported from Bombay, Porbandar and Bhavnagar, banana from Baroda, Broach, Surat and Navsari, potatoes from Farukabad and Bombay, onions from Ratlam while other vegetables are brought mostly from Surat, (iii) among the different varieties in textiles, cotton *sarees* are imported from Ahmedabad and Bombay, handloom *sarees* from Cambay and Banarasi *sarees* from Banaras. Cotton cloth is imported from Bombay, Surat and Ahmedabad, woollen cloth from Delhi, Kanpur and Ludhiana ; ready-made garments from Ahmedabad, Bombay and Baroda, (iv) stationery articles such as fountain-pens from Baroda, penholders from Ahmedabad and Bombry, papers from Bombay and Ahmedabad, ink from Ahmedabad and Baroda, pins from Ahmedabad, pencils from Surat and erasers from Baroda, (v) grocery items like tea and coffee are imported from Calcutta and Bombay, and (vi) miscellaneous articles such as hardware and soap are imported from Bombay, medicines imported mostly from the centres of manufacture like Baroda, Bombay and Calcutta, iron ware and tinware from Baroda, while leather goods are imported from Bombay and Kanpur.

Exports—As compared to imports, exports are fewer. Panchmahals district transports timber, teakwood and other forest products to Ahmedabad, Jamnagar, Rajkot and Broach. Fruits like mangoes from the district are exported to Delhi, Ratlam and Bombay. The district has also considerable exportable surplus of foodgrains from the Dohad granary and minerals like lime-stone, graphite, quartz and manganese, which are sent outside for their use in different industries.

1. *Annual Administration Reports of Devgadh Baria State*. Data about the remaining States of Jambughoda, Sanjeli and Kadana are not available.

TRADE THROUGH RAILWAYS

In the composition of inland trade, railways help considerably in the movement of goods from one destination to another as well as through important trade centres. The Panchmahals district is served by 34 railway stations spread over in the important railway lines passing through the district. Yet the talukas of Jhalod, Santrampur and Jambughoda are without any railway facilities. During the year 1969 the total tonnage of goods passing through railway wagons both originating (exports) and terminating (imports) from each station in the district amounted to 311,413. Of these, 106,837 tonnes were imports and 204,576 tonnes exports.

The district has rich teak forests and timber and other forest products which constitute the bulk of its exports. Moreover, it has rich mineral deposits. Lime-stone which is used in manufacture of cement is found in Jambughoda and Devgadh Baria talukas. Graphite used in the manufacture of pencils and crucibles is found in the Jambughoda and Devgadh Baria talukas, where a unit is established for its benefication. Quartz is found in the talukas of Devgadh Baria, Godhra, Lunavada, Shehera and Jambughoda. Manganese is found from the Shivrajpur mines of Halol taluka. A factory for the manufacture of cement is set up there. Thus, the district has large exportable surplus of these minerals and finished products like cement.

Further, the information furnished by the Western Railway authorities reveals that the stations which carried the goods in bulk in order are Dohad, Godhra, Derol, Piplod, Kharsalia, Timba Road, Sant Road and Lunavada, which contributed the largest tonnage amounting to over 88·00 per cent of the total goods traffic during the year 1969.

REGULATED MARKETS

To eliminate unfair practices in marketing of agricultural produce, in the late twenties and thirties of this century, the Bombay Cotton Markets Act was enacted in 1927. Both the Royal Commission on Agriculture (1927) and the Bombay Provincial Banking Enquiry Committee (1931) stressed the need for affording facilities and protection to the agricultural community in the disposal of marketable surplus of agricultural produce by establishing regulated markets at different places. "The prosperity of the agriculturists and success of any policy of general agricultural improvement," observed the Royal Commission, "depend to a very large degree on the facilities which the agricultural community has at its disposal for marketing to the best advantage as much of its produce as surplus to its own requirements." By and large, the Indian agriculturists are poor and illiterate and traders took undue advantage of the illiteracy prevalent among them. Their economic condition had also deteriorated on account of the "Great Depression" of 1930's. To help agriculturists in such an unfortunate position, the then

Government of Bombay enacted in 1939 the Bombay Agricultural Produce Markets Act., repealing the Bombay Cotton Markets Act, 1927. It came into force with effect from November, 1939. Rules were prepared and the Act was finally promulgated in 1941.

This Act was passed with the avowed object of establishing equity in the bargaining power of agriculturists and merchants, promoting mutual confidence, preventing malpractices and giving a fair deal to the farmers. With these objects in view, the legislation sought to regulate the various features of agricultural marketing in regulated markets.

Thus the Act of 1939 was adopted and applied to the Panchmahals district, whereunder regulated markets were established at Dohad, Jhalod, Devgadh Baria, Santrampur, Lunavada, Godhra, Derol and Halol in the district. On the formation of Gujarat State in May, 1960, the State Government adopted the old Bombay Act but later replaced it by the Gujarat Agricultural Produce Markets Act, 1963. The regulated markets in the district are now governed by this Act.

Each regulated market is governed by a market committee which is constituted in accordance with the provisions of the Act and generally consists of 17 members 8 representing the agricultural class, 4 representing the trading class, 2 from co-operative societies, one nominated by the local body and two nominees of Government. Location of the markets and area served by them are as under :

Sl. No.	Name of Regulated Market	Area served by it
1	2	3
1	Dohad	Dohad taluka
2	Jhalod	Principal yard at Jhalod and sub-market yard at Limdi. It serves the whole of Jhalod taluka.
3	Devgadh Baria	Principal yard at Devgadh Baria and sub-markets at Ghoghamba, Piplod and Limkheda, serves Limkheda and Devgadh Baria talukas.
4	Santrampur	Principal market yard at Santrampur sub-market yards at Fatehpura and Sukhsar, serves the whole of Santrampur taluka.
5	Lunavada	Principal market yard at Lunavada and sub-market yard at Waradhari; serves the whole of Lunavada taluka.
6	Godhra	Principal market yard at Godhra, sub-market yards at Timba and Shehera, serves both the Godhra and Shehera talukas.
7	Derol	Principal market yard at Derol, and sub-market yards at Vejalpur, Kalol, Adadra, Eral and Malav, serves the whole of Kalol taluka.
8	Halol	Principal market yard at Halol serves the whole of Halol taluka.

Regulated Commodities

Commodities like maize, paddy, wheat, gram, *udid*, *mug*, *math*, groundnut, chilies and oilseeds are the main commodities regulated in these markets.

The Composition of Markets

Brokers, weighmen and *hamals* constitute the market functionaries and their strength in each market as on 30th September, 1969 was as follows : Devgadh Baria (798), Godhra (944), Jhalod (429), Dohad (996), Santrampur (405), Lunavada (474), Derol (1,027) and Halol (502). These persons hold valid licences issued by each market committee on payment of prescribed fees.

Transactions in Regulated Markets

During the year 1968-69 transactions in regulated commodities were to the tune of 1,884,581 quintals, valued approximately at Rs. 168,066,210. Details of sales in each market were as follows :

Sl. No.	Name of the Market	Quantity in Quintals	Value in Rs. (approx.)
1	2	3	4
1	Dohad	551,420	51,340,754
2	Godhra	420,757	45,455,414
3	Devgadh Baria	235,572	16,559,630
4	Derol	188,521	11,450,320
5	Jhalod	157,013	13,934,000
6	Santrampur	144,848	9,881,096
7	Lunavada	106,570	8,730,791
8	Halol	73,880	10,714,205
	Total	**1,884,581**	**168,066,210**

The above statement reveals that the Dohad market topped the list and the Halol market was at the bottom in respect of quantum of trade handled and that the first two markets had the largest turnover both as regards quantity and value. Nearly 51·90 per cent of quantity and 57·60 per cent of the turnover were transacted in these two markets alone.

Facilities

All the markets in the district have been provided with *pucca* godowns. In villages, storing is done in bags or in large earthen containers. The

prices ruling the markets are furnished to the authorities and are published in important newspapers and broadcast from the All-India Radio, Baroda-Ahmedabad. Periodical returns are submitted to the departmental officers. Prices are also furnished through the medium of post offices in the interior parts of the district.

WHOLESALE TRADE

Wholesale trade is generally concentrated in the large towns and cities and caters to the needs of retailers and others interested in bulk purchase of articles. The movement of goods in this district is generally carried out by motor trucks because railway transport is not as quick and economical as that by trucks. Therefore, increasing use is being made of the motor trucks to carry foodgrains and other articles outside the district. Wholesale trade centres in this district are Godhra, the district headquarters, and taluka centres like Dohad, Jhalod, Devgadh Baria, Santrampur, Lunavada, Derol and Halol which are centres of retail trade also. At all these centres, the practice of charging brokerage, quality allowance, weighing, etc., is in vogue and the rates are generally uniform in all the markets, with slight variations according to local conditions.

Trade Centres– Dohad, Godhra, Jhalod, Derol, Devgadh Baria, Lunavada, Santrampur and Halol are the important trade centres of the district and are reported to have large wholesale transactions. A brief description of each of these centres is given below.

Dohad It is situated on the Bombay-Delhi broad gauge railway line of the Western Railway and is connected also by road with other taluka centres as well as towns in the adjoining States like Indore in Madhya Pradesh, and Banswara in Rajasthan. There were approximately 276 wholesale merchants in Dohad during 1968-69, who traded in commodities like paddy, maize, gram, sesamum, wheat, onion, groundnut, *udid*, castor-seeds and *tur*. The value of transactions was reported to be of the order of Rs. 51,348,265 during the year 1968-69.

Maize, gram, groundnut, *tur*, sesamum, paddy and cotton are the principal products of the district and are exported to other centres in the State, whereas tea, sugar, *gur*, vegetable *ghee*, etc., are imported from Bombay. Dohad and Godhra are the main receiving and distributing centres for the whole of the district.

Godhra—Godhra, the district headquarters, is a railway station on the Bombay-Delhi broad gauge line of the Western Railway. It is also connected by bus-routes with other taluka centres in the district and outside. It is noted for its wholesale trade in wheat, maize, gram, *bajri* and *jowar*. Wheat

is the principal article of trade in the centre followed by maize, groundnut, cotton and paddy. The total value of transactions in these commodities amounted to Rs. 44,553,596 in 1968-69.

Jhalod—Jhalod, the headquarters of the taluka, is situated near the borders of Rajasthan and Madhya Pradesh. It is connected by roads with other centres in the district and adjacent districts of Rajasthan and Madhya Pradesh. Dohad, 21 miles away from Jhalod, is the nearest railway station. Maize, gram, groundnut, *tur* and sesamum are the chief products. The total value of transactions amounted to Rs. 13,549,130 in 1968-69.

Derol—Derol, situated in the Kalol taluka, is a wholesale trade centre situated on the main Bombay-Delhi broad gauge line of the Western Railway. It is also connected by roads with other centres. One pottery works named Gujarat Pottery Works Pvt. Ltd., is also located here. Commodities like castor seed, *tur*, groundnut, cotton and sesamum are the chief items of wholesale trade, valued at Rs 11,436,558 in 1968-69.

Devgadh Baria—Once the capital of the former State of Devgadh Baria, it is famous for its forests and forest products, *e. g.*, *mahuda* flowers, *doli* and timber. It is a railway station on the Piplod-Baria narrow gauge railway line of the Western Railway. The main items of wholesale trade are maize, groundnut and *tur*, valued at Rs. 15,910,898 in the year 1968-69.

Lunavada—Lunavada was once the capital of the former State of that name. It is a railway station on the Godhra-Lunavada narrow gauge railway line of the Western Railway. It is famous for its wholesale trade in maize, *bajri*, groundnut, *tur* and paddy. The value of wholesale transactions were reported to be Rs. 7,310,426 in 1968-69.

Santrampur—Santrampur is another taluka centre, situated about 40 miles away from Godhra. Sant Road is the nearest railway station on the Bombay-Delhi broad gauge line which is 27 miles away from Santrampur. It is, however, connected by roads with other centres. It was the capital of the State of the same name. Pottery works called the Baroda Potteries Limited is located here. Maize, paddy, gram and *tur* are the important commodities of wholesale trade valued at Rs. 9,670,920 in 1968-69.

Halol—Halol, the taluka headquarter town is a railway station on the Champaner-Pani Mines narraw gauge railway line of the Western Railway. It is also linked with the Bombay-Delhi National Highway. Groundnut, cotton, *tur*, *bajri* and maize are the chief commodities of wholesale trade valued approximately at Rs. 10,681,910 in 1968-69.

The following statement gives centrewise details about the wholesale transactions during the year 1968-69.

STATEMENT VI-8

Transactions at Wholesale Trade Centres, 1968-69

Sl. No.	Taluka/ Commodities	Dohad	Godhra	Jhalod	Devgadh Baria
1	2	3	4	5	6
		Rs.	Rs.	Rs.	Rs.
1	Maize	14,149,403	8,189,358	3,600,620	6,977,810
2	Gram	5,699,589	1,232,154	2,905,020	894,055
3	Paddy	17,543,867	3,082,683	1,060,400	983,930
4	Groundnut	1,765,161	7,379,385	2,487,620	3,149,925
5	*Tur*	831,511	..	1,244,570	1,634,200
6	Wheat	2,277,264	13,766,102	670,000	742,085
7	Cotton	..	7,191,118	..	434,240
8	Castor seeds	1,764,547	749,856	335,720	..
9	Sesamum	2,546,392	..	1,204,380	233,324
10	Onion	2,061,664	..	..	..
11	*Udid*	1,765,161	..	16,800	..
12	*Bajri*	..	479,906	..	..
13	Others	943,706	2,482,944	24,000	861,329
	Total	**51,348,265**	**44,553,596**	**13,549,130**	**15,910,898**

Sl. No.	Taluka/ Commodities	Santrampur	Lunavada	Dorol	Halol	Total
1	2	7	8	9	10	11
		Rs.	Rs.	Rs.	Rs.	Rs.
1	Maize	3,488,597	2,917,521		15,750	39,339,059
2	Gram	860,592	41,352		..	11,632,762
3	Paddy	2,783,630	271,523	.	..	25,726,033
4	Groundnut	165,563	1,253,321	1,207,717	2,653,400	20,062,092
5	*Tur*	754,447	342,521	1,408,589	651,300	6,867,138
6	Wheat	..	112,351	.	..	17,567,892
7	Cotton	89,471	..	803,964	7,339,760	15,858,553
8	Castor seeds			7,826,268	..	10,676,391
9	Sesamum	..	..	190,020	..	4,174,116
10	Onion	..	..	..	.	2,061,664
11	*Udid*	..	..	..	..	1,781,961
12	*Bajri*	55,654	2,228,753	..	21,700	2,786,013
13	Others	1,472,066	143,084	.	..	5,928,029
	Total	**9,670,920**	**7,310,426**	**11,436,558**	**10,681,910**	**164,461,703**

Source :

Assistant District Registrar, Co-operative Societies, Godhra.

The statement reveals that the total value of transactions at the wholesale markets was reported to be Rs. 164,461,703. Of these, Godhra and Dohad markets claimed nearly 60 per cent of the transactions during the year 1968-69. It further reveals that maize, paddy and groundnut are the principal products of the district and jointly claimed over 50 per cent of the transactions at these centres.

EMPLOYMENT IN TRADE AND COMMERCE

The 1961 Census has returned 14,440 persons (males 13,737 and females 703) as engaged in trade and commerce, 55·74 per cent from urban areas and the rest from the rural areas. The statistics further reveal that workers engaged in wholesale trade numbered 795 only, while the retail trade claimed as many as 12,854 persons. Predominance of retail traders among those engaged in this economic activity is obvious. Even among the retailers, dealers in essential commodities like food and clothing wherein over 67 per cent of persons are engaged predominate. Those dealing in *pan*, *bidi*, cigarettes and other tobacco products numbered 694, trade and commerce miscellaneous 791 and retail trading in other household equipment 501. There were 597 persons engaged in wines and liquors and 309 persons in banking and similar financial operations.

Retail Trade

Retail trade is carried on by a large number of establishments located in the various towns and villages in the district which cater to the needs of their respective localities. Retail traders usually obtain their goods from local wholesalers. Their stock-in-trade is limited and generally depends upon their financial condition and local demand. The articles are rapidly replenished, as and when the old stocks are sold out. Whereas the capacity of retailers in rural and semi-urban areas for keeping large stocks of goods is generally limited, they maintain stocks sufficient for their normal sales. But their counterparts in cities and towns, because of their better financial position and storage facilities, are able to keep stocks in large quantities. Retail traders obtain their goods on credit from the wholesalers and settle bills during the specified timelimit, on the expiry of which interest is generally charged on the amount of credit provided. The brisk season for retail trade generally lasts from October to June as July to September, which are monsoon months are comparatively dull, when celebration of social occasions like marriage are generally avoided. Shops selling *pan*, *bidi*, tobacco, etc., normally carry on business throughout the year and their sales are reported to be brisk on festivals and on holidays. Transactions in retail trade particularly reach their peak during such festivals as the Holi, the Dassera, the Diwali and the marriage season. Retail sales are usually on cash basis, but where customers are well acquainted with the traders, running accounts are operated and settled periodically.

According to the data furnished by the 1961 Census, 12,854 persons were engaged in retail trade in the district. Of these 8,049 were from towns and the rest from villages. Retail trading in cereals, pulses, fruits, sugar, oil, fish, dairy products, foodstuffs, sweetmeats, condiments and spices cakes, biscuits, etc., employed 6,726; trading in fibres, yarns, *dhoti*, ready-made garments of cotton, wool, silk, and other textiles and hosiery products, 1,543 and trade in goods unspecified 367. The data further show that among the retailers 4,322 persons were employers, 1,616 employees, 3,801 single workers and 3,115 family members of those employed in retail trade.

Retail trade is generally distributed in the following groups : (1) grocery shops selling cereals, pulses, spices, *gur*, groundnut and sesamum, oil, *ghee*, tea, coffee, condiments, dry fruits, baking soda, menthol crystals, saffron, catechu, *agarbatti*, etc., (ii) *pan-bidi* and tobacco shops which are generally one-man establishments, sell *pan* (betel leaves), *bidi*, cigarettes, cigars, chewing tobacco, betel-nuts, catechu, menthol, crystals, wax candles, match boxes and aerated waters, (iii) cloth and hosiery shops which deal in all kinds of textiles-cotton, woollen, terylene, silk and nylon, and other synthetic cloth having a wide range of clothing and hosiery articles of all sorts and varieties. (iv) fuel and charcoal shops. (v) stationery and cutlery shops, (vi) fruits and vegitables shops, (vii) shops selling household utensils of brass, copper, aluminium, German Silver and stainless steel, (viii) hardware and building materials. (ix) chemists, (x) sweetmeats and *farsan* shops, and (xi) leather goods and footwear.

Retail marketing centres are situated in almost all areas. As the population has increased and communications made easy, retail shops have sprung up even in rural areas. In the urban areas, wholesale trade centres also function as retail marketing centres, important among them being Godhra, Dohad, Jhalod, Limkheda, Devgadh Baria, Santrampur, Lunavada, Shehera, Kalol, Halol and Jambughoda.

One of the major developments of modern times is the organisation of co-operative purchase and sales unions which undertake substantial retail trade in foodgrains, seeds and fertilisers, agricultural tools and implements, sugar, salt and other articles at fair and reasonable prices and compete with the traditional retail traders whose monopolistic position has been greatly impaired by the increasing importance of co-operative purchase and sales unions in all the talukas of the district.

Fair Price Shops

On account of the exigencies of the Second World War, there was an abnormal rise in the prices of essential commodities like cereals, pulses, cloth, sugar, *gur*, kerosene, etc. To check the spiral of rising prices, the

Government of India introduced a system of rationing whereunder fair price shops were opened under the Civil Supplies Department for selling essential commodities at fair and reasonable rates to the persons in lower income groups, *i. e.*, middle and economically weaker sections of the society. The former Princely States also took similar action and set-up departments for the implementation of the rationing scheme. The steps taken by the former Lunavada State deserve special mention in view of the fact that it promulgated the Foodgrains Control Order in 1943, bringing imports and exports of foodgrains under effective State control for the benefit of the general public.[1]

Prices have continued to rise even in the post-War and post-Independence periods causing greater hardships to the people. Except for a short time depression in the year 1952, following the increase in the Bank rate, the prices of essential commodities have continued to rise unabated. Government has, therefore, introduced a system whereunder foodgrains are distributed to the economically weaker sections of the community under the family card system. These cards are to be registered with the nearby fair price shop, authorised by Government. There were 308 shops in the district during the year 1969-70, which distributed milo, *jowar*, maize, wheat and rice. The total quantity of these articles sold through such shops amounted to 35,000 quintals in the year 1968-69 and 15,820 quintals in 1969-70. On account of scarcity in the year 1968-69, large quantities were distributed to the affected areas inhabited by poor *adivasis*, who purchased coarse grains through fair price shops. The scheme helped the poor sections by providing the coarse grains at cheaper rates and thus affected the rates ruling the open markets. The rationing scheme provided great relief to the public in general and *adivasis* in particular.

Besides foodgrains, sugar and groundnut oil were also distributed through fair price shops.

FAIRS

In the district the fairs, including those celebrated by the *adivasis*, are generally associated with important deities, religious festivals and saints and local customs and attract people from all strata of society. They afford ample opportunities for social, cultural and religious contacts and recreation. Formerly, apart from their religious significance, they served as market places for the village people to purchase articles of daily necessities available at these fairs only. But their economic significance in modern times has, however, declined owing to the availability of commodities of daily needs in the village or town itself on account of quick mode of transport, spread of education, decreasing influence of religion and alternative modes of recreation and entertainment at home which have made these fairs less popular

1. *Annual Administration Report of the Lunavada State* for the year 1944.

and attractive than in the past. Articles such as sweets, *farsan*, toys, tea, coffee, cold-drinks and aerated waters, cutlery, vegetables, fruits, *pan-bidi*, and cigarettes, bangles, cheap ornaments, hosiery, bamboo articles, coconuts, shoes and *chappals* and earthen wares are brought by itinerant merchants and sold at these fairs.

Of the 151 fairs held in this district at different places and at different times of the year, the following deserve mention in view of large gatherings of people at these fairs.*

Sl. No. 1	Name of the fair 2	Place 3	Number of persons attending 4
1	Math-Kotal fair, Mahashivratri	Kotal	25,000—30,000
2	Janmashtami	Godhra	15,000
3	Ravadi fair	Santrampur	15,000—20,000
4	Dassera	Devgadh Baria	15,000—20,000
5	Amali Agiarash	Tuwa	8,000—10,000
6	Maha Shivratri	Dezar	10,000
7	Janmashtami	Piplod	8,000—9,000
8	Maha Shivratri	Chakalia	5,000—7,000
9	Ghugharnath fair	Chakalia	5,000—7,000
10	Janmashtami	Dohad	5,000—7,000
11	Amali Agiarash	Mota-Hathidhara	5,000—7,000

*More details about 'Fairs' are given in the Chapter III—People-of this Gazetteer.

Co-operation in Wholesale and Retail Trade

As a result of development of co-operative activity, a number of consumers' stores have been opened in the district to supply to the consumers such articles as sugar, cloth (cotton, silk and woollen), stationery, hoisery, soap, controlled foodgrains, dry fruits, etc., of daily use at fair prices. The *Panchmahals Jilla Sahkari Kharid Vechan Sangh*, Ltd., at Godhra, is recognised as the central consumers' co-operative store. There are twenty-one primary co-operative stores located at other urban centres in the district. The following figures illustrate the progress of consumers' co-operatives in the district.

Particulars	Consumers' Co-operatives 1967-68	1968-69
Membership	4,867	6,146
Share Capital (Rs.)	2,14,240	2,44,000
Working Capital (Rs.)	4,30,725	5,27,000
Sale of Consumers' goods (Rs.)	3,608,679	3,599,000

Source :

Assistant Registrar, Co-operative Societies, Godhra.

Trade Associations

The former *Gazetteer*[1] makes observations about the trade guilds, in the following terms : "Though with so scanty and backward a population, each town has its merchants' guild, *mahajan*, regulating trade. Last year (1877) with the object of lowering prices, the *mahajan* of Jhalod agreed to stop the export of grain. This year (1878) too they did the same. But at the persuasion of the local authorities the agreement was rescinded. Where members of a craft belong to the same caste, the caste councils *panch*, sometimes hears and settles disputes on points of trade. The councils of more than one caste have, to prevent a fall in wages, been known to join in striking work and occasionally two castes have together appointed a special council to settle trade disputes. The Vanias and Sonis, together spoken of as the *mahajan*, have been known to unite in stopping business as a protest against a distasteful sanitary order. But the combination was partly religious, partly social and neither depended on, nor called forth any special trade organisation."

Trade and commerce being one of the principal economic activities of modern times, associations and organisations of manufacturers and merchants have come into existence to safeguard the interests of trade and industry. Recognising their importance, Central and State Governments nominate their representatives on the various committees and sub-committees so that they can put forth their views in matters affecting the growth of trade and commerce. The growth of trade associations in the modern sense of the term in this district is, however, comparatively recent. There are in all seven associations in the district as indicated below. Of these, five are found at Godhra, one each at Dohad and Devgadh Baria.

1. The Panchmahals Chamber of Commerce, Godhra.
2. The Anaj Telibiya Vepari Mandal, Godhra.
3. The Wholesale Kapad Trade Association, Godhra.
4. The Retail Kapad Association, Godhra,
5. The Timber Merchants' Association, Godhra,
6. The Dohad Grain Merchants' Association, Dohad.
7. The Devgadh Baria Anaj Mahajan, Baria.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol III, *Kaira and Panch Mahals*, (1879), p. 251,

The aims and objects of these associations broadly are : (i) to look after the interests of trade and commerce of the region and to help create harmonious relations amongst members, (ii) to arbitrate whenever possible in trade disputes and to study legislation affecting trade and commerce and to put forth their views to Government in this regard, and (iii) to collect and disseminate important statistics relating to industry, trade and commerce and general economic activities in the country.

WEIGHTS AND MEASURES

About weights and measures, the former *Gazetteer*[1] observes: "The weights and measures current in the Rewa Kantha are the same as those in other parts of Gujarat. The *tola* is equal to the weight of a Baroda rupee minus two *ratis*, and of an Imperial rupee minus 1½ *vals*. The *ser* is equal to forty Imperial rupees. Grain and *mahuda* are weighed in *mans*, and *manis* of twelve *mans* each. A hundred *manis* make one *manasa* and 100 *manasas* make a *kanaso*. In Baroda *mahuda* is weighed by the *kalsi*, equal to sixteen *mans*. In Lunavada a *mudo* of cement, *chho*, weighs fifty *mans*. A carpenter's and cloth vendor's yard, *gaj*, is twenty-four inches, and a tailor's twenty-six. Cloth is measured by the *hath*, rather variable but on the whole corresponding with the cubit. In Lunavada, where the survey system has been introduced, land is measured by acres and fortieths, *guntha*. The *bigha* seems to be of recent origin. In old title deeds land is marked either by its boundaries or by the amount of a certain seed that might be sown in it. The Rewa Kantha *kumbha* is said to be the same as the Broach measure, but in practice it would seem to be somewhat larger. The weights in ordinary use are pieces of iron or stone. In the States under British management, these weights are from time to time tested by the police, when anything wanting is made up by adding a piece of iron."[1]

The details furnished by the Statistical Account of Kaira indicate that the weights and measures used in the territories of Panchmahals district, under the direct control of the British Government, were similar to those in vogue in other districts of the former Bombay State. The weights and measures used in those days were *seers*, consisting of forty *tolas*, each *tola* weighing one rupee One maund was equal to forty *seers*, 20 such maunds were termed *khandi* and sixteen maunds a *kalsi*. Length was measured in *gaj*, consisting of two feet or 24 inches.

The above weights and measures were used even after Independence. After the merger of the princely States of Lunavada, Devgadh Baria, Santrampur, etc., into the Bombay State in the year 1948, the provisions of the Bombay Weights and Measures Act, 1938 were applied to these

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1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot Cambay and Surat States* (1880), pp. 44-45.

areas to bring about uniformity in the weights and measures used in the States. But there was still a baffling multiplicity of weights and measures in the country which created difficulties in the smooth flow of both internal and external trade. With a view to simplifying the trade dealings at various levels, the Government of India introduced the Metric System of Weights and Measures throughout the country for eliminating the difficulties encountered in conversion and calculation. By this system the weight measures and the linear measures were reduced to a multiple of ten.

In Gujarat the use of metric measures has been made compulsory from April, 1962 and its implementation has been entrusted to the Commissioner of Industries in the State. The salient features of the system are mentioned below :

1. Length is measured in metres instead of in yards,

   1 metre = 1·09 yards

2. Distance is measured into kilomctters instead in miles,

   1 km. = 0·62 mile

3. Weight is measured in kilograms instead of in pound (lb.) or *seer*,

   1 kg. = 2·2 lbs. or 1·07 *seer*, and quintal instead of a *maund*

   1 quintal = 5·38 *mds*.

4. Area of the land is now measured in hectares instead of in acres,

   1 hectare = 2·47 acres

5. *Tola* weights have been replaced by grams

   1 gram which is one thousandth part of a kilogram is equal to 0·086 *tola*.

6. Unit for valuable stones in carat,

   1 carat which is one-fifth of the gram equals 0·017 *tola*.

STATEMENT VI-3

Diposits of Joint Stock Banks, 1967 and 1969 (ending on 31st December)

(IN THOUSAND RUPEES)

Sl. No.	Particulars	Fixed deposits		Current deposits		Savings deposits		Other deposits		Total deposits	
		No. of accounts	Amount Rs.	No. of accounts	Amount Rs.	No. of accounts	Amount Rs.	No. of accounts	Amount Rs.	No. of accounts	Amount Rs.
1	Manufacturing Concerns, 1967 ..	..	..	35	35	..	..	..	..	35	35
2	„ 1969 ..	..	..	26	329	..	..	4	68	30	397
3	Trading Concerns, 1967 ..	2	35	57	101	..	..	..	..	59	136
4	„ 1969 ..	9	229	137	133	4	1	8	127	158	490
5	Banking Companies, 1967 ..	9	500	17	639	..	..	..	..	26	1,139
6	„ 1969 ..	6	300	25	1,065	..	..	2	150	33	1,515
7	Business, 1967 ..	14	48	488	1,165	4	14	..	..	506	1,227
8	„ 1969 ..	12	168	698	1,540	3	1	..	..	713	1,704
9	Public Institutions and trusts, 1967	34	286	19	147	74	176	..	..	127	609
10	„ 1969 ..	41	1,148	17	270	88	232	..	..	146	1,650
11	Personal, 1967 ..	4,858	15,776	614	1,758	10,440	5,876	972	6	16,884	24,126
12	„ 1969 ..	5,978	21,448	861	1,384	14,459	8,622	1,803	1,257	23,101	32,711
13	Others, 1967 ..	162	307	19	129	382	153	..	..	563	589
14	„ 1969 ..	287	605	29	235	562	393	..	..	878	1,233
	Total, 1967 ..	**5,079**	**16,952**	**1,249**	**3,974**	**10,900**	**6,219**	**972**	**716**	**18,200**	**27,861**
	1969 ..	**6,333**	**23,898**	**1,793**	**4,956**	**15,116**	**9,249**	**1,817**	**1,602**	**25,059**	**39,705**

Source :

Joint Stock Banks in Panchmahals district.

CHAPTER VII

COMMUNICATIONS

Economic development of a region largely depends, *inter alia*, on the infrastructure of means of communications and transport. Prior to the advent of automobile vehicles and railways, for the movement of agricultural produce and finished goods, bullock carts, beasts of burden like bullocks, camels and donkeys, wagoners and wherever possible, indigenous boats were utilised. With the development of the net-work of railways, roads and ports, however, these old means of transport have now been replaced by the modern means of transport.

The Panchmahals district is land-locked and the rivers are not navigable. Similarly, the district is also not served by air service. Railways and roads are, therefore, the only two means of communications for passengers and goods traffic. Thus transport facilities in the district were far from satisfactory at the time of Independence. To solve this problem, Government developed a net-work of road transport. Large amounts were spent on construction of new roads and repairs to old ones in the Five Year Plans. Bus services were organised. Even far-flung villages which were hitherto quite isolated, were connected by bus service. The development of road transport is a striking feature in the history of transport facilities after Independence. The details about the various modes of transport available in the district with their historical background are given in the pages that follow.

ROADS

Necessity of constructing roads in the Panchmahals district was felt at the time of Revolt of 1857 when there was a considerable commotion in the district on account of the presence of mutineers particularly of Tatya Tope. For the quick movement of troops and ammunition, good roads were found essential. This will be evident from the following observation made by Captain C. Buckle, the then Superintendent of Pavagadh Panchmahals in 1859-60 :

> "Time has come when it is both proper and feasible to undertake some public works. I have therefore put aside Rs. 12,000 for the commencement of a military road to connect Godhra with Baroda. It is a work of permanent consequence to the British Government as well as to Scindia's estate and would doubtless have been commenced before but for want of means."[1]

1. *Annual Administration Report of Panch Mahals Pavagadh*, (1859-60).

Thus, the road construction was commenced in the district in the latter part of 19th century. As in other parts of the country, here too, road construction was started mainly for the military purposes. Among the important roads that passed through the district at that time, special mention may be made of the grand Malwa Trunk Road, which passed through the territories of the former Baria State and linked Gujarat with Malwa. The former *Gazetteer* on *Kaira and Panch Mahals* published in 1879 makes the following observations on the existence of old time trade routes in the district.

> "During the last twelve years (1867-1878) by the help of cheap stone metal, and liberal public works grants, aided by local funds, tolls, special funds, and duties, much has been done towards supplying the main lines of traffic with well made roads. The most important trade route lies east and west, connecting Gujarat with Central India and Rajputana. This line formerly ended westwards in Baroda, but since the opening in 1874 of the branch railway to Pali, traffic has been turned to that station. Beginning at Pali, bridged but so far only partially metalled, the road runs east sixteen miles to Godhra; from Godhra, metalled and except the Panam river bridged throughout, with an eight mile branch to the town of Bariya, it runs east to Dohad fourty-four miles, twenty-one of them in Bariya territory. Besides this main line there is in the western division a banked and bridged but unmetalled road from Godhra south-west twenty-one miles through Kalol to Khakharia on the Baroda boundary. In the south, a branch twenty-five miles long begins near Kalol and runs by Halol to Jambughoda. This is a fair weather track and there are similar lines from Godhra fourteen miles north by Sehera to the Lunavada boundary. There is also from Kantdi a branch fifteen miles north-east to join the Godhra and Lunavada road, used chiefly by traffic between Pali and Lunavada and Sunth. Another cleared track runs north thirty miles, twenty of them in British territory from Salia, twelve miles from Godhra, on the Godhra and Dohad road to Sunth. An unimproved track runs from Godhra north-east to Limdi and Jhalod. This formerly carried a large traffic, but since the Godhra and Dohad road has been finished, it has almost ceased to be used. In the eastern division, a bridged and metalled road is under construction from Jhalod by Limdi to the Bariya boundary fourteen miles, and this is being continued eleven miles further in Bariya to join the Godhra and Dohad road east of the Harap river. The distance from Godhra to Jhalod along this route is fifty miles. A partially improved track also runs south from Limdi to Dohad fourteen miles, the total from Jhalod to Dohad being twenty miles. These, stretching over a total distance of 170 miles, are the only made or partially made roads and

they include all the chief traffic routes. Other less important lines are provided with rough cart tracks."[1]

The above extract reveals that a large number of roads were constructed in the district between 1867 and 1878. However, these roads were trafficable only during fair season and most of them were rendered completely useless in monsoon. This situation continued more or less upto 1925. The Statistical Atlas[2] of the Bimbay Presidency published in 1925 gives some details about roads in Panchmahals as follows.

"A metalled road runs south from Lunawada to Godhra and continues to Kalol and Halol and thence across to the Jambughoda frontier. It thus traverses the whole of the western portion of the district from north to south. Another road runs north from the railway at Sunth road to the Sunth border. The old road running parallel to the railway from Anand to Dohad is still maintained. where it passes through the district and a branch of it metalled and bridged connects Jhalod with the railway at Limkheda in Baria. From Limbdi on this road, a new metalled road running to Dohad and then south to the border, thus traversing from north to south the whole of the Eastern mahals, was constructed by famine labour. It is hoped that this road will be the means of opening up the eastern tracts. The roads are in good condition from the end of the monsoon till the middle of the cold weather but later, they get into a bad state accentuated in the west by the soft, sandy soil, and everywhere by heavy style of cart and poor class of oxen in use. From a famine point of view, however, the railways and roads are excellently distributed". While there was some progress in construction of roads in the British areas of Panchmahals district under the charge of the Bombay State, there was very little of it in the princely States like Lunawada, Santrampur, Jambughoda, Sanjeli, etc., integrated with this district after Independence. However, in the former Baria State, a fund known as the "Baria Public Works Fund" was instituted for the purpose of construction and upkeep of the roads according to the provisions made in the 5th Article of the Agreement concluded between the British Government and the Ruler of Baria in 1892.[3] Similarly Lunavada State also constructed a "*pucca* metalled road from Lunavada to Shehera where its limit ended".

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1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 240-241.

2. *Bombay Government Statistical Atlas, Bombay Presidency*, (1925), p. 56.

3. Article 5th of the above Agreement of 1892 runs as follows. "The Baria State will institute a Fund to be called the Baria Public Works Fund to which all road tolls collected throughout the State will be credited. The Baria State will also make an yearly assignment to the Fund Rs. 12,500 (British currency) out of its general revenue." *Treaties, Engagements and Sanads*, Vol. VI, (IVth edition) compiled by Aitchison, C. U., B. C. S., (1900), p. 362.

The total road mileage in the former Baria, Santrampur and Lunavada States in 1946 was 114 (metalled), 34 (18 miles metalled and 16 miles fair weather), and 14 respectively.[1]

Thus in short, condition of roads in the district prior to Independence was far from satisfactory. Whatever the roads, they could be used only in fair season. Moreover, the road construction was undertaken primarily for the military purpose and sometimes as a part of the famine relief works. It was only after Independence that the road construction was undertaken on a large scale for quick and comfortable journey of passengers as also for swift movement of goods from one place to another It was also realised that for all-round development of rural areas and for breaking the economic and cultural isolation of many far-flung villages, their contact with relatively developed areas in the district and the country was highly essential. Moreover, the increasing use of automobile vehicles also required hard surfaced metalled roads. With all these objectives in view, the Government of India, after Independence took up the programme of road construction on a planned basis. Large amounts of money have been spent for their construction, maintenance, and repairs under the Five Year Plans.

Since Independence, the pace of road construction has been greatly accelerated and from 404·32 kms. in 1947, the road length has continuously increased in the successive Five Year Plans. At the end of First Five Year Plan, the total length of the roads was 953·12 kms., 1,098·53 kms., at the end of the Second Five Year Plan, 1,223 kms. at the end of the Third Five Year Plan and 3,260 kms. by the end of the year 1969-70. After introduction of the Panchayati Raj from April, 1963, roads below the category of State Highways have been transferred to the District Panchayats. Thus out of 3,260 kms. of roads in the district at the end of 1969-70, 460 kms. were under the Public Works Department (State Government) and 2,800 kms. under the District Panchayat, Panchmahals as shown below.

Category	*Length in kms.* (as on 31st March, 1970)
National Highways	Nil
State Highways	460
Major District Roads	348
Other District Roads	1,413
Village Roads	1,039
Total	**3,260**

1. Report entitled "Certain Facts regarding important Administrative Departments of the member States of the Gujarat State Council", (1940), pp. 70 to 73.

Municipal Roads—There are only two municipal towns in the district, *viz.*, Godhra and Dohad. The total length of roads maintained by them was 29·39 kms. Of these 12·77 kms., were with asphalted surface, 1·02 kms., with cement concrete surface, 0·93 km., with W. B. M. surface and remaining 14·67 kms., with earthen and murrum surface.

VEHICLES AND CONVEYANCE

Bullock carts—Prior to the introduction of automobile and locomotive vehicles, bullock cart was the main means of conveyance. Their importance has been reduced in the modern times to some extent for long distance travels because of the growth of road and railway transport. They, however, still occupy an important place in the village economy which is primarily agricultural. This is clearly evident from the Livestock Census of 1966, which returned 31,840 bullock carts plying in the various parts of the district of which 502 were found with rubber tyres and remaining 31,338 with ordinary wooden wheels. Their talukawise distribution is given below.

Sl. No.	Taluka	No. of bullock carts
1	2	3
1	Lunavada	5,537
2	Baria	4,444
3	Dohad	4,059
4	Kalol	3,909
5	Godhra	2,975
6	Halol	2,619
7	Jhalod	2,545
8	Santrampur	2,448
9	Limkheda	1,671
10	Shehera	1,262
11	Jambughoda	371
	Total	31,840

Source :

Collector, Panchmahals, Godhra.

The above statement reveals that the highest number of bullock carts was in the Lunavada taluka and lowest in the Jambughoda taluka.

Other Vehicles

Other vehicles in the district are motor trucks, private cars, motor cycles, tractors and trailers, ambulance van, etc. Their strength in the year 1970 was as follows.

Sl. No.	Name of vehicles	Number
1	Motor trucks	498
2	Private cars	198
3	Motor cycles	187
4	Jeep cars	129
5	Tractors	88
6	Trailers	65
7	Van	8
8	Ambulance	7
9	Auto-rickshaw	1
10	Others	10
	Total ..	1,191

Source :

Regional Transport Officer, Baroda.

The above statement reveals that the number of motor trucks was the highest in that year. This is due to the heavy timber and foodgrains traffic of the district. The next in importance are the private cars, motor cycles and jeeps, etc., which are useful for quick movement from one place to another by contractors, businessmen, civil servants, etc. The existance of a number of tractors in the district indicates that the farmers have adopted mechanised implements for agricultural operations.

Besides these vehicles, mention may be made of the growing use of cycles. Being the least expensive, they have become more and more popular, especially with people of low-income groups.

BEASTS OF BURDEN

Besides the above vehicles, there are certain beasts which are used for carrying goods and passengers from one place to another, *e. g.*, horses, camels, mules and donkeys, etc. Their number according to Livestock Census, 1966, was 446,493.

ROAD TRANSPORT

With the construction of a net-work of roads, the road transport has assumed great importance in the modern times. In the Panchmahals district, prior to Independence and even at present (November, 1970), not many places are connected by the railway routes, with the result that the road transport has acquired special significance. Before the road transport system was introduced, most of the villages were devoid of any transport facilities, save the bullock carts. After nationalisation of road transport in the Bombay State in 1949, buses were plied by the State Transport Corporation of the Bombay State from 1949 to May, 1960 and thereafter by its counterpart in the Gujarat State. The road transport system is in fact so devised that it provides facilities to a majority of villages. The history of road transport facilities available in the district is briefly described below.

Prior to 1949, bus services in the Panchmahals district were operated by five private operators who had a fleet of less than 20 vehicles which were plied mainly on good roads. As a result, most of the interior villages were not served by this private bus service. These operators were interested in profiteering and neglected the safety and facilities of the passengers. In this situation, the former Bombay Government adopted a policy of nationalising the road transport in 1949 by stages, with a view to increasing the operational efficiency and minimising difficulties of the public. The process of nationalisation in the district began in 1949 and was completed by 1954.

For the purpose of administration, depots were opened at Godhra and Dohad in 1949 and at Santrampur in 1950. This district was initially attached to the Nadiad Division but was subsequently transferred to the Baroda Division from 1954. Besides, there are at present seven control points, one each at Kalol, Lunavada, Devgadh Baria, Vejalpur, Jhalod, Sant Road and Pavagadh. There are four *pucca* bus stations at Godhra, Dohad, Halol and Pavagadh, seven temporary bus stations and 17 pick-up stands at different places in the district.

The district is at present served by as many as 185 routes covering a distance of 9.182 kms. In order that passengers could travel long distances

without any break in journey, buses are plied from the Dohad depot upto Banswada, Kushalgadh, Galiakot, Ranapur, Jhabua, etc., in the adjoining States of Rajasthan and Madhya Pradesh. Besides there are other 20 routes covering a distance of 3,442 kms., running through this district. They are operated by the depots in the Baroda, Kaira, Ahmedabad, Mehsana and Sabarkantha districts. Passengers could now go upto Ujjain and Indore through this district from Baroda and Ahmedabad. The popularity of State Transport services is brought out by the fact that on an average, the number of passengers who travelled per day per trip on these routes amounted to 14,613 inclusive of those travelling to long distance inter-district and inter-State routes as on 31st March, 1970. Important places in the district, *e. g.*, Godhra, Dohad, Lunavada, Santrampur, Jhalod, Kalol, Halol and Pavagadh are directly connected with Ahmedabad. There is also a bus service between Godhra and Surat. Moreover, Godhra is enroute between Ahmedabad-Indore and Baroda-Ujjain, which are linked by bus services. Even the far-off villages in the district now get facilities of the State Transport buses. This is evident from the fact that 88·59 per cent of the villages in the district have now a bus-stop within 5 kms. Further, as many as 743 or 38·63 per cent of the villages have local bus stops, 124 or 6·45 per cent have them within a distance of 1 km., 578 villages or 30.05 at a distances of 1 to 3 kms., 259 villages or 13·46 per cent have the nearest bus stop within a radius of 3 to 5 kms. and the people in the remaining 219 or 11·41 per cent villages only had to travel 5 kms. or more to catch a bus. This shows the remarkable progress made by the State Transport buses in the transport system of the district.

STAFF WELFARE MEASURES

Several measures adopted by the Corporation for the welfare of its employees include a dispensary each at Godhra and Dohad depots, where, besides the medical treatment and family planning, advisory service is also provided. Further, the employees are also entitled to the benefits of reimbursement of expenditure incurred on medical treatment and T. B. and other concessions prescribed under the rules.

A staff welfare committee functioning at the divisional headquarters, Baroda, undertakes welfare activities such as reading rooms, libraries and sports and other recreational activities. Equipments like hot-water bag, ice-bag, thermometer, etc., are also provided to all the units for the use of staff members.

The State Transport Workers' Union is the recognised union of the State Transport workers. It is affiliated to the Indian National Trade Union Congress. The Union's branch at Godhra works for the benefit of the employees, 80 per cent of whom are its members.

Moreover, the State Transport Workers' Co-operative Thrift and Credit Society with headquarters at Baroda provides the loan facilities to its members. The Corporation also grants loans to its employees or to co-operative housing societies formed by them for the purpose of house building.

RAILWAYS

The district is at present served by the following broad and narrow gauge railway lines.

1. The Anand-Dakor-Godhra, (broad gauge),

2. The Bombay Central-Baroda-Delhi, (broad gauge),

3. The Champaner-Shivrajpur-Pani Mines (narrow gauge),

4. The Godhra-Lunavada, (narrow gauge),

5. The Dabhoi-Samalaya-Timba, (narrow gauge), and

6. The Piplod-Devgadh Baria, (narrow gauge).

The construction of the railways started in the district in the latter part of the 19th century. In 1882, the Anand-Dakor line was extended upto Godhra. This was followed by the construction of yet another important broad gauge railway line passing through the heart of the district, *viz*., the Bombay-Baroda-Delhi line in the last decade of the 19th century. By the construcion of these two important broad gauge lines, the district was connected with the rest of the country. However, important places within the district were not connected with Godhra, the headquarters of the district. This was done by the construction of four narrow gauge lines, *viz*., the Champaner-Shivrajpur-Pani Mines line (1911), the Godhra-Lunavada line (1913), the Dabhoi-Samalaya-Timba Road line (1919), and the Piplod-Devgadh Baria line (1929). Thus by the end of 1929, Godhra, the district headquarters, was linked with important places in and outside the district.

It is significant to note that after 1929 no new lines have been constructed in the district. The only progress made in this respect after Independence was the doubling of the Godhra-Dohad section in 1959.

At present, total length of railways in the district is 254 kms., of which 155 kms. are broad gauge and 99 kms. narrow gauge lines. There is no metre gauge line in the district. The district has thus 28·13 kms. of railways per 1,000 sq. kms. of area and 17·7 kms. per lakh of population.

Another important factor in respect of the railways in the district is that out of a total length of 1,134 kms. of broad gauge lines in the State, the district accounts for 155 kms. or 13·67 per cent. Thus the district is fairly served by the broad gauge railway lines. But considering its total land area, the railway facilities are far from adequate. Out of eleven talukas of the district, Jambughoda, Santrampur and Jhalod are still not connected with the railways. There are only 34 railway stations in the district (Statement VII.1) and for more than 50 per cent of its villages, nearest railway stations lie at a distance of 16 kms. and more.[1]

A brief description of each of the railway lines passing through the district is given below.

1 *The Bombay Central-Surat-Baroda-Mathura-Delhi*—This is one of the most important broad gauge railway lines passing through the district. The line was constructed by the B. B. & C. I. Railway Company. It starts from Bombay Central and after passing through Bulsar, Surat, Broach and Baroda districts of Gujarat State, enters the Panchmahals district near Champaner at km. No. 430 (from Bombay Central). After the Anas station of Dohad taluka, it leaves the district and after passing through the territories of Rajasthan, Madhya Pradesh and Uttar Pradesh it finally terminates at Delhi. In this district the line was constructed between 1893 and 1903 by stages as shown below.

Section between Godhra to Limkheda, 1893

" " Limkheda to Dohad, 1894

" " Godhra to Champaner, 1903.

The section between Godhra and Dohad was doubled in 1959.

The line has a great economic significance as it links Godhra on the one hand with Bombay and with Delhi on the other. It also connects the district with important places in Gujarat and other States like Rajasthan and Madhya Pradesh. The line helps transhipment of the *mahuda* flowers, firewood, charcoal, timber, oil, gram flour, cotton, etc., from the district.

2 *The Anand-Dakor-Godhra* (*B. G.*)—This broad gauge line was the first railway constructed in the district by the former B. B. & C. I. Railway in 1882. It serves two districts—Kaira and Panchmahals. It enters the Panchmahals district after crossing the Mahi river near Sevalia. The total length of this railway is nearly 24 kms. in the district. Its importance

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1. *Regional Disparaties in the Transport Facilities in Gujarat* Bureau of Economics and Statistics, (1963).

lies in the fact that it feeds the pilgrim traffic to Dakor, famous for the temple of Shri Ranchhodrai and Vadtal for the temple of Shri Swaminarayan. It also facilitates railway traffic between Ahmedabad and Godhra.

3 *The Champaner-Shivrajpur-Pani Mines*—This narrow gauge railway line was constructed by the former Gujarat Railway Company and was opened for traffic in 1911. It traverses over an area of 50 kms. entirely within the district. It feeds the passenger traffic to the Pavagadh Hill, which is a hill station and an important historical place of pilgrimage on account of the Kalika Mata temple at its summit. Its economic importance lies in the fact that it helps transhipment of the manganese ore excavated from the Shivrajpur mines in the Halol taluka.

4 *The Godhra-Lunavada (narrow gauge) line*—This narrow gauge railway line was constructed by Gujarat Railway Company and opened for traffic in the year 1913. Its entire length of 41 kms. lies within the territorial limits of the district. It connects Godhra with Shehera and Lunavada talukas. Godhra is an important railway junction station on the Bombay-Baroda-Delhi and the Anand-Dakor-Godhra broad gauge railway lines. The people residing in the area through which this narrow gauge line passes, get the connection for the broad gauge lines at Godhra. The line is also important from the view point of goods traffic, as it helps the transhipment of grains and pulses from the Lunavada taluka.

5 *The Piplod-Devgadh Baria (narrow gauge) line*—This narrow gauge line was constructed by the former Baria State and was opened for traffic in January, 1929. The main object of constructing this line was to connect the town of Devgadh Baria with the main line to Bombay by radial extension to the forest areas and thereby to develop commercially the State forests. Its length of 16 kms., is entirely within the district territory and it passes through the Devgadh Baria taluka only. Piplod, from where this narrow gauge line starts, is also a station on the Bombay-Baroda-Delhi broad gauge line. This line is, therefore, of great importance to the people in the Devgadh Baria taluka.

6 *The Dabhoi-Samlaya-Timba Road (narrow gauge) line*—This narrow gauge line was constructed by the former Baroda State and was opened for traffic in stages between 1913 and 1919. Timba village, which is a railway station on the Anand-Dakor-Godhra broad gauge railway line, is the only station on this line belonging to the Panchmahals district.

To sum up, the district is served by six railway lines, of which two are broad gauge and four are narrow gauge, interspersed among 34 stations. The traffic, both passengers and goods, handled by these railway lines at each of the railway stations in the district is shown below.

Passengers and Goods Traffic, 1969

Name of the Section	Name of the Station	No. of passengers booked at each station	Approximate tonnage of goods handled from each station
Bombay Central-Baroda-Delhi (B. G.)	1. Champaner Road	232,848	1,911
	2. Bakrol	59,610	..
	3. Derol	266,939	20,209
	4. Bedia	18,168	..
	5. Kharsalia	103,722	13,190
	6. Godhra	2,032,781	91,280
	7. Kansudi	10,377	..
	8. Chanchelav	146,714	..
	9. Sant Road	272,596	8,819
	10. Piplod	325,339	18,911
	11. Limkheda	233,078	1,186
	12. Mangal Mahudi	44,814	..
	13. Usra	46,210	..
	14. Jekot	76,700	..
	15. Rontia	17,697	..
	16. Dohad	1,024,080	119,787
	17. Dhamarda	29,737	..
	18. Bordi	131,197	..
	19. Anas	127,715	..
Anand-Dakor-Godhra (B. G.)	20. Timba Road	238,670	9,220
	21. Tuwa	200,553	..
	22. Vejanpur	109,355	Flag station
Godhra-Lunavada (N. G.)	23. Khandia	66,370	Flag station
	24. Shehera	169,284	498
	25. Shignali	57,087	115
	26. Bhayasar	15,049	Flag station
	27. Lunavada	127,093	5,496
Champaner Road-Pani Mines (N. G.)	28. Halol	197,901	4,850
	29. Pavagadh	62,090	..
	30. Shivrajpur	137,635	2,137
	31. Bamankuva	9,817	Flag station
	32. Ghanta	36,384	—
	33. Nathpur	45,837	30
	34. Pani Mines	91,179	1,116
Piplod-Devgadh Baria (N. G.)	35. Motizari	31,179	..
	36. Devgadh Baria	177,925	11,775

STATEMENT VII.1

Talukawise Distribution of Railway Stations

Sl. No.	Godhra	Kalol	Halol	Shehera	Dohad	Lunavada	Lunkheda	Devgadh Baria	Jambughoda	Santrampur	Jhalod
1	2	3	4	5	6	7	8	9	10	11	12
1	Godhra	1. Bakrol	1. Halol	1. Khandia	1. Jekot	1. Shignali	1. Lunkheda	1. Piplod	Nil	Nil	Nil
2	Kansudi	2. Derol	2. Pavagadh	2. Shehera	2. Rentia	2. Bhaysar	2. Mangal Mahudi	2. Devgadh Baria			
3	Chanchelav	3. Bedia	3. Shivrajpur		3. Dohad	3. Lunavada	3. Usra	3. Motizari			
4	Sant Road	4. Kharsalia	4. Bamankuva		4. Dhamarda			4. Nathpur			
5	Timba Road		5. Ghanta		5. Bordi						
6	Tuwa				6. Anas						
7	Veganpur										

BRIDGES

There were 27 bridges and causeways in the district in the year 1969-70.

REST-HOUSES

The State Government maintains at different places three types of rest-houses, *viz.*, *atithi griha*, *vishram griha* and *aram griha*. The *atithi griha*, formerly known as the Circuit House, is a rest-house of the first rank; the *vishram griha*, formerly called a guest house, is a rest-house of the second category; while *aram griha*, formerly known as rest-house falls under the third category. Lodging facilities are provided mainly for officers of various Government departments touring the district in the course of their duties. Some of these are also open to the public, preference generally being given to the Government servants on duty. All types of rest-houses are generally well furnished with cots, fans, crockery, mattresses, tabels, chairs and other articles. Besides tea and breakfast, meals are also provided in the *atithi griha* and *vishram griha* on payment.

The circuit houses and guest houses are maintained by the Public Works Department of the State Government while the rest-houses are transferred to the District Panchayats. Besides, in the forest area of the State, the Forest Department also maintains its own rest-houses. The following statement gives the list of rest/guest houses maintained by the Public Works Department and the District Panchayat in this district.

Guest/Rest Houses in Panchmahals District, 1970

Public Works Department	District Panchayat
1. Godhra	1. Devgadh Baria
2. Dohad	2. Lunavada
	3. Halol
	4. Sant Road
	5. Santrampur
	6. Jhalod
	7. Kalol
	8. Dohad
	9. Limbdi
	10. Panchvada

POSTS AND TELEGRAPHS

The administration of posts and telegraphs offices in the Panchmahals district was upto 1968 under the charge of Senior Superintendent of Post Offices, Kaira division, with headquarters at Nadiad. A new postal division under the control of the Superintendent of Post Offices, Godhra, was created in May, 1968 and the posts and telegraphs offices in the Panchmahals district are now placed under his charge.

Postal facilities in the district have been expanded after Independence.[1] This is primarily due to the development of road transport facilities which now connect even the distant villages. From 88 in 1951, the number of post offices in the district rose to 161 in 1961 and to 347 by March, 1970. Thus the progress after the formation of Gujarat State is noteworthy. Of the 347 post offices, 1 is the head office at Godhra, 35 are sub-offices and the remaining branch-offices. There are 20 telegraph offices combined with the sub-offices.

Despite this increase, a large number of villages are still without a post office. There were 8 towns and 1,948 villages according to the 1961 Census. Of these, only 15·85 per cent of the villages are covered by post offices. The following statement gives an idea about postal facilities available in the different talukas in the district as on 31st March, 1970.

STATEMENT VII.2

Posts and Telegraphs Offices

Sl. No. 1	Taluka 2	No. of post offices 3	No. of telegraph offices 4	No. of postmen 5	No. of letter boxes 6	No. of villages with post offices 7	No. of villages without post offices 8
1	Godhra	49	4	32	79	38	127
2	Lunavada	32	2	5	63	30	311
3	Santrampur	58	1	10	75	57	342
4	Shehera	21	1	1	20	20	69
5	Halol	31	2	2	49	25	103
6	Kalol	28	3	2	54	25	45
7	Dohad	28	2	28	63	23	99
8	Limkheda	21	1	2	10	20	224
9	Devgadh Baria ..	39	1	6	40	36	150
10	Jambughoda	6	1	1	7	5	51
11	Jhalod ..	34	2	3	37	32	120
	Total	**347**	**20**	**92**	**497**	**311**	**1,641**

Source :

Superintendent of Post Offices Panchmahals District, Godhra.

The above statement reveals that Limkheda, Lunavada and the Jambughoda talukas are very poorly served by the post offices.

1. The old *Kaira and Panch Mahals Gazetteer* published in 1879 observed that there were only six post offices in the Panchmahals district, *viz.*, at Godhra, Kalol, Halol, Dohad, Jambughoda and Jhalod and no telegram office. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p.241.

TELEPHONES

In 1969-70 there were ten exchanges and five public call offices working in the district.

There is no broadcasting station in the district. Radio receiving sets which began to be used in the early thirties of this century have become popular. The number of new radio licences issued upto 31st December, 1969, amounted to 606 and those renewed upto 31st January, 1970. to 459.

RURAL BROADCASTING

The scheme of Rural Broadcasting envisages installation of community listening radio sets in the villages of the State for disseminating the news about development programmes and important happenings in the State and the country. The Rural Broadcasting Division of the Directorate of Information, Government of Gujarat, has been entrusted with the task of execution of the community listening scheme, more commonly called the contributory scheme. Under this scheme, radio sets are installed in the villages of the State on the contributory basis, *i. e.*, villages bear a part of the expenditure towards installation and maintenance of radio sets. Till recently, the installation contribution for an electrically operated set was Rs. 150 per set and that for a battery set was Rs. 175. The maintenance contribution was Rs. 60 per year per set. The number of radio sets installed under this scheme in the Panchmahals district was 151 at the end of the year 1969.

The scheme was modified in 1970. According to the revised scheme, the villages situated in 56 economically backward talukas of the State, which include the whole of the Panchmahals district except Godhra and Kalol talukas, get subsidy from the Government for installation of radio sets. The rate of subsidy for such villages is ⅓rd of the actual cost of the set or Rs. 150, whichever is less. The villages situated in the developed areas have to bear the full cost of the installation. Under the revised scheme the rate of maintenance contribution per set per year has been raised to Rs. 75 from Rs. 60 for a transistorised set and Rs. 150 for battery operated set. The rate of maintenance contribution for an electrically operated set remains the same, *i. e.*, Rs. 60 per set per year as before.

Radio communication, which has both educative and informative values, has proved to be a very powerful medium for mass communication and the scheme of Rural Broadcasting has helped dissemination of knowledge regarding the latest developments in agriculture, education, public health, co-operation, drama and light music.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

Distribution of Workers According to Occupational Divisions

The two concepts 'Industry' and 'Occupation' are quite distinct, though they are very often mistaken for each other. 'Industry' signifies that sector of economic activity in which an earner is engaged, in textile industry, automobile industry, etc., whereas the term 'occupation' connotes the exact function that a person performs in that economic activity, as a fitter, a blacksmith, a wireman, etc.

The following statement classifies the occupations of persons at work other than cultivation, according to the Census of 1961.

STATEMENT VIII.1

Occupational Classification of Persons at Work, other than Cultivation, 1961

Sl. No.	Category	Urban	Rural	Total	Percentage
1	2	3	4	5	6
1	Professional, technical and related workers	2,508	4,703	7,211	8.04
2	Administrative, executive and managerial workers	1,334	1,252	2,586	2.88
3	Clerical and related workers	4,123	1,461	5,584	6.23
4	Sales workers	7,216	6,089	13,305	14.84
5	Farmers, fishermen, hunters, loggers and related workers	700	12,693	13,393	14.93
6	Miners, quarrymen and related workers ..	806	1,178	1,984	2.21
7	Workers in transport, storage and communication occupations	2,795	1,911	4,706	5.25
8	Craftsmen, production process workers and labourers not classified elsewhere ..	14,670	19,425	34,095	38.02
9	Service, sports and recreation workers ..	4,215	2,096	6,311	7.04
10	Workers not classified by occupations ..	..	499	499	0.56

Source :

District Census Handbook, 1961, Panchmahals.

The important categories of occupations, besides cultivation were those of craftsmen, production process workers and labourers, not classified elsewhere (38·02 per cent), followed by farmers, fishermen, hunters, loggers and related workers (14·93 per cent) and sales workers (14·84 per cent) who enjoyed predominant position considering their relative strength. It is further seen that the number of persons working in such categories as services, sports and recreation workers (4,215), clerical and related workers (4,123), administrative, executive and managerial workers, and those in transport, storage and communication occupations were larger in the urban areas of the district ; whereas those engaged as craftsmen, production process workers, farmers, fishermen, hunters, loggers and related workers and professional, technical and related workers were found to be far in excess in the rural areas in comparison to their urban counterparts, as the nature of occupation is rural in character.

The Housing and Establishments Census conducted for the first time in 1960 has supplied some very interesting and instructive data about the industrial establishments in the Panchmahals district and the number of persons employed by them as shown in the following statement.

STATEMENT VIII.2

Number of Industrial Establishments, 1961

Sl. No. 1	Description 2	No. of units 3	No. of persons 4
1	Manufacture of earthen ware and earthen pottery ..	568	1,644
2	Making of textile garments	856	1,634
3	Production of rice, *atta*, etc.	248	1,013
4	Production of edible fats and oils	173	822
5	Manufacture and assembling of machinery	25	761
6	Manufacture of sundry hardwares and engineering products ..	324	613
7	Manufacture of jewellery, etc.	336	601
8	Production of other food products	138	413
9	Manufacture of shoes and other leather footwear ..	150	318
10	Manufacture of other wood and allied products	145	270
11	Repairing of bicycles and tricycles	83	189
12	Manufacture of wooden furniture and fixtures	63	169
13	Manufacture of *bidi*	24	151
14	Repairing of motor vehicles	20	134

STATEMENT VIII.2—*concld.*

Sl. No.	Description	No. of units	No. of persons
1	2	3	4
15	Sawing and plaining of wood	25	133
16	Manufacture of metal products (other than of iron, brass, bell metal and aluminium) such as tin can	28	56
17	Production of bread, biscuits, cake and other bakery products	18	55
18	All other types of printing including lithography, with printing industry	12	53
19	Currying, tanning and finishing of hides and skins	10	49
20	Manufacture of soap and other washing and cleaning compounds	11	39
21	Repairing of watches and clocks	27	35
22	Manufacture of brass and bell metal products	20	23
23	Cotton ginning, cleaning, pressing and baling	6	11
24	Embroidery and making of crepe lace and fringes ..	2	5
	Total	*3,312*	*9,191*
	Others	220	3,667
	Grand Total	**3,532**	**12,858**

Source :

Census of India 1961, Vol. V, Gujarat, *Report on Housing and Establishments,* Part IV-A, (1963), pp. 249-251.

The total number of industrial establishments in the district at the time of 1961 Census was 3,532 which provided employment to 12,858 persons. These statistics show that the most important industrial categories which offer sizeable employment to the people of district are those concerned with the basic necessities of life, *viz.*, food, clothing and shelter. Those connected with providing daily consumption articles and textile garments were the largest (1,435) and also engaged 3,937 persons. The data also disclose that ancient arts like manufacture of different types of earthern ware, vessels, have retained their relative importance in that as many as 568 units engaging 1,644 persons and the traditional arts such as making of gold and silver ornaments and making of laces and fringes were 338 and employed 606 persons which still find their place in the industrial establishments of the district. A large number of persons were found employed in the making of textile garments, production of rice, *atta,* production of edible fats and oils, etc. This means that traditional crafts wherein artisans like shoemakers, carpenters, etc., are employed are still

prominent. The increasing popularity of tobacco smoking is, however, evident from the number of units (24) employing 151 persons. With increasing mechanisation, new industries operated on small and medium scales have also made their appearance. Those important among them are manufacture of sundry hardwares and engineering products, manufacture of wooden furniture and allied products, etc. Industries like printing presses, confectionaries and bakeries, repairs to bicycles and cars, manufacture of soap, etc., which did not exist before have also come into existence in the recent times. These figures give a broad picture of the comparative importance the household and traditional crafts enjoy even to-day and the changing pattern of the industrial and occupational structure in the district.

Persons engaged in rural and urban areas in certain miscellaneous occupations, selected from among those other than agriculture in 1961 are shown in Statement VIII·3 appended at the end of the Chapter. It reveals that persons working in the rural areas accounted for 57·81 per cent. Of these, a majority was found engaged in teaching and other learned professions and in hair-cutting saloons and beauty shops.

The statistics further disclose that learned professions accounted for 54·98 per cent of the total workers engaged in the selected occupations according to 1961 Census. Further, occupations which attracted a large number of workers among the learned professions related to (i) teaching, (ii) arts, letters and science, and (iii) administrative and executive officials. Even among these, teachers in the primary, middle and secondary schools and other professional, technical and related workers including ordained and non-ordained religious workers were dominant. Among other occupations, those that provided employment to sizeable number of persons were : (1) tailors, cutters, furriers and related workers, (2) millers, bakers, etc., (3) housekeepers, cooks and maids, (4) barbers and hair dressers, and (5) gold and silversmiths.

Learned Professions

Teachers

The data furnished by the 1961 Census show that 4,915 (males 4,151 and females 764) persons were engaged in the teaching profession. Of these, teachers in the primary and middle school numbered 4,180 and those in the secondary schools numbered 525, whereas 131 were returned as engaged in other educational institutions in the district. The statistics further show that only 1,359 teachers were working in the urban areas, while 3,556 persons were employed in the educational institutions in the rural areas of the district. This shows that there was ample provision of educational facilities in the rural areas.

Legal

There were 73 legal practitioners and advisers distributed as under in various towns of the district as on 31st March, 1970. The Godhra town being the district headquarters had the highest number of legal practitioners.

Lawyers

Sl. No.	Name of the town	Number
1	2	3
1	Godhra	32
2	Kalol-Halol	11
3	Dohad	14
4	Baria	6
5	Lunavada	6
6	Santrampur	4
	Total	73

Medicine

The 1961 Census has returned 642 persons (514 males and 128 females) as engaged in medical profession and other health services. Their breakup is given below.

Sl. No.	Groups	Males	Females	Total
1	2	3	4	5
1	Physicians, Surgeons and Dentists	220	25	245
2	Nurses, Pharmacists and other medical and health technicians	294	103	397
	Total	514	128	642

Source :

District Census Handbook, 1961, Panchmahals.

Arts, Letters and Science

Persons returned under 'arts, letters and science' were found in the following occupations.

STATEMENT VIII.4

Persons Engaged in Arts, Letters and Science

Sl. No.	Occupations	Males	Females	Total
1	2	3	4	5
1	Architects, Engineers and Surveyors ..	202	..	202
2	Biologists, Veterinarians, Agronomists and related scientists	31	..	31
3	Social Scientists and related workers	124	43	167
4	Artists, Writers and related workers	450	14	464
	(a) Musicians and related workers	196	3	199
	(b) Dancers and related workers	..	..	..
	(c) Artists, writers and related workers ..	254	11	265
5	Draughtsman and Science and Engineering Technicians	69	1	70
6	Other professional, technical and related workers (including ordained and non-ordained religious workers)	1,423	90	1,513
	Total	**2,749**	**162**	**2,911**

Source :
District Census Handbook, 1961, Panchmahals.

According to the 1961 Census, there were 2,911 persons, who were engaged in the professions grouped under arts, letters and science. Of these, 162 were females and were mostly engaged as musicians, artists, writers and related workers and other professional, technical and related workers including ordained and non-ordained religious workers, which returned 90 women workers.

Considering the group as a whole, the highest number of workers (1,513) was found in the category of the other professional, technical and related workers including ordained and non-ordained religious workers followed by those in arts, writers and related workers (464). There were 202 architects, engineers and surveyors in the district. Not a single worker was found to be working as author, editor, journalist, translator, interpreter, language specialist, painter and commercial artist, sculptor and modeller and actor.

PUBLIC ADMINISTRATION

Jobs in public administrative services are highly valued both by the educated and the uneducated persons because of the security of employment and other amenities they provide. The 1961 Census has returned a

fairly large number of persons (1,266) engaged in various branches of public administration distributed as under. Of these, employees in the service of the State Government, local bodies and village officials were the largest.

Number of Persons Engaged in Administrative Services, 1961

Sl. No.	Occupations	Males	Females	Total
1	2	3	4	5
1	Administrators and Executive Officials in Central Government	44	..	44
2	Administrators and Executive Officials in State Government	267	7	274
3	Administrators and Executive Officials in Local Bodies	337	8	345
4	Administrators and Executive Officials in *quasi* Government	18	1	19
5	Village officials	574	10	584
	Total	**1,240**	**26**	**1,266**

Source :
District Census Handbook, 1961, Panchmahals.

AMENITIES TO PUBLIC SERVANTS

Besides providing for such relief as dearness allowance, house rent, compensatory allowance and festival advance, the State Government has made provisions for the granting of loans for constructing residential buildings and purchase of vehicles, motor cars, scooters, etc. Residential accommodation is also made available wherever possible. Government servants are allowed to reimburse the expenses incurred for medical treatment taken at the authorised institutions. They also enjoy free medical treatment at Government hospitals and dispensaries. Moreover, concessions of leave on average pay for a period of one year and extraordinary leave for another twelve months are also allowed to Government servants suffering from tuberculosis. It also pays sanatorium charges which include charges for accommodation and ordinary diet. In special cases, a fixed amount is also paid for the special diet, medicines and injections within prescribed limits during the period of convalescence according to the prescribed rules.

Government of Gujarat has also offered travel concessions to Government servants, whose home town is far away from the place of work. Such concessions are available once in every two years subject to the conditions imposed by the Government. The Central Government employees and

employees of the corporations like the Life Insurance Corporation, also have similar schemes.

SELECTED MISCELLANEOUS OCCUPATIONS

An attempt has been made to ascertain the working of certain selected occupations in the Godhra town. The information furnished by the Municipal authorities is embodied in the following statement.

STATEMENT VIII.5

Persons Engaged in Certain Selected Occupations, Godhra Town, 1970

Sl. No.	Occupation	Number of establishments	Percentage to total number of establishments	Persons employed inclusive of employer				Percentage to total number of persons employed
				Males	Females	Children	Total	
1	2	3	4	5	6	7	8	9
1	Bakeries .	11	1.71	35	2	.	37	3.61
2	Hotels, lodging houses, restaurants and manufacture of aerated waters ..	112	17.42	201		..	209	20.37
3	Sweets and *farsans*	18	2.80	38	2	..	40	3.90
4	*Pan bidi* .. .	171	27.06	211	..	.	211	20.57
5	Hair-cutting saloons	47	7.31	67	..	.	67	6.53
6	Flour mills .	25	3.89	51	1	..	52	5.07
7	Goldsmiths .	33	5.13	60		..	60	5.85
8	Laundries	40	6.22	55	3		58	5.65
9	Cycle repairing .	29	4.51	41	.		41	4.00
10	Tailoring .. .	149	23.17	240	3	..	243	23.68
11	Mattress and pillow makers .. .	5	0.78	8	.	..	8	0.77
	Total	**643**	**100.00**	**1,007**	**19**	..	**1,026**	**100.00**

Source :

President, Godhra Borough Municipality, Godhra

The statement reveals that *pan-bidi* (27·06 per cent), tailoring establishments (23·17 per cent), hotels, lodging houses, restaurants, and manufacture of aerated waters (17·42 per cent), which are the most popular among the occupations, claim the largest percentage and together account

for 67·65 per cent of the total establishments in Godhra town followed by hair-cutting sallons 7·31 per cent, laundries 6·22 per cent, and goldsmiths 5·13 per cent in order. Other occupations worthy of note are cycle repairing units, flour mills, sweets and *farsans*, bakeries, and mattress and pillow makers.

From the point of employment offered, tailoring establishments engaged 243 persons or 23·68 per cent followed by *pan-bidi* shops 20·57 per cent, hotels, lodging houses, restaurants and manufacture of aerated waters 20·37 per cent and hair-cutting saloons 6·53 per cent. Other occupations which are important as engaging a sizeable number of persons more than 3 but less than 6 per cent in order are goldsmithy, laundries, cycle repairing, preparation of sweets and *farsans* and bakeries. The statistics further reveal that none of these establishments employed children for work. But the owners of bakeries, hotels, lodging houses, restaurants, and manufacture of aerated waters, sweets and *farsans*, flour mills, laundries, and the tailoring units employed women for subsidiary work.

Pan-bidi—There were 174 *pan-bidi* shops in Godhra town at the end of March, 1970 which employed 211 persons. The survey revealed that the business was run largely on proprietorship basis. Most of the units kept and sold besides *pan-bidi* and tobacco, additional items like perfumery, cigarettes, confectionary, candles, aerated waters and other sundry articles as well. They were mostly housed in rented premises. The monthly rent varied from Rs. 10 to Rs. 40. The earnings of an individual establishment varied from Rs. 100 to Rs. 500 per month depending upon its size. It was revealed that large concerns among these shops who also sold betel-nuts in bulk to other shops in the town as well as to some of the adjoining centres in the district, had even larger incomes. There was an association named the Tobacco Association at Godhra, of which the owners of *pan-bidi* shops were members.

Tailoring—There were 149 tailoring units employing 243 persons in Godhra town at the end of March, 1970. A majority of them was one-man establishments, though engaging family members or relatives for such minor work as fixing of buttons or repairing of garments, etc., is not uncommon with tailoring shops. Large concerns also employed outside workers. Most of the establishments are housed in rented premises for which monthly rent paid varied from Rs. 12 to Rs. 32 per month. Gross monthly earnings of individual tailoring concerns were reported to vary from Rs. 100 to Rs. 580, depending upon the size and location of such establishments. There was no association of tailors in the town.

Hotels, Lodging Houses, Restaurants and Manufacture of Aerated Waters—These establishments numbered 112, employing 209 persons including 8 women in 1969-70. Of these, establishments like hotels and

restaurants, those manufacturing aerated waters like soda, lemon, etc., were more in number and were mostly managed by the owners themselves, though the bigger among them employed salaried managers to run them. It was also found that most of them were housed in rented premises. The average monthly gross income of an individual hotel and restaurant ranged between Rs. 800 and Rs. 3,179 depending upon its size, location that of a lodging and boarding house from Rs. 625 to Rs. 7,092, while in the case of manufacturer of aerated waters it ranged between Rs. 472 and Rs. 930. There was the Godhra Hotel Owners' Association, of which the owners of these establishments were members.

Hair-cutting Saloons—There were 47 hair-cutting saloons in Godhra at the end of March, 1970. These establishments are scattered in different localities and are mostly proprietory concerns. It was found that a majority of them was housed in rented premises paying monthly rent ranging from Rs. 8 to Rs. 40. The gross income of an individual concern was reported to vary from Rs. 90 to Rs. 450 per month depending upon the size and location of the concern. There was no association of the owners of hair-cutting saloons in Godhra.

Laundries—There were 40 laundries in the Godhra town at the end of March, 1970. These establishments are generally found concentrated in thickly populated areas in the town and are mostly proprietory concerns. They are housed in rented premises and the rent paid by them varied from Rs. 15 to Rs. 60. The monthly income of an individual shop varied from Rs. 237 to Rs 750 depending upon its size and situation.

Goldsmithy—The total number of establishments engaged in the making and selling of gold and silver ornaments was 33, which employed 60 workers as on 31st March, 1970. It was found that a majority of them engaged family members. Those housed in rented premises, paid rent from Rs. 5 to Rs. 20. Their gross monthly income varied from Rs. 205 to Rs. 1,000 individually. Those who sell ready-made ornaments have larger monthly incomes which may go upto Rs. 2,000 or more. Their business is naturally brisk during the marriage season and festivals like Diwali though it has been adversely affected on account of the promulgation of the Gold Control Order by the Government of India in 1963. The goldsmiths had an association consisting of nearly 50 members.

Cycle Repairing—The number of establishments engaged in repairing and servicing of bicycles was 29 at the end of March, 1970. The large number of such concerns in the town speaks for the increasing use of bicycles made in recent times. Some of the larger concerns, besides attending to repairs, also sold bicycles. It was found that most of the concerns were housed in rented premises for which monthly rent ranging between Rs. 10 to Rs. 27 was paid, the gross monthly earnings of individual

establishments engaged in this occupation varied from Rs. 200 to Rs. 2,490, depending upon the size of such establishments. There was no association of the owners of cycle repairing shops in the town.

Flour Mills—There were 25 flour mills in Godhra, organised on a proprietory basis. Most of them were one man establishments but large ones employed family members, salaried workers or relatives to meet the demand of the public. The gross monthly earnings of an individual concern varied from Rs. 300 to Rs. 480. The flour mills were found dispersed in different localities of the Godhra town and the rent of each shop varied from Rs. 20 to Rs. 25 per month.

Sweetmeat and Farsan Preparations—There were 18 establishments in Godhra in March, 1970 which employed 40 persons. It was found that the business of these concerns was more or less seasonal and was reported to be brisk during the marriage season and festivals like Diwali, Id, etc. The gross monthly income of an individual establishment varied from Rs. 1,040 to Rs. 4,985 depending upon its size and situation. There was no separate association, but sweetmeat and *farsan* owners are affiliated with Hotel Owners' Association, Godhra.

Bakery—There were 11 bakery shops in the Godhra town. The survey disclosed that they were proprietory concerns. The daily gross turnover of an individual bakery shop varied from Rs. 50 to Rs. 200. There was an association named Godhra Bakery Owners' Association consisting of 16 members, established in 1964.

Mattress and Pillow Manufacture—Only 5 establishments were found in Godhra town manufacturing mattresses and pillows at the end of March, 1970 and were organised on a proprietory basis. The survey revealed that the gross monthly earnings were between Rs. 500 to Rs. 620 per month. These shops were dispersed in three localities and were housed in rented premises for which rent varied from Rs. 21 to Rs. 45 per month. There was no association of mattress and pillow makers in the Godhra town.

EMPLOYEES' ORGANISATIONS

Since the inauguration of the Five Year Plans, there has been a great expansion of employment in the public service at all levels including the Central Government, State Government and the local self-governing bodies like Municipalities, Panchayats, etc., as a large manpower was employed for implementing various development schemes under the Plans. These employees have formed their respective unions with a view to redress their grievances. The State Government employees have also formed an organisation called the "Gujarat Rajya Karmachari Mahamandal"

with branches in the districts affiliated to the Mahamandal at the State level. Employees of the Panchayati Raj institutions have formed similar organisation called the "Panchmahals District Panchayat Karmachari Union, Godhra". It had 263 members at the end of 1969. There are also the unions of Talatis-*cum*-Mantris and Gram Sevaks with membership of 172 and 354 respectively. In addition to the above, there were five other unions registered under the Indian Trade Unions Act, 1926. Their details are given below :

Sl. No.	Name of the Union	Date of registration	Approximate membership in 1968
1	2	3	4
1	The Municipal Employees Union, Lunavada ..	30-3-1957	N. A.
2	The Jhalod Gram Panchayat Kamdar Sangh, Jhalod	12-11-1962	42
3	The Santrampur Karmachari Sangh, Santrampur	25-12-1965	93
4	Shri Vidyut Karmachari Sangh, Dohad .. .	5-4-1967	40
5	The Godhra Electricity Co. Ltd., (Staff Union), Power House, Godhra	2-7-1968	77

N. A. = Not available

Source :

Annual Administration Report, 1968.

STATEMENT VIII.3

Number of Persons Engaged in Selected Occupations, 1961

Sl. No.	Name of the Occupation	Urban	Rural	Total
1	2	3	4	5
1	Physicians, Surgeons and Dentists	140	105	245
2	Nurses, Pharmacists and other Medical and Health Technicians	171	226	397
3	Teachers	1,359	3,556	4,915
	(a) Teachers, University	26	..	26
	(b) Teachers, Secondary Schools .. .	326	199	525
	(c) Teachers, Middle and Primary Schools ..	890	3,290	4,180
	(d) Teachers, Nursery and Kindergarten Schools	20	33	53
	(e) Teachers (others)	97	34	131
4	Jurists	101	10	111
5	Arts, Letters and Science	1,039	1,209	2,248
	(a) Architects Engineers, Surveyors .	135	67	202
	(b) Biologists Veterinarions, Agronomists and related Scientists	12	19	31
	(c) Social Scientists and related workers ..	93	74	167
	(d) Artists, Writers and related workers ..	67	198	265
	(e) Draughtsmen and Science and Engineering Technicians, n. e. c.	60	10	70
	(f) Other Professional, Technical and related workers (including ordained and non-ordained religious workers) .. .	672	841	1,513
6	Administrators and Executive Officials of Government	324	942	1,266
7	Hawkers, Pedlars and Street Vendors ..	445	23	468
8	Tailors, Cutters, Furriers and related workers ..	1,196	1,394	2,590
9	Jewellers, Goldsmiths and Silversmiths	366	414	780
10	Millers, Bakers, Brewmasters and related Food and Beverage and workers .. .	569	888	1,457
11	House Keepers, Cooks, Maids and related workers	693	36	1,055
12	Barbers, Hair-dressers, Beauticians and related workers	318	472	790
13	Launderers Dry-cleaners and Pressers	324	43	367
	Total	3,911	3,606	7,517

District Census Handbook, 1961, Panchmahals, pp. 46 58

CHAPTER IX

ECONOMIC TRENDS

LIVELIHOOD PATTERN

In any study of economic growth, man power plays a vital role. The livelihood pattern of the people of any region and the nature and variety of occupations followed by them are conditioned by the stages of economic development and the extent to which available resources are exploited for industrial and agronomic growth of that region.

The economy and livelihood pattern of the people of Panchmahals district are mostly agro-based, as 89.46 per cent of its population live in rural areas, which is higher than the percentage for the State (74.23) as a whole : the reasons are that the district is covered by rocky and hilly tracks, that the soil is not very fertile and that there are no big industries. A large portion of its population belongs to the Scheduled Castes and Scheduled Tribes. The people generally are poor and backward. Although there are no big industries, small-scale industries are well developed. According to the 1961 Census, 51.31 per cent of its active population was engaged in gainful economic pursuits, of which agriculture and allied activities accounted for 45.21 per cent.

The general population has been divided into workers and non-workers Out of the total population of 1,468 946 persons in the district, 753,770 were engaged in some kind of economic activity. The number of non-workers was 715,176. The ratio of workers to non-workers varies from 51.31 to 48.69, as against the corresponding ratio of 41 07 to 58.93 for the State. These figures indicate that the proportion of economically active population in the district was higher by 10.24 per cent than that in the State.

The workers were, on the basis of economic activities pursued, classified into the following nine categories by the 1961 Census.

STATEMENT IX·1

Sl. No.	Category of workers	Working population			Percentage of total workers
		Males	Females	Total	
1	2	3	4	5	6
1	As cultivators	348,018	285,830	633,848	84.09
2	As agricultural labourers	15,886	14,362	30,248	4.01
3	In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards, and alied activities	4,265	1,359	5,624	0.75

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STATEMENT IX·1—*concld.*

Sl. No. 1	Category of workers 2	Working population			Percentage of total workers 6
		Males 3	Females 4	Total 5	
4	At household industry ..	10,781	11,776	22,557	2.99
5	In manufacturing other than household industry ..	5,123	347	5,470	0.72
6	In construction	1,723	201	1,924	0.26
7	In trade and commerce ..	13,737	703	14,440	1.91
8	In transport, storage and communications	9,747	117	9,864	1.31
9	In other services	24,155	5,640	29,795	3.96
	Total workers	**433,435**	**320,335**	**753,770**	**100.00**

Source :

District Census Handbook 1961, Panchmahals, p. 21.

These figures reveal that males predominate in the working population, as compared to females. Of the working population, 88.10 per cent were engaged in agricultural pursuits as against 68.09 per cent in whole of the State. Thus the economy of this district is rural, backward and predominantly tribal The remaining categories of workers accounted for 11.90 per cent only of the total working population in the district.

The following statement shows the distribution of workers in the rural and urban areas according to the 1961 Census.

STATEMENT IX.2

Category of Workers, Rural/Urban Distribution, 1961

Category of workers	Percentage of population		
	Working population	Rural population	Urban population
Total workers	**51.31**	**54.13**	**27.38**
(a) *Agricultural pursuits*	*45.21*	*50.23*	*2.60*
1. As cultivators	43.15	47.98	2.17
2. As agricultural labourers ..	2.06	2.25	0.43
(b) *Non-agricultural pursuits*	*6.10*	*3.90*	*24.78*
1. In mining, quarrying, livestock, fishing, plantations, orchards and allied activities	0.38	0.30	1.11
2. At household industry	1.54	1.52	1.68
3. In manufacturing other than household industry .. .	0.37	0.14	2.37
4. In construction	0.13	0.08	0.58
5. In trade and commerce.. ..	0.98	0.48	5.20
6. In transport, storage and communications	0.67	0.16	4.96
7. In other services	2.03	1.22	8.88

It is evident that agricultural pursuits preponderate in the rural areas, where cultivation of land is the prime economic activity of the people. But in urban areas, it is the non-agricultural pursuits which claimed 24.78 per cent of workers. This shows that the pressure of population on land is proportionately higher in this district.

HOUSEHOLD AND NON-HOUSEHOLD INDUSTRIES

An industry is termed household because it is not run on the scale of a registered factory, but is carried on by the head of the household at home or within the village in the rural areas and only at home in the urban areas. Among those engaged in non-agricultural pursuits, 22,557 persons were engaged in household industry and 67,117 in non-household industries.

Among those engaged in household industry, only 2.57 per cent were employees and others were 97.43 per cent.

Further, on the basis of 20 per cent sample survey conducted during the 1961 Census, 163 households worked for a period from 10 to 12 months, 27 worked for 7 to 9 months, 23 from 4 to 6 months, 8 from 1 to 3 months and 4 for unspecified periods. Among those engaged in non-household industries, 9.56 per cent were employers, 51.31 per cent employees, 30.67 per cent single workers and 8.46 per cent family workers.

PRINCIPAL AND SECONDARY WORK

There are some persons in the working population, who are engaged in more than one productive activities which are classified into principal and secondary work.

PERSONS DOING SECONDARY WORK, 1961

(A) (i) Persons working principally as cultivators and doing secondary work 18,763

(ii) Persons working principally as agricultural, labourers and doing secondary work 1,007

(iii) Persons working principally at household industry and doing secondary work 3,273

(B) Persons working in non-household industry, trade, business, profession or service, who are also engaged in household industry—80

Out of 633,848 persons engaged in cultivation, 2·96 per cent only did some secondary work. Agricultural labourers as well as those

engaged in household industry preferred to take up cultivation to supplement their earnings. Persons, who are working principally as cultivators and to whom household industry is a secondary activity, are proportionately larger, probably due to the fact that the small holders of land preferred to take up household industry as their secondary means of livelihood rather than go in for agricultural labour. Similarly the fact that a large proportion of workers at household industry is engaged in cultivation to supplement their income also brings out the complementary nature of cultivation and household industries.

NON-WORKERS

According to 1961 Census, the number of non-workers, *i. e.*, those not engaged in any economic activity was 715,176 (325,126 males and 390,050 females).

The distribution pattern of non-workers shows that males had the largest percentage among students and dependents, who jointly accounted for 97.68 per cent as against 7.93 students and 63.78 per cent dependents among females. There is general absense of household duties among males, against 27.44 per cent for females.

The higher percentage of full-time students in the urban sector is due to the greater consciousness and opportunity urbanites have in the matter of education. The percentage of females engaged in household duties is found to be higher in uraban areas, as women-folk in villages, in addition to their attending to household chores, also participate in agriculture and allied activities.

Prices

Price mechanism is influenced by the law of demand and supply. Its impact is felt on the entire economy of a region and is reflected in the levels of living of the people of that region. The role of prices is not merely passive, namely, of showing indices reflecting only the changes in the price levels, but is active, and causes far-reaching changes and may either cause expansion or recession in the economic growth of that region.

Prior to Independence, there were the Princely States of Devgadh Baria, Lunavada, Santrampur, Jambughoda, etc. Because of the predominance of the barter economy prior to the arrival of the British on the political scene of the Panchmahals, its economy had perhaps, maintained a price structure somewhat distinct from the adjoining parts. However, a broad trend in the prices of important foodgrains in the district is discussed below for selected and representative periods of time.

(1) From 1863 to 1918 (*i. e.*, upto the end of World War-I)

(2) From 1919 to 1938 (interval between the two World Wars)

(3) From 1939 to 1945 (period of World War-II)

(4) From 1946 to 1970 (post-War and post-Independence period)

(1) *Period from 1863 to 1918*

The prices prevailing for important foodstuffs during the period from (i) 1863 to 1878 and (ii) 1868 to 1898 are shown below.

STATEMENT IX.3

Panchmahals Produce Prices, 1863-1878

(PRICES IN LBS. PER RUPEE)

Year 1	Rice (common) 2	Wheat 3	Millet (*bajri*) 4	Gram 5	Pulse (*tuver dal*) 6	Maize 7
1863 ..	22	19	26	29	16	49
1864 ..	12	14	16	25	10	20
1865 ..	10	11	20	16	9	21
1866 ..	15	11	31	23	14	47
1867 ..	16	12	25	28	18	41
1868 ..	16	12	28	34	20	43
1869 ..	15	13	22	22	14	29
1870 ..	18	14	26	27	15	34
1871 ..	16	19	27	40	18	40
1872 ..	17	25	32	36	16	42
1873 ..	30	23	40	38	18	45
1874 ..	30	20	48	43	20	53
1875 ..	30	26	54	42	26	51
1876 ..	30	28	46	58	38	59
1877 ..	26	25	36	48	26	36
1878 ..	12	17	17	18	13	17

Source :

CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 239.

STATEMENT IX.4

Average Prices in the Godhra Taluka, 1868-69 to 1897-98

Years		Lbs. of 39 *Tolas* per Rupee						
		Maize	*Bajri*	*Bavto*	Gram	Rice husk	*Kodra*	*Til*
1		2	3	4	5	6	7	8
1868 to 1873	..	65	38	55	50	67	102	24
1873 to 1883	..	109	32	45	45	42	86	22
1883 to 1893	..	43	33	43	38	23	16	..
1893 to 1898	..	39	29	41	40	47	71	..

Source :

Revision Survey Settlement Report of the Godhra Taluka, (1904), Appendix N, p. 20.

Considering the first spell of sixteen years ending 1878, it will be seen that prices of rice varied from ten pounds for Re. 1 in 1865 to thirty pounds in 1873, that of wheat varied from eleven pounds in 1865 to twenty-eight in 1876, *bajri* varied from sixteen pounds in 1864 to fifty-four in 1875, gram varied from sixteen pounds in 1865 to fifty-eight pounds in 1876; pulse-*dal*, varied from nine pounds in 1865 to thirty-eight pounds in 1876 and maize varied from twenty-one pounds in 1865 to fifty-nine in 1876. The period began with a most marked rise in prices as they were influenced by the effects of American Civil War (1861-64). During the next seven years (1866-1872) came more or less a moderate fall, followed by four years (1873-1876) of cheap but steady rates, ending by a moderate rise in 1877 and by extremely high prices in 1878.

Data about the prices prevailing for important foodstuffs from 1894 to 1922 are given in Statement IX.5 appended at the end of the Chapter.

The prices of maize for the period from 1873 to 1883 were lower, but those of *bajri*, *bavto*, gram, rice, *kodra* and sesamum (*tal*) increased steadily, *e. g.*, *kodra*, rice, and gram were sold at 71 *lbs.*, 47 *lbs.*, and 40 *lbs.*, per rupee. The prices of maize, *bajri* and *bavto* were higher from 1893 to 1898 and were sold at 39 *lbs.*, 29 *lbs.*, and 41 *lbs.*, respectively for a rupee. Thus there was a marked difference in the prices of different foodstuffs. Even though there was a severe famine (1898-1900), the prices did not rise abnormally because the means of locomotion, *viz.*, the railways, motors, etc., were not introduced, and the farm produce was sold within the village itself. The cultivator, therefore, could not get remunerative prices for his produce.

When mechanisation was introduced in the contrary in the pre-World War I period, economic condition of the masses underwent enormous changes. Effects of First World War began to be felt especially on the price

mechanism. The cultivator could get better return for his produce than before. But the emerging industrialisation attracted labour from villages, which hampered agricultural operations. In the year 1899, prices were low. The intrinsic value of rupee being high, it could get 16 *seers* (of eighty *tolas*, each) of *bajri*, or 19 *seers jowar*, or 14 *seers* wheat, or 12 *seers* of rice. Since the famine of *Vikram Samvat* 1956 (*Chhappanio*) or A. D. 1900 there has been a steady but continuous price rise in respect of foodstuffs. This trend is also reflected in the prices of oil, *ghee*, cloth, firewood, etc. This precipitate rise in the prices could be ascribed to the plague and famine conditions (1896-1900) and the powerful impact of World War I on markets at home and abroad, and made the persons with fixed incomes the worst sufferers.

The cultivating classes were hard hit by an all-round rise in prices of essential articles. Though they could get better return for their produce than before, the increased cost of production, livestock, labour and uneconomic division of cultivable land had more than off-set their grains from the farms.

(2) *Period from 1919 to 1939*

The following statement shows prices of important foodgrains for the available periods and places.

STATEMENT IX.6

Information of Prices of Foodgrains at different Centres

(PER MAUND OF 40 LBS.)

Year		Lunawada State				
		Bajri	*Banto*	Gram	Maize	Rice No. 3
1		2	3	4	5	6
1921	..	3-00	2-00	3-00	2-00	3-25
1922	..	2-75	2-00	2-50	2-50	3-25
1924	..	2-00	1-37	1-62	1-87	3-75
1925	..	1-75	1-25	1-37	1-75	3-75
1928	..	2-00	1-44	1-87	1-62	3-00
1929	..	2-50	1-50	2-25	2-12	2-50
1930	..	2-00	1-37	2-75	1-62	2-50
1931	..	1-62	1-00	1-31	1-31	2-00
1932	..	1-12	0-67	1-00	1-00	1-75

STATEMENT IX.6—*contd.*

Year		Lunawada State				
		Bajri	*Bavto*	Gram	Maize	Rice No. 3
1		2	3	4	5	6
1933	..	0-97	0-87	0.90	0-97	0-87
1934	..	1-00	1-00	1-00	1-05	1-12
1935	..	0-75	0-62	1-00	0-69	1-62
1936	..	1-87	1-50	1-50	1-75	2-25
1937	..	1-90	1-28	1-59	1-62	2-06
1938	..	1-50	1-00	1-37	1-62	2-00
1939	..	1-81	1-00	2-50	1-69	2-50

Year		Dohad Taluka				
		Maize	Gram	Wheat	*Til*	Rice
1		7	8	9	10	11
1919 to 1923	..	3-87	5-28	7-70	11-63	4-88

Year		Halol Taluka				
		Bajri	*Bavto*	Cotton	*Jowar*	Rice
1		12	13	14	15	16
1919 to 1923	..	6-94	4-06	14-87	4-87	4-37

Year			Kalol Taluka			
			Bajri	*Bavto*	Cotton	Rice
1			17	18	19	20
1919 to 1923	..	..	6-87	4-21	16-0	4-75

Source :

(1) *Reports on the Administration of Lunawada State.*

(2) *Revision Settlement Report of Dohad Taluka*, (1927), pp. 9-10.

(3) *Revision Settlement Report of Halol Taluka*, (1927), pp. 15-16.

(4) *Revision Settlement Report of Kalol Taluka*, (1927), pp. 12-13.

STATEMENT IX.6—*concld.*

Baria State (PER RUPEE)

Year	*Bajri* Md.Lbs.	*Adad* Md.Lbs.	*Moog* Md.Lbs.	*Til* Md.Lbs.	*Bavto* Md.lbs.	Gram Md.lbs.	Rice No. 3rd sort Md.lbs.	Maize Md.lbs.
1	2	3	4	5	6	7	8	9
1920 ..	0-16	0-12	0-10	0-10	0-30	0-20	0-16	0-30
1921 ..	0-14	0-10	0-8	0-8	0-9	0-16	0-14	0-24
1922 ..	0-11	0-12	0-9	0-8	0-13	0-14	0-11	0-13
1923 ..	0-14	0-18	0-15	0-11	0-21	0-17	0-13	0-20
1924 ..	0-18	0-19	0-16	0-9	0-25	0-26	0-16	0-22
1925 ..	0-18	0-18	0-13	0-11	0-25	0-27	0-16	0-22
1926 ..	0-14	0-14	0-12	0-8	0-24	0-20	0-13	0-25
1927 ..	0-13	0-13	0-10	0-8	0-25	0-20	0-13	0-22
1928 ..	0-14	0-20	0-12	0-10	0-28	0-24	0-14	0-22
1929 ..	0-13	0-18	..	..	..	0-19	..	0-18
1930 ..	0-14	0-20	..	..	..	0-20	..	0-22
1931 ..	0-26	0-23	..	..	..	0-32	..	0-35
1932 ..	0-23	0-26	..	..	..	0-40	..	0-38
1933 ..	0-23	0-30	..	..	..	0-38	..	0-30
1934 ..	0-23	0-32	..	..	..	0-38	..	0-33
1935 ..	0-23	0-32	..	..	..	0-40	..	0-30
1936 ..	0-26	0-35	..	..	..	1-5	..	1-15
1937 ..	0-20	0-19	..	..	..	0-26	..	0-26
1938 ..	0-20	0-22	..	..	..	0-29	..	0-26

Sant State (A SEER EQUAL TO 40 TOLAS)

Year	Maize Md. Srs.	*Bajri* Md.Srs.	Wheat Md.Srs.	Rice 3rd sort Md.Srs.	Gram Md.Srs.	*Adad* Md.Srs.	*Mag* Md. Srs.	*Til* Md.Srs.
1	10	11	12	13	14	15	16	17
1921 ..	0-21	0-14	0-12-20*	0-16	0-16	0-8	0-7	0-9
1022 ..	0-20	0-18	0-14	0-16	0-18	0-13	0-11	0-11
1924 ..	0-29	0-20	0-20	0-14	0-32	0-20	0-14	0-8
1925 ..	0-32	0-25	0-16	0-14	0-35	0-24	0-18	0-10
1926 ..	0-30	0-15	0-14	0-11	0-23	0-15	0-10	0-8
1927 ..	0-27	0-20	0-14	0-16	0-20	0-13	0-10	0-8
1928 ..	0-30	0-26	0-12	0-20	0-30	0-20	0-18	0-11
1929 ..	0-20	0-13	0-14	0-16	0-18	0-18	0-14	0-12
1930 ..	0-27	0-18	0-18	0-16	0-18	0-16	0-13	0-13
1931 ..	0-30	0-22	0-27	0-25	0-32	0-16	0-18	0-16
1932 ..	1-5	0-32	0-32	0-30	1-00	0-20	0-20	0-10
1933 ..	0-35	0-25	0-26	0-32	1-5	0-20	0-26	0-20
1934 ..	1-2-10*	1-00	0-35	0-35	1-5	0-26	0-32	0-23
1935 ..	1-10	0-32	0-35	0-35	1-10	1-00	0-32	0-13
1936 ..	2-00	1-00	1-00	0-30	1-10	0-30	0-35	0-16
1938 ..	0-28	0-27	0-23	0-20	0-35	0-20	0-21	0-18
1939 ..	0-37	0-32	0-32	0-22	0-32	0-20	0-20	0-20

* Tolas

Source :

1. *Reports on the Administration of Baria State.*
2. *Reports on the Administration of Sant State.*

Due to the out-break of War, the prices of essential commodities went up steadily, and were acute from 1914 to 1917. On the cessation of hostilities the average prices of foodgrains began to ease and started declining. On account of the World Slump in the 'thirties' of this century, prices bagan to fall, and continued to do so upto 1939. The fall in prices caused trade recession, maladjustment of costs and prices and made agriculutrists the worst sufferers, because agricultural commodities were the most affected.

(3) *Period from 1939 to 1945*

The worst effects of depression began to lessen after 1936-37 and level of prices began showing signs of recovery to some extent. But definite improvement was noticed only from 1941 onwards as the World War II which flared up in 1939 engulfed major political powers of the world.

The statement that follows shows prices prevalent at important centres in the district in this period.

STATEMENT IX-7

Prices of Foodgrains at different Centres

Lunawada State

(PER MAUND OF 40 LBS.)

Year 1		*Bajri* 2	*Bavto* 3	Gram 4	Maize 5	Rice No. 3 6
		Rs.	Rs.	Rs.	Rs.	Rs.
1940	..	1-87	1-25	2-50	1-69	2-50
1942	..	4-25	2-87	3-87	4-25	4-37
1943	..	5-31	5-00	6-94	5-25	7-25
1944	..	4-25	4-00	4-00	4-12	6-00
1945	..	4-25	4-50	4-50	4-00	6-00

Baria State

(PER RUPEE)

Year 1			Maize Md.lb. 7	*Adad* Md.lb. 8	Rice 1st sort Md.lb. 9	Rice 2nd sort Md.lb. 10	Gram Md. lb. 11	*Bajri* Md.lb. 12	Wheat 13
1941	..	..	0.36	0.21	0.12	0.21	0.20	0.25	...
1942	..	..	0.18	0.14	0.8	0.12	0.16	0.15	..
			'Per Bengali Maund						
			Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1943	..	..	6.50	..	20.00	16.00	5.25	..	15.00

STATEMENT IX·7—*concld.*

Sant State

(PER RUPEE)

Year 1	Mds. srs. 14	Mds. srs. 15	Mds. srs. 16	Mds. srs. 17	Mds. srs. 18	Wheat Mds. srs. 19	*Adad* Mds. srs. 20	*Mag* Mds. srs. 21	*Til* Mds. srs. 22
1940 ..	0.23	..	0.22	0.26	0.22	0.22	0.16	0.16	0.18
1941 ..	1.00	..	0.32	1.5	0.20	0.24	0.22	0.20	0.18

Source :

Report on the Administration of Lunawada, Baria and Sant States.

It reveals that the rise in prices was further accentuated by the tempo of increased industrial activity on the part of nations engaged in War accompanied by a similar increase in public demand for consumer goods. But on account of large scale diversion of essential goods for War purposes, consumer goods became almost scarce. The purchasing capacity of common man had increased and what was worse, a price inflation, hoarding, profiteering, speculation, etc., became the order of the day. The shortage of essential consumer goods became more acute and people began to suffer.

This will be evident from the fact that in 1941 maize which was sold at 1 local *maund* 5 seer per rupee, it was only 10 *lbs*., in 1945. Similarly one local *maund* of *bajri* which could be purchased for a rupee in 1941, by 1945 only 9 *lbs*., 16 *oz*., could be purchased. Likewise the prices for wheat, rice, gram, etc., also increased in the same manner. To deal with all aspects of the problem comprehensively, the Government of the princely States in this district as well as the Government of India initiated various price control measures. To enlist public co-operation and to supply foodgrains at reasonable rates to the weaker sections of the community the 'War Board'[1] Committees, etc., were appointed. The three main measures taken by the Governments to ease the food situation were: (i) the Grow-More Food Campaign, (ii) import of foodgrains from outside, and (iii) distribution of available supplies on an equitable basis.

Foodgrains, sugar and *gur*, cloth, kerosene and groundnut oil were distributed at controlled rates through the fair price shops, cheap grain shops, co-operative stores, etc., to provide relief to the people.

This upward trend in prices continued even after the War and even shot-up after Independence as proved by subsequent events. The country was partitioned in 1947. Large influx of refugees following the partition, introduction of extensive administrative changes to suit the changed conditions of a free nation, economic and social reforms as enunciated in

1. *Report on the Administration of the Lunawada State*, (1945), para 25.

the basic principles of the Constitution and the initiation of the Planning era in the country since 1950-51 had far reaching effects on the price structure.

(4) *Period from 1946 to 1970*

In the post-War period, prices continued to rise. But as full details are not available from 1946 to 1955, it is not possible to discuss the trend of price structure prevailing during this period. The wholesale prices of important agricultural commodities from 1955 to 1969 ruling the important markets are given in the Statement IX.8 appended at the end of the Chapter. After Independence, the Government introduced Planning for improving the standard of living of the people. Except for depression as a result of enhancement of the Bank Rate as an anti-inflationery measure in 1952, when there was a downward trend in the prices, which continued upto 1954, the price rise has been both continuous and abnormal. After 1955, the prices have again shown an upward trend. Due to successful implementation of the First Five Year Plan, the *per capita* income also rose so that the storing capacity of the people in general and of traders in particular increased. In the Second Five Year Plan, more stress was given to the development of industries. The price of rice which in 1955-56 was Rs. 56·85 per quintal, rose to Rs. 78.10 per quintal in 1959-60. Similarly, wheat prices rose from Rs. 49.70 to Rs. 59.55 per quintal. Those of *bajri* went up from Rs. 36.25 to Rs. 44.35, gram from Rs. 31.85 to Rs. 53.75, *mug* from Rs. 37.50 to Rs. 61.25, and groundnut from Rs. 36.85 to Rs. 46.25 paise per quintal during the same period. The highest percentage increase was in respect of pulses like gram and *mug*, and cereals like *bajri* and wheat.

In the beginning of the Third Five Year Plan, the prices were somewhat lower due to sufficient rain and good harvest. The price of rice which was Rs. 78.10 per quintal in 1958-59 declined to Rs. 57.20 in 1960-61. Similar trend was also reflected in wheat, gram, etc. But since 1962, the price of cereals and pulses have gone up. The price of rice went-up from Rs. 57.20 in 1960-61 to Rs. 61.35 per quintal in 1962-63. In the remaining years of the Third Plan period, the same trend of abnormal price rise continued. Though production has increased, price rise has been continuous and abnormal. It could generally be attributed to population explosion and the resultant rise in demand for these articles. From Rs. 78.08 per quintal in 1964-65, the price of rice shot upto Rs. 180 in 1969-70. Similarly, prices of wheat, *bajri*, gram, *tur*, etc., have also risen.

Moreover, the increased Plan outlays, growing taxation for financing developmental schemes, inflationary pressures, inadequacy of available food and other essential supplies, hoarding by traders, etc., have tended to price rise and artificial shortage. Government of India has, therefore,

nationalised the 14 major banks in the country with a view to divert their resources also towards development of agriculture and small-scale industries, apart from their traditional advances to trade and large industries. It is hoped that the judicious policy of diversifying advances on a more equitable basis towards important sectors of the economy will help stabilise the prices of essential consumption goods.

Wages

The problem of wages in the district will have to be dealt with separately for (i) the old Panchmahals district, and (2) for the princely areas mearged in 1948.

(1) *Position of Wages in the old Panchmahals District*

Wages generally signify all remuneration capable of being expressed in terms of money paid to a person for the work done by him. The level of a wages paid to different categories of workers throw sufficient light on the prevailing economic condition of a region and the living standards of its people. Variations in prices on account of fiscal policies and other factors such as rise in demand, shortage of goods, insufficient production, etc., generally influence the level of wages paid from time to time. The Panchmahals district has about 27.6 per cent of the area covered with forests and a large tribal population. The wages paid to these tribals are generally low, as part of the remuneration is usually paid in kind, which is the normal feature of the rural economy dominated largely by barter. In busy seasons of farm and forest operations, labourers are employed but during the rest of the period, they are either under-employed or unemployed. Most of the *adivasis* of this district, therefore, go to the neighbouring districts for earning their bread.

In the good old days, the mode of payment of wages, especially in the agricultural sector, was governed and determined by customs and traditions. The labourers were paid mostly in kind and rarely in cash. Skilled workers, however, were generally, paid wages in cash and were, therefore, on a higher pedestal in comparison to those who received wages mostly in the form of grains.

The narration reproduced below from the former Gazetteer throw light on the level of wages prevailing in 1879.

"Carpenters and bricklayers are found in towns and large villages. Not always employed their daily wages are high, varying from 1s. to 1s. 3d. (8-10 annas) and as a class, they are well-to-do. The wages of ordinary day labourers are (1878) for a man from 3¾ to 5¼ (2½-3½ annas); for a woman from 2¼d. to 3d. (1½-2 anna) and for a boy or girl from 1d. to 1½d.

(¾-1 anna). Twenty five years ago the daily wage of unskilled labour was for a *man* 3¾d. (2½ annas); for a woman 3d. (2 annas), and for a boy or girl 2d. (1¼ annas). Except by cultivators, who pay either wholly or partly in kind, these wages are paid daily in cash. The labouring classes are Marvadis, Kolis, and Bhils. Musalmans also of the Ghanchi class, carriers by trade in the rainy months when traffic is at a standstill, go in bands to the fields to work. These Ghanchis are not properly labourers being a superior class, many of them well-to-do and almost all with good personal credit. Except for field work, the only regular day labourers are Marvadis, a frugal and hard-working set of men. In the fair season, large public works attract *Dheds* and other labourers from Central Gujarat. *Bhils* and *Kolis* work in the fields but they dislike and are unsuited to steady hard labour and are seldom employed in road making or other large undertakings. The actual work of cultivation does not give rise to any great demand for labour. The few rich cultivators employ workmen during the whole rains. But as a rule except at harvest time, there is no general demand. The greater part of the work done by *Bhils*, *Naikdas* and other unsettled tribes is forest work ; in the cold season grass and firewood cutting and in the hot months, timber felling and *mahuda* gathering. Among the labouring classes women do as much work as men. The greater part of the unskilled labour in public works is generally done by women. During the last ten years, the demand for the wages of unskilled labour have considerably declined, and though at the same time the price of food and clothes has fallen, the state of the labouring classes is probably on the whole not so good as it was during the prosperous years of the American War. The *Ghanchis*, *Marvadis* and *Dheds* are a thrifty and frugal people, saving money when they find good employment. But the *Bhils* and *Naikdas* lay by nothing, spending as they make in liquor and other personal indulgence. Mortgage of labour is unknown in the Panch Mahals. In some Musalman houses in Godhra and Dohad the descendants of household slaves still hold a position of dependence, choosing though in no way forced to do so to work for the family who formerly owned them. "[1] This was the position regarding wages immediately before the publication of the Gazetteer in 1879. Though statistical information for the next 15 years is not available it may safely be surmised that in the static conditions of those days, wages might not have changed materially.

Since then the wage rates for different categories have shown a gradual upward trend. By 1897, a carpenter and a mason were paid 26.66 and 31.57 per cent of higher wages than before. But those of blacksmiths, agricultural labourers and syce remained steady upto 1898. A carpenter and a mason received high wages in 1898, because of scarcity of masons and carpenters caused by the plague during 1897-98. From 1899 onwards, the

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1. Campbell J. M., *Gazetter of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 238-239.

wages declined for all classes of workers due to famine of *chhappanio* (1900 A. D.). From 1904 onwards, the wages of different groups have risen continually due to high prices. The following statement gives details about the wages from 1894 to 1922.

STATEMENT IX.9

Monthly Wages Paid to different Workers at Godhra, 1894-1922

(IN RUPEES AND PAISE)

Year		Mason	Carpenter	Blacksmith	Able bodied agricultural labourer	Syce or Horse keeper
1		2	3	4	5	6
1894	..	15	19	15	5	7
1895	..	15	19	15	5	7
1896	..	15	19	15	5	7
1897	..	19	25	15	6	7
1898	..	22	22	15	6	7
1899	..	15	17	11	3	5
1900	..	15	19	15	4	5
1901	..	15	15	15	3	5
1902	..	15	15	11	4	7
1903	..	15	15	11	4	7
1904	..	19	19	N.A.	5	N.A.
1905	..	19	22	,,	5	,,
1906	..	19	22	,,	5	,,
1907	..	19	22	,,	6	,,
1908	..	24	24	,,	7	,,
1909	..	24	26	24	7	,,
1910	..	26	30	30	7	,,
1911	..	30	30	30	7	,,
1912	..	26.25	26.25	30.00	7.50	15.00
1913	..	26.25	26.25	30.00	7.50	15.00
1914	..	26.25	26.25	30.00	7.56	15.00
1915	..	26.25	26.25	30.00	7.50	15.00
1916	..	26.25	26.25	30.00	7.50	15.00
1917	..	26.25	26.25	30.00	9.37	15.00
1918	..	30.00	30.00	30.00	15.00	15.00
1919	..	30.00	30.00	30.00	15.00	15.00
1920	..	45.00	52.00	37.50	26.25	15.00
1921	..	45.00	60.00	45.00	15.00	15.00
1922	..	60.00	60.00	60.00	30.00	15.00

N. A. = Not available

Source :

Gazetteer of the Bombay Presidency, Vol. III-B, *Kaira and Panch Mahals*, (1914) p. 48 and (1926), p. 61.

STATEMENT IX.16

Wages paid to different groups in the Talukas

(IN RS. AND PAISE PER MONTH)

Sl. No.	Period	Halol			Kalol			Dohad		
		Skilled	Ordinary	Field	Skilled	Ordinary	Field	Skilled	Ordinary	Field
1	2	3	4	5	6	7	8	9	10	11
1	1903-1907	17.00	4.77	4.81	18.75	3.69	3.69	27.59	4.79	6.32
2	1908-1913	23.02	7.11	7.48	21.64	5.95	5.80	29.81	5.76	6.05
3	1914-1918	27.10	10.50	12.14	30.81	8.47	7.98	36.70	9.74	8.52
4	1919-1923	43.11	15.12	19.25	55.50	14.19	13.28	62.33	13.76	9.56
	Percentage increase									
1	2 over 1	35.41	49.29	55.52	15.44	61.29	61.44	8.00	20.00	4.00
2	3 over 2	17.71	47.58	61.21	42.34	42.38	37.52	23.00	69.00	41.00
3	4 over 3	55.41	44.04	57.37	80.12	67.52	66.44	70.00	41.00	12.00

Source :

(1) *Revision Settlement Report of Halol Taluka*, (1927), pp. 15-16.
(2) *Revision Settlement Report of Kalol Taluka*, (1927), pp. 12-13.
(3) *Revision Settlement Report of Dohad Taluka*, (1927), pp. 9-19.

In the Halol taluka, skilled labourers who received Rs. 17.00 per month between 1903-07 got Rs. 23.08 in the pre-War period 1908-1913. This wage rate went up by another 17.71 per cent during the First World War period (1914-1918) and by 55.41 per cent during the post-War period (1919-23). Similar increase has also been noticed for the field and ordinary labourers. Whatever may be the cause of the increased cost of labour, the immediate effect on the fixed income groups was serious hardship accentuated by the rise in the cost of living among all classes of people. In the Panchmahals district, the unskilled labourers had improved their economic position and became more mobile and independent, on account of emerging industrialisation. The scarcity of labour seriously hampered agricultural operations on account of migration of labour to industrial towns. The agriculturists had to pay more for labour. But the only relieving feature was the surplus farm produce which fetched remunerative returns than before, on account of the rise in prices, especially of foodgrains and pulses.

Information about the wage rates prevailing in the district from 1924 to 1949 is not available. It is, therefore, not possible to indicate the trend of wages during this period.

From 1929 to 1936-37 was a period of the "Great Depression". The Panchmahals district suffered more because of its socio-economic backwardness. The wages during this period declined causing great hardship to the wage-earners. The wages increased only after September, 1939 when the Second World War broke out in Europe. The demand for artisans increased on account of the exigencies of the War. The prices of all articles began to soar up. But the prices of foodgrains, cloth, kerosene and other consumer goods were practically kept under control by the introduction of rationing and price control on other goods of daily consumption.

Accurate statistics of the wages paid to different artisans and labourers are not available. But, there were no large-scale fluctuations in the wages. Those paid to blacksmiths declined by 10.70 per cent from 1936 onwards, while those of carpenters bricklayers, tailors and other labourers remained almost steady upto 1940. Information about wages upto 1944 for the whole district is not available, but along with the general increase in the prices and the cost of living, the wages have also risen correspondingly.

(2) *Position of Wages in the Former Princely States in the Pre-Integration Period*

The level of wages prevailing in the former princely States of Lunavada, Devgadh Baria and Santrampur upto 1880 has been fully described in the former *Gazetteer of Rewa Kantha, Narukot, Cambay and Surat States* in the following manner. At that time carpenters were paid from six annas to one rupee but when lower rates were paid, they were generally given

meals in addition to their cash wages. Generally women did not help males in their work, but adult sons supplemented the family earnings by doing ancillary work. Bricklayers were paid less than the carpenters, *i. e.*, six to twelve annas a day. Masons from Mewad (Rajasthan) earned good wages, *i. e.*, twelve annas a day in addition to meals. A skilled goldsmith earned annually Rs. 300 to Rs. 500 and those who made brass and tin ornaments for *Bhil* women, earned Rs. 100. A skilled workers earned more, but an ordinary blacksmith's daily wage did not go beyond four to six annas a day. A tailor's earnings were also similar to those of skilled labour and in some cases exceeded to eight annas a day, if the tailor was proficient in his work. An ordinary barber got eight to ten rupees per month, but specially good barber might earn as much as twelve to fifteen rupees. A cotton carder, *pinjzara*, received rupees six to eight a month, and a shoemaker, rupees eight to fifteen The monthly wage of a dyer varied from rupees ten to twelve and that of weaver from rupees eight to ten. Among these craftsmen, those who worked at home (such as tailors, furniture makers, turners, goldsmiths and blacksmiths) were helped by their family members in subsidiary work. A day labourer's wage was for a male two to four annas, for female one anna six pies to two annas and for child six pies to one anna six pies. almost all wages inclusive of those paid to craftsmen and day labourer were paid either in cash or in grain or both.

Information about wage rates prevailing in these areas from 1881 to 1910 A. D is not available. It, therefore, not possible to indicate any trend. However, it may generally be surmised that wage rate of skilled labour increased gradually. The following data compiled from the Annual Administration Reports of the former States of Baria, Lunavada and Santrampur for the years 1911-42 reveal the condition of labourers in these areas

Devgadh Baria

The bulk of population who was wholly devoted to agriculture, unless the failure of crops compelled them to seek some other means of livelihood, did not do any other work during the off season. Their mode of living was simple and their wants limited which could be satisfied from their farm incomes. There was, therefore, great difficulty in procuring labour for the execution of works by the Public Works Department and other purposes. There was great demand of labour from State Public Works Department and forest contractors, which was met partly locally and partly from outside There was hardly any indigenous skilled labour in State. Bricklayers, masons, carpenters, tailors, shoemakers, etc., generally came from outside and prospered there Their wages were naturally high on account of great demand for the type of work performed by them. There was no change in the rates of wages and labourers could be had for a partly amount. The wages during 1911-12 averaged about two annas six pies for

male, two annas for female and one anna six pies for child labour. Higher rates were paid for forest work. Artisans and skilled labourers received ten annas to one rupee a day. In 1913-14, it was difficult to obtain labour even at double the usual rates of wages because labour had migrated to other fields of work outside. But the rates of skilled labourers were more or less stagnant as in the preceeding years. Due to scarcity in the State, the rate of wages went upto Re. 0-5-4 a day in the year 1914-15 but those paid to artisans remained steady. Even the enhanced rates of wages did not induce enough to draw labour and the result was that the required labour force had to be imported from outside during the year 1915-16. The result was that the wages went upto six annas in 1915-16. During 1916-17, carpenters, bricklayers and other artisans got sufficient employment and, high wages, even an ordinary coolie earned Re. 0-2-6 to Re. 0-6-0 per day. This upward trend continued in the next year and wages ranged between three annas to eight annas a day in 1917-18 which persisted for another decade and more upto 1931-32. Similar trend was also found in respect of skilled and unskilled labourers whose wages ranged from Rs. 1-4-0 to 1-12-0, and Re. 0-4-0 to Re. 0-6-0 a day respectively upto 1930-31. Owing to improved means of transportation, labour became mobile. The Railway Contractors brought labourers from outside for transhipment and quarrying purposes. Local labourers sometimes migrated for few weeks for cotton-picking in the adjoining terriories but such migration was for temporary periods only. Fortunately for the local labour, timber felling in the forests and carting lasted for eight months in a year and this provided a source of profitable employment and remuneration to them. But from 1931-32, the wages of ordinary unskilled labour began to decline and varied from Re. 0-4-0 to Re. 0-8-0 a day whereas those of skilled labour did not go down so much but ranged between Re. 0-12-0 to Rs. 3-0-0 a day according to quality of their work. Though information about wages during World War II period is not available, it can generally be said that they reflected trends akin to those noticed in prices of other goods and services. This position continued till the merger of Baria State in the Panchmahals district in 1948.

Lunavada

The people of the State were employed mainly in the agricultural pursuits, wood cuttings and such other works. On account of the availability of skilled and unskilled labourers in the State, the wage rates were more or less lower than those prevailing in other States in the area. The carpenters, masons and blacksmiths respectively received Re. 0-12-0, 0-10-0, 0-8-0 a day. The tailors got Re. 0-4-0 and the male and female labourers were paid Re. 0-3-0 and 0-2-0 a day in 1912-13. In the next year (1913-14) the rates of carpenters and masons improved slightly, but there was no rise in the rates of wages paid to blacksmiths and tailors. A male and a female labourer got Re. 0-3-6 and Re. 0-2-6 respectively. During the subseqnent

years (1914 to 1917), blacksmiths, tailors and others increased to Re. 0-12-0, 0-4-0 and Re. 0-3-0 respectively but there was no rise in respect of wages paid to carpenters and masons. Though data about wages upto 1919-20 are not available, it could safely be surmised that wages of skilled labour increased rapidly and they got Rs. 1-8-0 per day in 1920-21. Other categories of workers too received benefit of rise in wages. On account of improvement in the communication facilities, labour became mobile after World War I. The tendency among the artisans to get more monetary gains played an important part as it led to migration to the towns and cities, where they were able to get higher wages in factories and workshops. As a result, wage rates shot-up in the post-War period and the skilled workers received Rs. 1-8-0 to Rs. 2-0-0 per day till 1928-29. But for other categories, there was no change in the wages. On account of Great Depression which began in 1929, the wage rates of all categories of workers declined. Carpenters and masons received Rs. 1-6-0, blacksmiths Rs. 1-2-0 and tailors Re. 1-0-0. This brought hardships to these people. Things began to improve after 1934-35 when the economy began to revive from depression. This was reflected in wage rates which showed signs of improvement. On account of outbreak of World War II in 1939, demand for workers of all categories increased. By 1941-42, wage rates started rising substantially. Carpenters received Rs. 2-2-0, blacksmiths Rs. 1-8-0 and tailors Rs. 2-8-0 a day in 1944-45. Other categories of workers also received higher wages in comparison to pre-War-period. This position continued till the merger of Lunavada State with the Bombay Province in 1948. During the post-Independence period wages were influenced by the trend prevailing in the territories surrounding the State. The level of wages has risen continuously since then.

Santrampur

In the former Santrampur State, skilled or unskilled labourers were very hard to get, as the agriculturists who formed the bulk of population were loath to do any other work so long as they did not feel the pinch of scarcity or virtually compelled to seek other work. The demand for skilled labourers was met locally from the available classes, supplemented to some extent from outside. But on account of great demand for unskilled labourers in the State, the wage rates were comparatively higher in Santrampur than those obtaining in other princely areas. The wages of skilled labourers ranged between Re. 0-8-0 to Re. 0-12-0 and those of unskilled between Re. 0-2-0 to Re. 0-3-0 a day in 1912-13, which rose subsequently to Re. 0-12-0 to Re. 0-13-0 respectively in 1914-15. On account of mechanisation of transport and communications, labourers migrated from one place to another in search of better paid jobs with the result that the agriculturists complained about shortage of labour at the time of harvest operations. The building and other contractors too had to face the similar difficulty and even offering payment of higher rates of wages did not evolve

any response. Very often the farm labourers after having made contracts with cultivators to serve for a certain period, left them in the middle of the season by their flatly refusing or demanding exorbitant wages. The farmers were thus left in the lurch and were forced either to accede to the unreasonable demand of labourers or see their fields neglected and standing crops damaged. The State had, therefore, to step into protect the interests of the landowners. It introduced 'Hali Rules' in 1917-18 in order to check this tendency among the labourers. In 1917-18, the average rate of wages for skilled labourers was Re. 1-00 and that of unskilled Re. 0-4-0 per day, but it went upto Rs. 1-4-0 in 1921-22. There was no increase in the wages of unskilled labourers. The wage rate of skilled labour rose and reached upto Rs. 2-0-0 and that of unskilled upto Re. 0-6-0 per day during 1924-25. The trend of wage rate of both skilled and unskilled labourers remained more or less unchanged till 1941-42, but for a slight decline in the rate paid to carpenters, etc., in 1935-36. Though information about wages from 1942-43 onwards is not available, it may, however, be mentioned that the wage rate began to show an upward trend on account of escalation of World War II which saw unprecedented migration of labour to growing industrial centres. The scarcity of labour at home led to increase in the wage structure. During the post-Independence period when the State of Santrampur was integrated into the Indian Union, the wages began to be influnced by the trend prevailing in the adjacent areas. Like prices, they have risen enormously in subsequent years.

Post-Independence Period

Thus the wages paid to different classes of labourers increased tremendously. Though information from 1946 to 1949 is not available, it can generally be said that after Independence and the subsequent integration of the princely States into the Indian Union, the wage trends gradually began to be influenced by the conditions prevailing in other parts of the country. As a result, the wages began to rise.

The daily agricultural wages as well as those paid to other skilled and unskilled workers from 1950-51 to 1969-70 in the Panchmahals district are given in the following statement.

STATEMENT IX.11

Daily Wages Paid to Agricultural and other Labour

(IN RUPEES AND PAISE)

Sl. No.	Type of labour	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60
1	2	3	4	5	6	7	8	9	10	11	12
1	Carpenter	4.23	4.44	4.25	4.23	4.18	4.04	4.06	4.35	4.36	4.55
2	Blacksmith	3.25	3.75	3.69	3.81	3.71	3.90	3.94	4.02	4.05	4.18
3	Cobbler	3.68	3.50	3.27	3.40	3.31	3.75	3.70	3.68	3.82	3.98
4	Field and other agricultural labour	1.21	1.25	0.95	0.93	0.94	0.93	1.04	1.01	1.08	1.05
5	Labour (Ordinary)	1.06	1.25	1.02	0.99	1.06	0.93	1.09	1.00	1.06	1.13
6	Herdsmen	0.94	..	0.72	0.75	0.76	0.73	0.86	0.80	0.80	1.03

Sl. No.	Type of labour	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67	1967-68	1968-69	1969-7
1	2	13	14	15	16	17	18	19	20	21	22
1	Carpenter	4.52	4.53	4.61	5.00	5.00	5.50	5.25	6.25	6.50	6.50
2	Blacksmith	4.00	4.66	4.13	4.50	4.50	5.00	5.25	5.25	5.25	5.50
3	Cobbler	3.98	4.21	3.83	4.50	4.60	5.00	6.00	6.00	6.00	6.50
4	Field and other agricultural labour	1.07	1.21	1.28	1.50	1.50	1.50	2.00	2.00	2.00	2.00
5	Labour (Ordinary)	1.22	1.21	1.26	1.50	1.50	1.50	1.75	1.75	2.00	2.00
6	Herdsmen	..	..	1.04	1.00	1.00	1.00	1.60	1.50	1.75	1.50

Source :
Statistical Officer, Panchmahals, Godhra.

From the above, it will be seen that wages generally exhibit the same tendency as prices and have on the whole risen from time to time. In the case of field labourers only, the wages have gone down to some extent by 13.22 per cent as compared to those paid in 1950-51 to 1959-60. The wages of blacksmiths which were previously low increased by 28.62 per cent which was generally more in comparision to other classes of workers, *e. g.*, carpenters, cobblers, labourers, herdsmen, whose wages rose by 7.56, 8.15, 6.60, 9.57 per cent respectively. The remuneration paid to different categories of workers appears to have been governed by the general law of supply and demand, nature of work done and the skill and aptitude required.

The class of field labourers, which was more or less neglected prior to 1959-60, became essential in the subsequent years in farm operations as also in industries and its wages increased by over 90 per cent in comparison to those paid to them before 1960. The wages of other agricultural labourers as also cobblers, blacksmiths, herdsmen, carpenters similarly rose by 76.99, 88.68 per cent respectively as compared to the years 1959-60. and 1960-61 respectively.

The average daily wages for different categories of workers in the Kalol taluka for the period from 1957 to 1968 and for other taluka places from 1963 to 1968 are given in Statement IX.12 appended at the end of the Chapter.

The statistics show that the fluctuations in wages of skilled workers were comparatively less marked than those of field and other agricultural labourers. The wage level, in general, has shown a rising trend, reflecting a rise in the prices of consumer goods and effects of inflationary pressures generated by increased industrial and developmental activities in the country consequent on the implementation of the Five Year Plans. The rates of wages have increased considerably and labourers have to work 8 hours normally. Thus, the increase in the wage-rate as well as the limit of maximum working hours have generally improved the economic condition of the workers.

STANDARD OF LIVING

The standard of living of a family is determined by the total income that it earns and the expenditure that it incurs for obtaining the necessities and amenities of everyday life. As such, a study of the family budgets of different strata of society proves helpful in understanding the economic and social well-being of the people. For this purpose, a family budget survey of about 200 selected families both in rural and urban areas of the district was undertaken in December, 1970. The families in different strata of society were selected so as to give more or less a representative picture of the standard of living of the different income groups in the district. The account that follows is based on the results obtained from this survey.

Urban Sector

The total urban population of the Panchmahals district according to the 1961 Census was 154,859 forming 10·54 per cent of its total population. The district has 8 towns of which Godhra having a population of 52,167 is the largest. Dohad comes next with a population of 35,488. The rest of the towns have population less than 20,000 each. Godhra and Dohad were selected for the urban survey, as they were found to possess pronounced urban characteristics compared to the other towns. For the purpose of survey families were divided into three income groups : (1) those with annual income of Rs. 1,500 or less per year, (ii) those with annual income between Rs. 1,501 and Rs. 5,000 and (iii) those with annual income above Rs. 5,000. The selection of families was made in such a way as to include most of the occupations in the city and to make the survey as representative as possible.

Lower Income Group—Families earning less than Rs. 1,500 per year were grouped under this head. 16 families were surveyed in this group which represented the lower stratum of the urban population including a vast majority of the city dwellers composed of unskilled labourers, shop assistants or *gumastas*, petty shop-keepers, peons, etc. More than half of the families had deficit budgets, while the others just managed to make two ends meet. In many cases employment was not of a permanent nature. The average size of a family in this group was 5 It had an average annual income of Rs. 1,200 as against the expenditure of Rs. 1,500 showing a deficit of Rs. 300 per year. The major part of expenditure, *i. e.*, 74 per cent of the total was spent on food. Many of them did not consume milk or green vegetables regularly. Their expenditure on clothing amounted to about 10 per cent Thus after meeting their prime requirements of food and clothing, there was hardly little left for other items of their expenditure. Fuel, lighting and housing accounted for between 4 and 6 per cent. Expenditure incurred on social obligations, education and entertainment claimed nearly 4 per cent. More than half of the families surveyed were under debt and did not have any savings to fall back upon in times of stress. In order to make both ends meet they had to resort to taking loans from friends and relatives or to postpone the payment of bills in whole or in part. The average debt per family was Rs. 1,555. Most of the families did not have any property except perhaps the house in which they lived. Their housing condition was quite unsatisfactory Many resided in small houses in congested localities of the town with inadequate sanitary facilities. About 56 per cent had their own houses. Their house equipments were obviously insufficient as they consisted mainly of a few utensils and cheap miscellaneous belongings. One noteworthy feature of this class was that the level of literacy among them was nearly 70 per cent. This is indeed an encouraging feature which promises a better living standard at least for their children. This comparatively high level of literacy may be attributed to

the encouragement given by Government by providing concessions in fees to the low income groups.

Middle Income Group—In this group were included families with an annual income above Rs. 1,500 but less than Rs. 5,000. Representing a typical middle class family, the group included school teachers, college lecturers, small traders, clerks in public and private undertakings and petty shop-keepers. 24 families from this group were surveyed. The average size of the family was 6. Their average annual income was Rs. 3,000. Their annual average expenditure came to about Rs. 3,300 showing an average deficit of Rs. 300 per year. 16 of the 24 families surveyed, *i.e.*, 67 per cent had deficit budgets. 70 per cent of the families were in debt. The debt was incurred for various purposes, the most common being social obligations such as marriage or for house construction, medical treatment, etc. The average debt per family was Rs. 2,465. The highest debt incurred was Rs. 8,000.

The pattern of expenditure of this group was not much different from that of the previous income group. About 70 per cent was spent on food including 11 per cent on milk and *ghee* and 8 per cent on oil and spices. The percentage of expenditure on milk and *ghee* was the highest in this group as compared to all other groups in rural and urban areas. Expenditure on tea, tobacco, etc., was 4 per cent which was higher compared to the other two income groups in urban areas. Clothing claimed 8 per cent. Expenditure on fuel and lighting and housing was 4 per cent each. Social and religious ceremonies accounted for 4 per cent. The higher expenditure on these items reflect a higher social level of this class compared to the lower income group. About one per cent was spent on entertainment and 2 per cent on education, newspapers, etc. In a majority of cases, the income fell short of their expenditure. The resultant deficit had to be met by incurring debt or disposing of property, movable or immovable. Only 7 among 24 families surveyed had a surplus budget. About 54 per cent of the families owned houses. The others lived in rented premises having two rooms on an average. Their household equipments consisted mainly of utensils, pieces of furniture such as chairs, tables, etc. Nearly 30 per cent of the families owned radios. Most of them had wrist watches and gold and silver ornaments. Only one of them employed domestic servant. Literacy in this group was a little higher than the previous group-being 71 per cent.

Higher Income Group—This group is composed of traders, technicians, medical practitioners, pleaders, proprietors of industrial establishments, Government servants of higher grades, etc. Families surveyed in this group were found economically well off, leading a comfortable life. 16 families were surveyed in this group. The average size of a family was 8 members. The average aunnal income per family was Rs. 18,895 and the annual expenditure

was Rs. 15,000, showing a surplus of about Rs. 4,000 per year. Expenditure on such items as clothing, journey, education, social and religious ceremonies was the highest in this group but their expenditure on food items was the lowest as compared to other groups. This shows that with an increase in income expenditure on article of comfort and luxury increases but that on necessities like food decreases in terms of percentages. It was found that only about 36 per cent of the total expenditure of a family in this group was spent on food. Clothing accounted for nearly 14 per cent, which was the highest among all income groups in rural and urban areas of the district. Nearly 6 per cent was spent on education, 6 per cent on travel and about 20 per cent on social occasions, charity, etc. The higher expenditure on these items reflected their higher level of living. As regards other items, 2 per cent was spent on entertainment, 2 per cent on cosmetics, 3 per cent on tea, etc., and 3 per cent on domestic servants. About 80 per cent of the families surveyed in the group lived in their own houses, while the rest occupied houses provided to them by their employers. The families in this group had considerable assets in form of buildings, ornaments, shares and securities and articles of comfort and luxuries. All the families surveyed in this group possessed a radio set. A few of them also owned cars. A majority of them employed domestic servants. Percentage of literacy under this group was 80—the highest among all the groups. All the families surveyed except one had a surplus budget. The one which reported a deficit budget, however, had not to incur debt on that account, as it drew upon its past accumulated savings.

Rural Sector

The standard of living in the rural areas differ very considerably from that in urban areas. Moreover, the assessment of the standard of living in these areas is beset with several limitations and difficulties because of the predominantly agricultural character of the rural sector of its economy. First of all a majority of people living in these areas being cultivators, consume foodgrains produced by them. Very few of them purchase food-grains from the market. Many of those engaged in agriculture often supplement their income either by following some ancillary occupations such as livestock and hunting or as labourers. Moreover, as the field artisans receive their remuneration in kind, a correct assessment of their income and expenditure becomes really difficult. The results of the survey depicted in the following paragraphs should, therefore, be interpreted keeping in mind these aspects of the rural areas in this district.

For the purpose of this survey, the various categories of families in rural areas were classified into two broad groups : (i) agriculturists and (ii) non-agriculturists. The agriculturists were again divided into three categories according to the size of their holdings. All those having less than 5 acres of land were grouped as small cultivators Those possessing more

than 5 acres but less than 25 acres were termed as medium cultivators, while those cultivating more than 25 acres of land were grouped as large cultivators. The non-agricultural classes included field labourers, traders, village artisans, school teachers, etc.

Cultivating Classes

Before examining the family budgets of the cultivating classes it would be helpful to study the size of their landholdings. The details about the number of landholders and the area of their holdings in 1970 are given in the following statement.

STATEMENT IX·13

Size of Landholdings in 1970

Sl. No.	Size in acres	No. of holders	Percentage to total holders	Area held in acres	Percentage to total area held
1	2	3	4	5	6
1	Upto 5 acres ..	110,002	58.07	250,048	22.00
2	Above 5 and upto 25 acres ..	76,609	40.44	775,779	68.24
3	Over 25 acres ..	2,799	1.47	111,134	9.76
	Total	**189,410**	**100.00**	**1,136,961**	**100.00**

Source :
Collector, Panchmahals.

The inequality in landholdings will be apparent from the above statement. More than half, *i. e.*, 58 per cent of the landholders are small cultivators each cultivating less than 5 acres and between them sharing only 22 per cent of the total cultivated land. On the other hand only 1 per cent of the total landholders possess between them nearly 10 per cent of the total land, each one of them having more than 25 acres. About 40 per cent of the total landholders hold between them 68 per cent of the total land each having 5 to 25 acres.

Small Cultivators

The small cultivators possessing less than 5 acres of land form the lowest stratum of the agricultural population. More than half of the total cultivators in this district come under this group. The families surveyed on an average had 2.28 acres of land each. 38 families from this group were surveyed. As their holdings were very small, many of them had to work as labourers to supplement their income. The average size of a family in

this group was 6 persons of whom two were earners, one of them being generally a female. The average annual income of a family was estimated at Rs. 2,524 and the expenditure at Rs. 2,200. More than half of the families were reported in debt. Their expenditure pattern was simple. About 55 per cent of their total expenditure was spent on food; clothing accounted for about 12 per cent followed by *bidi*, tobacco, etc., which accounted for more than 5 per cent. The survey revealed that small cultivators spent the largest percentage of their income on *bidi* and tobacco, as compared to other groups in rural and urban areas. Fuel and lighting accounted for 4 per cent. Religious ceremonies and social occasions cost 4 per cent and medical treatment and education together cost nearly 6 per cent. It was found that 76 per cent of the families owned houses. Most of the families owned a pair of bullocks and a cart but none of them possessed precious ornaments. The percentage of literacy in this group was 41, the lowest among all groups both in urban and rural areas.

Medium Cultivators

The medium cultivators formed about 40 per cent of the total agricultural population and held between them 68 per cent of the cultivated land. The average landholding of the families surveyed under this group was 8 acres. 38 families were surveyed from this group. 22 of them had surplus budgets, while 12 had deficit budgets. 25 families were reported under debt which was mainly incurred for agricultural purposes. A family on an average consisted of nine members of whom two were earners. The main source of their income was farming. Their earnings were influenced by sharp fluctuations in prices. A little rise or a little fall in prices of their farm produce was immediately reflected in their economic condition. The expenditure pattern of this group showed that 54 per cent of their total expenditure was on food. Clothing accounted for 11·42 per cent. Expenditure on social occasions claimed nearly 5 per cent. Tea, *bidi* and tobacco accounted for nearly 4 per cent and fuel and lighting formed 3.50 per cent of their total expenditure. Many of them hired servants to work on the field. It was found that 97 per cent of the families lived in their own houses. Their houses were generally spacious. A few owned more than one house. Their assets included 6 to 7 heads of cattle consisting of bullocks, cows and buffaloes and a few agricultural implements. A majority of the families owned silver and gold ornaments. The percentage of literacy in this group was 49.54.

Large Cultivators

This group forms the highest stratum of the village community. It includes large holders cultivating more than 25 acres of land. Though they constituted only about 1 per cent of the total holders, they possessed among them nearly 10 per cent of the total cultivated land. 26 families

from this group were surveyed. 24 of them reported surplus budget, while only 2 reported deficit. 11 families were reported under debt, which was incurred by taking loans from co-operative societies, co-operative banks, etc., for productive purposes. On an average, a family under this group possessed 31 acres of land. The economic condition of this group of cultivators was quite satisfactory. The families on an average had 9 members, of whom 3 were earners. A majority of them hired field servants because of their large holdings. The average income of a family under this group was calculated at Rs. 8,210. The principal source of their income was agriculture. Some of them also derived additional income by selling milk, *ghee*, etc. The average expenditure per family came to about Rs. 6,600, showing a surplus of about Rs. 1,600 every year, which they either invested in land or in purchasing gold and silver ornaments. Their expenditure on food could not be calculated precisely, as their food requirements were mostly met from their own produce. However, it was found that on an average, they spent 43 per cent of their total expenditure on food. The expenditure on clothing worked out to 11 per cent. A few of them spent 5 to 7 per cent on education. Their expenditure on social obligations and religious ceremonies was the highest as compared to other groups in rural areas and constituted more than 5 per cent of their total expenditure. Relatively high expenditure on these items reflect their better economic condition. All the families owned houses. Most of them possessed more than one house. On an average, each family had 9 heads of cattle consisting of atleast 2 pairs of bullocks, cows, buffalloes, etc. 3 of the families surveyed also had oil-engines for irrigation purposes and a few of them also owned radio, transistors, etc. Their household equipment though simple was adequate considering their requirements. Use of brass and metal utensils and furniture in form of a few cots and a chair or two was not uncommon. All the families had gold or silver ornaments. The percentage of literacy in this group was 48. The Green Revolution has benefitted this class of landholders in the rural areas.

Non-cultivating Classes

This class includes labourers, village artisans, small traders and salaried people living in rural areas. 34 families were surveyed from this class. Seven of them reported deficit budgets, while the rest just managed to make both ends meet. Nearly half of them were under debt, the highest debt reported being Rs. 5,000. Their average annual income was Rs. 2,580. They spent nearly 60 per cent on food, 11 per cent on clothing, about 4 per cent on *bidi*, tobacco, etc., 3 per cent on social and religious occasions, 2 per cent each on education and medicine and the remainder on miscellaneous items such as fuel and lighting, housing, etc. It was found that village artisans and small traders in general lived more or less a steady and fairly satisfactory life, the labourers and the salaried people suffered more due to rising prices and their limited income. The economic

condition of the salaried people in particular which include school teachers, village level functionaries, etc., was found far from satisfactory. Their earnings were not enough and many of them had deficit budgets. However, there was no acute indebtedness in their case, because they had by experience, learnt the art of adjusting their expenditure pattern to their fixed income.

Small traders constitute a peculiar class in the rural economy of the district. They often act as a seller, buyer and money-lender. This is due to the agricultural bias of our rural economy, which makes such a unique combination of functions possible. The village traders accommodate cultivators by providing loans to them at the time of their need and realise the amount at the time of harvest, when the agriculturists have capacity to pay. The volume of their business varies according to the population of the villages. The small trader in a small village has hardly a turn-over of about Rs. 300 per month. But his bigger counterpart has a turn-over comparable to that of a town trader. On the whole, they lived a simple life without spending much on items of comfort or luxury. As a result, they had almost balanced budgets.

General Remarks

The foregoing analysis of the family budgets in different income groups in the rural and urban areas of the district gives a broad and representative picture of the standard of living of the people. The survey results show an uneven distribution both in the levels of income of the people as well as in the pattern of their expenditure. While the average annual income per family in the lower income group was only Rs. 1,150, that in the upper income group was about 18 times more, nearly Rs. 18,900 per year. This inequality in income was not so acute in rural areas. Obviously, the most important item of expenditure in all the family budgets both in rural and urban areas was food which accounted for 36 per cent in the case of the higher income group and 74 per cent in the case of the lower income group. This indicates that as income increases, the expenditure on articles of comforts increases far more rapidly than that on food. The upper income group spent as much as 20 per cent on social ceremonies and ostentations, while the lower income group could hardly spare 1.5 per cent for that. According to the survey, the higher income group spent the largest on clothing (14 per cent) and travel (7 to 9 per cent). On the other hand, the lower income group-especially in urban areas-had to spend more in terms of percentage on food, medicine, tea, tobacco and fuel and lighting.

The Adivasis form about one-third of the total population of the district. Their standard of living is indeed low because of the fact that their life is simple and their requirements are few. They mostly depend on agriculture. But as their methods of cultivation are traditional they are not

able to produce as much as the non-Adivasi cultivators are able to produce. They, therefore, supplement their income by doing miscellaneous work such as hunting, fishing, honey collecting and labour. As a socio-economic survey conducted in 1954 by the Gujarat Vidyapith, Ahmedabad in Dohad and Jhalod talukas of the district revealed, only 20 per cent of the Adivasi cultivators find themselves fully employed in their work.[1] The rest are under-employed. A study of their consumption expenditure showed that they spent about 74 per cent of their income on food which mainly consisted of maize and coarse grain, *gur*, etc., about 20 per cent on clothing and about 10 per cent on tobacco and *bidi*. About 70 per cent of the Adivasi families were reported under debt and their *per capita* debt was Rs. 15. Most of the Adivasi cultivators produce only to feed themselves. They do not produce any marketable surplus. As a result, for meeting other requirements such as clothing, medicine, social obligations, etc., they are forced to borrow. However, their conditions have comparatively improved after Independence due to the implementation of the developmental programmes under the Five Year Plans and the introduction of prohibition. According to an estimate, the Adivasis of Dohad and Jhalod talukas alone save annually about Rs. 20 lakhs which they formerly spent in drinking liquor. Prohibition thus has certainly resulted in improving their living conditions to some extent.

General Level of Employment

Utilisation of human resources as determined by its working force engaged in different economic activities and their distribution into different sectors of economy is helpful in assessing the progress made in the different sectors. The following statement gives the percentage distribution of working force in different sectors between 1951 and 1961 as disclosed by the last two censuses.

1. MALKAN JAYANTILAL, *Panchmahalna Adivasio*, Ahmedabad, (1954), pp. 126 140.

STATEMENT IX.14

Percentage distribution of Working Force by Sectors between 1951 and 1961

PRIMARY SECTOR

Total		As cultivator		As agricultural labourers		In mining, quarrying, livestock, forestry, fishing, hunting, plantations, orchards and allied activities	
1951	1961	1951	1961	1951	1961	1951	1961
1	2	3	4	5	6	7	8
39.24	89.85	80.54	84.09	7.75	4.01	1.19	0.75

SECONDARY SECTOR

Total		At household industry and manufacturing other than household industry		In construction	
1951	1961	1951	1961	1951	1961
2.82	3.97	2.62	3.72	0.20	0.25

TERTIARY SECTOR

Total		In trade and commerce		In transport, storage and communications		In other services	
1951	1961	1951	1961	1951	1961	1951	1961
7.94	7.18	2.12	1.92	0.64	1.31	5.18	3.95

Source :
Census of India 1961, Vol. V, Gujarat, Part I A (iii), *General Report on the Census, Economic Trends and Projections*, (1965), pp. 12-13.

PRIMARY SECTOR

Because of the predominance of agriculture, the primary sector even to-day continues to provide the bulk of the working force which is about 90.00 per cent in this district, but compared to the last census the percentage has slightly declined in 1961. Cultivators increased by 3.55 per cent but there was a corresponding decline among the agricultural labourers by 3.74 per cent. A similar decline was also noted in mining, quarrying, livestock, forestry, etc., by 0.44 per cent during the same period.

SECONDARY SECTOR

Workers in the secondary sector comprising household industry, manufacturing other than household industry and construction work, on the whole increased by 1.15 per cent because of the rising trend in the proportionate strength of working population engaged in manufacturing and construction activities forming part of the secondary sector. Under manufacturing as well as construction activities, there is only a marginal increase during the decennium, 1951-61.

TERTIARY SECTOR

The total percentage of those engaged in the tertiary sector has slightly declined from 7.94 to 7.18 per cent in the inter-censal period, 1951-1961, and is confined to workers in other services. In trade and commerce and in transport, storage and communications, the percentage has increased only marginally. This is because of the fact that district has a large tract inhabited by poor tribal population. This shows that there is need for greater concentration of development activities in such backward areas.

The variations in the employment in industrial categories are given in the following statement.

STATEMENT IX-15

Variation in Working Population by Industrial Sectors between 1951 and 1961

Sectors	Working population 1951	Working population 1961	Increase or decrease 1951-61	Percentage increase or decrease 1951-61	Gujarat State Percentage increase or decrease 1951-61
1	2		3	4	5
All Sectors	**548,288**	**753,770**	**+205.482**	**+37.47**	**+28.91**
Primary Sector	*489,303*	*669,720*	*+180,417*	*+36 87*	*+33.13*
As cultivator	441,563	633,848	+192,285	+43.54	+53.09
As agricultural labourers ...	41,198	30,148	—10,950	—26.57	+ 2.17

STATEMENT IX·15—*concld.*

Sectors	Working population		Increase or decrease 1951-61	Percentage increase or decrease 1951-61	Gujarat State: Percentage increase or decrease 1951-61
	1951	1961			
1	2		3	4	5
In mining, quarrying, livestock, forestry, fishing, hunting and plantations, orchards and allied activities	6,542	5,624	—918	—14.03	—55.62
Secondary Sector	*15,415*	*29,951*	*+14,536*	*+94.29*	*+63.07*
At household industry and in manufacturing other than household industry	14,347	28,027	+13,680	+95.35	+61.87
In construction	1,068	1,924	+856	+80.14	+79.21
Tertiary Sector	*43,770*	*54,099*	*+10,529*	*+24.16*	*—1.30*
In trade and commerce	11,625	14,440	+2,815	+24.21	+0.40
In transport, storage and communications	3,529	9,864	+6,335	+179.51	+59.30
In other services	28,416	29,795	+1,379	+5.64	—8.59

Source :

Census of India 1961, Vol. V, Gujarat, Part I-A (iii), *General Report on the Census, Economic Trends and Projections* (1965), pp. 10-11.

The total working force increased from 548,288 in 1951 to 753,770 in 1961 or by 37.47 per cent, during the decennium 1951-61, as against 28.91 per cent in the State as a whole. The working force in the primary, the secondary and the tertiary sectors has increased showing a rather balanced growth of the economy of the district.

In the primary sector, the increase in the working force was to the extent of 36.87 per cent as compared to 33.13 per cent for the State. In the secondary sector, there was an increase of 94.29 per cent, as against 63.07 per cent for the State. This shows good development in industries and consequent rise in the number of workers. Similarly there is an increase of 24.16 per cent in the tertiary sector, as against the decline of 1.30 per cent in the State as a whole The table further reveals that persons engaged as cultivators increased by 43.54 per cent due to the grant of occupancy rights under the intermediary abolition and the tenancy legislation in the district, which enabled several workers in the other categories such as labourers and those in mining, fishing, orchards and other activities to acquire the higher status of landholders.

In the secondary sector, the workers engaged in manufacturing industries increased by 95·35 per cent and in construction activities by 80·14 per cent, showed expansion in the building and construction

activities on account of the implementation of the Five Year Development Plans.

In the tertiary sector, the increase in the number of workers in trade and commerce, transport, storage and communications, and in other services by 24.21 per cent, 179.51 per cent and 5.64 per cent respectively is due to the fact that greater opportunities of profitable employment were available in these occupations, particularly in the transport, storage and communications.

EMPLOYMENT STATUS

For a proper assessment of the employment status of workers in the different sectors, it will be convenient to study them under the categories of those engaged in agricultural as well as non-agricultural pursuits. Among those engaged in agriculture, the most important status is that of self-employed persons, who work with the help of family labour. Those engaged in non-agricultural pursuits may be classified into employers, employees, single workers and family workers and those engaged in household industry into employees and others. Of the 67,117 persons at work in non-household industry, trade, business, profession or service, 9·56 per cent were returned as employers, 51.31 per cent employees, 30.67 per cent as single workers and 8.46 per cent family workers.

EMPLOYMENT EXCHANGE

The State Directorate of Employment has its subordinate offices in the districts for ascertaining the type of personnel in short supply, employment opportunities and the manpower requirements of professional, scientific, skilled and technical workers.

The Employment Exchange for the Panchmahals district was established at Godhra with effect from 21st January, 1960 under the Employment Exchange (Compulsory Notification of Vacancies) Rules, 1960. The establishments in the public as well as private sectors employing 25 or more persons are required to notify their vacancies to the employment exchange under the Employment Exchange (Compulsory Notification of Vacancies) Act, 1959.

The functions of this Employment Exchange are divided into two sections, *viz*., Exchange side and Employment Market Information Unit.

(A) *Exchange Side*

(i) It gives employment assistance to those employment seekers, who approach the Employment Exchange for help and guidance.

(ii) it collects and disseminates regularly information about vacancies available in different fields, and

(iii) it submits statistical returns and reports to the State Directorate of Employment, Ahmedabad and the Directorate General of Employment and Training, New Delhi.

(B) *Employment Market Information Unit*

(i) It carries out scrutiny of the returns, their tabulation, analysis and interpretation of data received in respect of employment from the establishments in the private and the public sectors,

(ii) it gives vocational guidance and provides information about various courses and help employment seekers in choice of their career, and

(iii) caters to the needs of employers by providing right type of personnel.

The population of the district is distributed into workers and non-workers in the ratio of 51·31 to 48·69. Among the working population, 88·10 per cent. are dependent upon agriculture and allied activities. Therefore, the scope of employment in organised sectors of economy is limited in this district in view of limited number of manufacturing concerns.

The following statement gives the Employment Exchange statistics of the district for the period 1960 to 1969.

STATEMENT IX.16

Employment Exchange Statistics from 1960 to 1969

Year	No. of candidates registered	No. placed in employment	No. on live register at the end of each period	No. of employers using exchange	No. of vacancies notified
1	2	3	4	5	6
1960 ..	2,878	420	3,978	243	270
1961 ..	6,969	424	4,330	231	760
1962 ..	6,209	315	3,724	176	487
1963 ..	5,430	348	3,366	176	534
1964 ..	5,021	298	2,973	187	565
1965 ..	7,108	450	4,138	188	642
1966 ..	8,808	525	5,306	200	855
1967 ..	8,050	374	5,699	163	656
1968 ..	8,931	587	7,525	138	865
1969 ..	11,828	1,002	9,019	205	1,466

Source :

District Employment Officer, Godhra.

It will be seen from the figures that the number of applicants in search of jobs has progresively increased from 2,878 in 1960 to 11,828 in 1969. Those approaching the Employment Exchange for employment assistance and those remaining on the live register are also high during this period. After the formation of the Gujarat State, the Government machinery at the district level rapidly expanded and provided new employment opportunities. The activities of the exchange and the role played by it were popularised amongst the people which resulted in more applicants approaching the Employment Exchange for enrolment of their names. The decrease noticed in 1963, 1964 and 1967 was due to good monsoon season, when work in fields attracted sizeable workers. Similarly failure of rains created near scarcity conditions which resulted in the increased registration. The years 1968 and 1969 also witnessed increased registration due to mass recruitment in the Public Health Department, for fighting malaria epidemic as also for scarcity, Police, etc.

In the year 1964, only 298 candidates were placed in employment as against 348 in the year 1963. This was due the enforcement of economy measures when 10 per cent of posts were held in abeyance and ban was placed on new recruitment.

The Exchange was also able to meet the demand for workers required for the construction of the Kadana Dam project.

NATIONAL PLANNING

The National Planning Committee of the Indian National Congress in the pre-Independence days initiated action for the planned development in the country. The Constitution of India provided for establishment of a Welfare State for the people based on the equality of income and opportunity. Thereafter, the First Five Year Plan was launched in 1951. It aimed at achieving balanced growth of a region as also in raising the standard of living of the people. For socio-economic advancement of the people, it provided definite schemes, fixing up of targets of progress in various sectors of the economy and in stimulating efforts to achieve them within a specified period. It opened up new avenues of gainful employment and helped ensure a richer and fuller life to the people. It was followed by the Second, Third and Fourth Five Year Plans.

Under the Plans, the State and district plans are formulated keeping in view of the concept of a Welfare State and implemented through the district administrative machinery. For each scheme of development, a target is fixed and the estimates of expenditure are worked-out to achieve the desired social and economic goals.

As the details about the sectoral expenditure incurred in the Panchmahals district during the First Five Year Plan period are not available, it is

difficult to discuss at length the progress achieved in different fields in the district. It may, however, be mentioned that First Five Year Plan was more or less in the nature of preparing the base for subsequent intensive development of agriculture, irrigation, community development programme, industries, power, transport, social services like education, health, etc. The measures for giving occupancy rights to the tillers of land were among the significant steps taken during the period.

The First Five Year Plan, however, prepared a base for accelerating the tempo of development in the subsequent Plans. The following statement shows the various heads of development and the amount spent for their implementation in the Second and Third Five Year Plans and in the subsequent three years, 1966-67 to 1968-69, when annual plans were in operation, and the year 1969-70 when the Fourth Five Year Plan was launched.

STATEMENT IX·17

Expenditure under different Heads during 2nd and 3rd Five Year Plans and 1-4-1966 to 31-3-1970

(IN THOUSAND RUPEES)

Sl. No.	Name of the Head	IInd Plan Expenditure in Rs.	IInd Plan Percentage of total expenditure	IIIrd Plan Expenditure in Rs.	IIIrd Plan Percentage of total expenditure	Total expenditure during 2nd and 3rd Plans	Percentage of total expenditure of 2nd and 3rd Plans	Expenditure from 1-4-66 to 31-3-70 Expenditure	Expenditure from 1-4-66 to 31-3-70 Percentage
1	2	3	4	5	6	7	8	9	
1	Agricultural Production	816.90	2.29	678.70	1.59	1,495.60	1.91	400.80	0.60
2	Land Development	13.20	0.04	..	..	13.20	0.02	—	—
3	Minor Irrigation	1,002.30	2.81	3,430.40	8.05	4,432.70	5.66	11,661.00	17.38
4	Warehousing and Marketing	537.90	1.51	.	..	537.90	0.69	..	—
5	Animal Husbandry	3.20	0.01	133.00	0.31	136.20	0.17	304.00	0.45
6	Forest	827.20	2.32	3,122.50	7.33	3,949.70	5.05	..	..
7	Soil Conservation	961.90	2.70	5,007.50	11.75	5,969.40	7.63	18,167.7	27.08
8	Fisheries	2.50	0.01	7.50	0.02	10.00	0.01	..	..
9	Community Development, Rural Development, etc.	221.00	0.62	11,141.00	26.15	11,362.00	14.52	5,340.00	7.96
10	Co-operation	1,004.70	2.82	804.50	1.89	1,809.20	2.31	115.00	0.17
11	Irrigation and Power	15,530.50	43.55	1,172.30	2.75	16,702.80	21.34	..	..
12	Industry and Mining	77.90	0.22	433.50	1.02	511.40	0.65	926.00	1.38
13	Transport and Communications	8,923.00	25.02	2,976.00	6.98	11,899.00	15.20	3,376.00	5.03
14	Education	3,555.20	9.97	5,303.30	12.45	8,858.50	11.32	876.00	1.31
15	Health	1,048.60	2.94	2,475.50	5.81	3,524.10	4.50	21,910.00	32.66
16	Housing	761.00	2.13	101.20	0.24	862.20	1.10	338.00	0.50
17	Other Social Services	362.50	1.02	5,806.60	13.63	6,169.10	7.89	241.00	0.36
18	Scientific and Industrial Research	7.60	0.02	16.10	0.03	23.70	0.03	3,433.10	5.12
	Total	**35,657.10**	**100.00**	**42,609.60**	**100.00**	**78,266.70**	**100.00**	**67,088.60**	**100.00**

Source :

1. The Collector of Panchmahals, Godhra.
2. The District Development Officer, Panchmahals, Godhra.

It shows that expenditure of the order of Rs. 1,453.56 lakhs was incurred during this period (1956-57 to 1969-70). The break up of expenditure incurred during the Second, Third and the Annual Plans shows that Rs. 356.57 lakhs were spent in Second Five Year Plan, Rs. 426.10 lakhs in Third Five Year Plan and Rs. 670.89 lakhs during the years 1966-67 to 1969-70.

During the Second Five Year Plan period, emphasis was laid on the development of irrigation and power potential, whereunder 46.36 per cent of the amount was spent on this sector alone. Other schemes which also accounted for reasonably large expenditure were transport and communications (25.02 per cent), and education (9.97 per cent). These three sectors alone claimed as much as 81.35 per cent of the total expenditure. Schemes under agriculture, co-operation, community development and health were also taken up for implementation during this Plan period.

In the Third Five Year Plan, the total expenditure incurred increased by over 20 per cent as compared to the Second Five Year Plan. The striking features revealed by the statement are that the community development programme (26.15 per cent), other social services (13.63 per cent), education (12.45 per cent), soil conservation (11.75 per cent), irrigation (10.80 per cent) and development of forests (7.33 per cent) were the main sectors which involved as much as 81.61 per cent of the total expenditure. The reasons for low outlay under the heads of irrigation and power development in the Third Plan is probably that the irrigation and power requirements of the district might have been fully met from the large expenditure incurred for their development in the Second Five Year Plan.

In the Annual Plans that followed during 1966-67 to 1968-69 and the first year of the Fourth Five Year Plan (1969-70), emphasis was continued to be laid on the development of minor irrigation, soil conservation, improvement of public health, community development and scientific and industrial research. These sectors alone claimed as much as 90.20 per cent of the total expenditure in this period.

The district is backward in many respects. It has large tribal population. To bring about a transition from feudal administration to the Welfare State, large investments for development were necessary. In order to break the age-old poverty and backwardness of a large section of society and to achieve a balanced growth of economy all-round increase in agricultural and industrial production was called for. For this purpose, a number of minor and medium irrigation schemes such as Patadungri in the Dohad taluka, Karad in the Devgadh Baria taluka and the multipurpose schemes like Sukhsar and the Kadana in the Santrampur taluka were undertaken in the district. Execution of irrigation schemes helped in bringing more areas under cultivation. To boost agricultural production, agriculturists were supplied

with improved seeds and implements. Chemical fertilisers were also distributed at concessional rates. Considering the inadequacy of rail-routes in the district, a net-work of roads has been built to improve the transport and communication facilities and to bring about speedy development of the hilly and backward areas of the district. Development of roads constituted nearly 20.23 per cent of the total developmental expenditure incurred during the years from 1956-57 to 1969-70.

Community and rural development programmes also were given priority in the Five Year Plans. This programme has helped to generate a growing consciousness among the rural people and has created a sense of involvement in the plan implementation.

Other sectors, which received attention were, social services which included education, health and family planning, etc. To eradicate illiteracy, free and compulsory education was introduced in the primary stages. Classes for adult education were also opened. School buildings and hostels were constructed. Backward class students were awarded freeships to prosecute their studies. Programmes concerning improvement of public health by introducing compulsory vaccination against small-pox and tuberculosis and steps to eradicate malaria were implemented. Moreover, in all the talukas, improvement in general maternal and child health was sought to be tackled through the establishment of primary health centres in the rural areas of district.

Soil conservation is an important scheme under the agricultural programme, undertaken to preserve the fertility of land by conserving moisture. From 1949 onwards the scheme of contour-bunding was undertaken in the Dohad, Jhalod and Limkheda talukas, where it has yielded rich dividends. During the Second and Third Plan periods, contour-bunding on 195,578 acres of land was made in this district.

Forests are of immense importance to the contry's economy. The Panchmahals district has about 27.6 per cent of area under forests. All possible afforts were, therefore, made to increase the area under forests and to raise the quantum of forest produce from the existing forests. Under this scheme 1,325 teak trees, 2,505 *khair* trees, and 2,263 other trees were planted in the hilly areas and 1,542 acres of land were covered under bamboos and other plantations. The work of development of pastures and grazing was also done in 225 sq. miles. Demarcation work was done in 1,893 miles. Lastly the *agave* plantation[1] was carried out in 200 sq. miles.

Agriculture and allied activities, fisheries and development of co-operative movement received attention of the Government and sizeable amounts were earmarked and spent on their development.

1. This means raising of sturdy hedge along forest boundries to prevent cattle trespass and distruction of forests by fire.

The First Five Year Plan was more or less in the nature of preparing the ground-work for various development activities in the district. The Second and Third Plans were both ambitious and bold in their outlook and contents. The Second Plan aimed at large increase in production, investment and employment. The Third Plan sought to achieve self-sufficiency in foodgrains, meet the requirements of industry, exports and also aimed at increasing the tempo of development generated in the previous two Plans. Systematic efforts for the removal of various handicaps from which the district suffered were made by undertaking planned programmes on various sectors of development. Their implementation has resulted in structural changes in the socio-economic condition of the people.

COMMUNITY DEVELOPMENT PROGRAMME

The Community Development Programme, is a bold effort to mobilise public enthusiasm and co-operation in development work. It is altogether a new and scientific endeavour for an integrated approach to the problems of rural development based on public participation and working through representative institutions of the people.

This programme was first inaugurated in this district in the Kalol taluka by opening the community development block on 2nd October, 1953.

In the beginning, three types of development blocks known as National Extension Services, Community Development and Post-Intensive blocks were conceived. They marked three different phases of development of the rural areas. The National Extension Service was a preparatory period when the area was prepared for receiving a heavy dose of development during the next stage of Community Development. It was envisaged that thereafter the development generated would be maintained.

It was felt that the Community Development Programme failed to evoke and enlist the participation of the people in implementation of the development schemes. In 1957 the Planning Commission, therefore, appointed the Balwantray Mehta Committee to examine the working of the Community Development Programme and related matters and to recommend measures for improving its quality and content. The Committee recommended organisational changes. In pursuance of its recommendations, the distinction between the N. E. S. stage, intensive development stage, and the post-intensive stage was abolished from 1st April, 1958 and all the blocks under all-India programme except blocks in the community development stage, which had then not completed three years, were classified into stage I and stage II blocks, with the revised financial pattern and the periods of operation. The community development blocks on completing stage I period would enter stage II. A stage I block has a five year period of operation with a ceiling of expenditure of Rs. 12 lakhs. It

is the intensive development phase in which the people's participation is to be promoted as a means of community development by a closer association of Gram Panchayats with the formulation of plans for their respective areas. The degree of success attained during the first stage would be evidenced by the growth and functioning of self-reliant rural communities which was the basic objective of the programme. After completing stage I, the blocks would enter stage II and then the post-stage II of the programme.

On 31st March, 1970, there were 9 Community Development Blocks in the district. Of these, one was stage I block at Lunavada, 3 stage II blocks at Jambughoda, Halol, Devgadh Baria and, 5 post-stage II blocks at Godhra, Shehera, Kalol, Limkheda and Santrampur. Of the 13 Tribal Development Blocks, 8 were stage I blocks at Dhanpur, Dudhia, Bhathiwada, Kathla, Garbada, Pethapur, Limdi and Sanjeli, 2 in stage II at Bamroli and Palla, and 3 in post-stage II blocks at Sukhsar, Gothib and Kadana. Detailed particulars of starting of each block, number of villages, population covered, expenditure incurred, people's contribution, etc., upto 31st March, 1970 are given in the following statement.

STATEMENT IX.18

Community Development Programme, Panchmahals District upto 31-3-1970

Sl. No.	Name of the Block/Taluka	Date of starting the block	No. of villages covered	Population as per 1961 Census	Area covered kms.	Total Expenditure incurred upto 31-3-70	Total contribution by the people upto 31-3-70
1	2	3	4	5	6	7	8
A.	COMMUNITY DEVELOPMENT STAGE I BLOCKS						
1	Lunavada Taluka Lunavada ..	1-10-61	330	147,097	942.21	1,375,953	312,803
	Total of stage I Blocks		*330*	*147,097*	*942.21*	*1,375,953*	*312,803*
B.	COMMUNITY DEVELOPMENT STAGE II BLOCKS						
1	Jambughoda Taluka Jambughoda ..	1-4-58	55	16,629	104.00	728,790	22,565
2	Halol Taluka Halol	1-4-59	129	100,173	519.30	1,096,045	75,011
3	Devgadh Baria Taluka Devgadh Baria	12-6-59	94	115,380	60.10	1,669,000	171,000
	Total of stage-II Blocks — —		*278*	*232,182*	*683.40*	*3,493,835*	*268,576*
C.	COMMUNITY DEVELOPMENT POST-STAGE II BLOCKS						
1	Godhra Taluka Godhra	1-5-56	163	163,260	1,091.10	2,806,100	1,473,400
2	Shehera Taluka Shehera	1-4-58	89	89,982	226.40	1,472,376	283,690
3	Kalol Taluka Kalol	2-10-53	70	99,775	397.95	1,265,086	368,040
4	Limkheda Taluka Limkheda ..	1-4-57	74	46,242	154.00	1,958,693	70,901
5	Santrampur Taluka Santrampur ..	2-10-57	189	82,897	580.74	2,188,540	85,627
	Total of Post-stage II Blocks		*585*	*482,156*	*2,450.19*	*9,689,795*	*2,281,658*

D.	**Tribal Development Stage I Blocks**						
1	Dhanpur Taluka Limkheda ..	1-4-64	82	40,568	154.10	832,282	52,124
2	Dhudia Taluka Limkheda ..	1-10-63	88	39,594	327.55	952,853	74,302
3	Bhathiwada Taluka Dohad ..	1-10-63	46	49,843	126.30	767,000	}
4	Kathla Taluka Dohad ..	1-10-63	46	43,853	180.96	747,000	} 85,344
5	Garbada Taluka Dohad ..	1-19-63	29	44,167	215.60	1,335,000	}
6	Pethapur Taluka Jhalod ..	1-10-62	49	48,719	2.10	289,403 (Exp. of 1969-70)	..
7	Limdi Taluka Jhalod ..	1-10-62	44	42,664	2.10	160,131	..
8	Sanjeli Taluka Jhalod ..	1-10-62	60	29,856	109.20	251,472	..
	Total of Stage I Blocks ..		*444*	*339,264*	*1,117.91*	*5,335,141*	*211,770*
E.	**Tribal Development Stage II Blocks**						
1	Bamroli Taluka Devgadh Baria ..	1-4-65	50	32,429	60.10	139,000	6,000
2	Palla Taluka Devgadh Baria ..	1-4-65	44	37,179	88.80	721,000	43,000
	Total of Stage II Blocks ..		*94*	*69,608*	*148.90*	*860,000*	*49,000*
F.	**Tribal Development Post Stage II Blocks**						
1	Sukhsar Taluka Santrampur ..	1-4-69	60	39,434	2.10	3,821,863	133,227
2	Gothib Taluka Santrampur ..	1-4-64	54	29,827	168.69	1,109,273	39,720
3	Kadana Taluka Santrampur ..	1-4-65	96	37,198	406.10	877,411	37,671
	Total of Post-Stage II-Blocks ..		*210*	*106,459*	*576.89*	*5,808,547*	*210,618*
	Grand Total ..		**1,941**	**1,376,766**	**5,019.50**	**26,568,271**	**3,384,425**

It will be seen that, the entire district has been covered by the community/tribal development programme, which includes activities like agriculture, animal husbandry, irrigation, land reclamation and improvement, health and rural sanitation, education, communications, rural arts and crafts, small industries, co-operation, etc. The total expenditure incurred on these blocks upto 31st March, 1970 was Rs. 26,563,271, people's contribution being Rs. 3,334,425.

The details about physical achievements upto 31st March, 1970 for the schemes undertaken in the development programmes are given in Statement IX.19 appended at the end of the Chapter. It illustrates the fact that the development programmes have created among the people, requisite consciousness about the needs and aspirations for their betterment.

TRENDS OF DEVELOPMENT

The economic progress of a region depends on a number of factors such as the availability of the requisite infra-structure comprising the natural resources like agriculture, minerals, forests, etc., and the necessary facilities for their exploitation by setting up different types of industries. Availability of technical know-how, finance and political stability are factors essential for economic growth.

Pre-Independence Period

Before Independence, there existed interspersed princely States and Estates of Santrampur, Devgadh Baria, Jambughoda and Sanjeli. They merged into the present Panchmahals in 1948. The district is inhabited by a sizeable *adivasi* population and other backward classes. Before 1947, adequate effort was not made for improvement of the economy of the princely areas as the rulers of the States were content with the exploitation of forests and mineral resources and maintenance of a modicum of administration for law and order in their respective territories. At the time of merger comprehensive schemes of development which might bring about an all-round economic advancement were not undertaken because of the limited resources of the States. The transport facilities were, in the past, inadequate and those roads required mainly for transportation of forest products were developed. Facilities for medical treatment were also inadequate. Moreover, the agricultural conditions of the time were not at all conducive to the adoption of improved farming practices under the system of land tenures prevailing in the States. Though the progressive States like Devgadh Baria, Lunavada, Sanjeli and Sant had granted permanent rights to the cultivators in their lands, yet other facilities such as easy credit improved farming practices and use of chemical fertilisers were not made available. Therefore, the farm produce was not optimum.

Post-Independence Period

During the period, it became possible for the Government to undertake development programmes for fulfilment of promises made to the people before Independence. Under the Constitution the State became a Welfare State. The planning era which commenced since the launching of the First Five Year Plan in 1951 aroused hopes and aspirations for socio-economic development. The expenditure incurred during each Plan is described later. After the merger of these States/Estates into the Bombay State, in 1948, several measures of land reforms were initiated and implemented with a view to bringing the Panchmahals district on par with other parts of the State. The multiplicity of cesses were abolished, and a bold land policy was adopted to make the tenants owners of the land they tilled. As a result of implementation of these measures (the details of which have been reviewed in the Chapter XI-Revenue Administration of this Gazetteer) the cultivator became the occupant of the land held by him on payment of rent. The farmers have realised the necessity and utility of improved farm practices which are being extensively adopted with the financial and other assistance made available by the Government and the agencies created by Government in this behalf. These measures have had their inevitable impact on the general improvement in the economic condition of the agricultural classes. The benefits of increased output are realised by the cultivators who have now begun to use scientific methods and improved seeds and manures, chemical fertilizers and mechanical appliances like tractors, etc., with a view to getting bumper harvest from the fileds.

After the formation of the Gujarat State in 1960, comprehensive measures for economic development have been undertaken, keeping in view backwardness of *adivasis*, and the general backwardness of this district. From 1st April, 1963, the Panchayati Raj has been introduced in the State for effective implementation of the development programmes formulated under the Five Year Plans. In order to assist the less privileged sections of the village community effectively the *panchayat samitis* and *zilla parishads* have been formed so as to expedite the execution of various development schemes at different levels. For raising the farm output measures have been taken to expand the irrigation facilities in the district. The major, medium and minor irrigation schemes taken up for execution under the Five Year Plans are the Kadana dam, the Karad dam and the Patadungri dam. Of these the last two have already been completed, while the Kadana scheme is under execution. Also there are a number of tanks and wells providing irrigation facilities. By the end of 1966, the total area brought under irrigation was 16,576 hectores.

Measures to promote and develop the non-agricultural sector have also been taken *pari passu*. The former obnoxious customs dues have been abolished and weights and measures have now been replaced by the "Metric

System". Various infra-structure facilities and special concessions are being offered by Government for the establishment of new industries both in the public and private sectors. The number of new industries like the State Transport Workshops at Godhra, Dohad and Santrampur and electric grid sub-stations at Godhra, Dohad and Jhalod have been set up in the district. Under the Rural Electrification Programme, the number of villages electrified were 131 upto 31st March, 1970. Two hundred villages are expected to be electrified during the Fourth Five Year Plan period. The power supply is to be augmented further by creating an additional 66 K. V., sub-station at Halol and suitably augmenting the other 33 K. V. sub-station depending upon the local growth. This will help setting up turbines as well as installation of motors on wells for boosting agricultural production. The industries, which are already in existence have expanded their overall production capacities. Trade and commerce have been developed *pari passu*, as a result of expansion of transport facilities.

Commercial and co-operative banking have been so expanded in the post-Independence period that practically every taluka/mahal headquarters have banking facilities. In the wake of the Nationalisation of the 14 major banks in the country in 1969, commercial banks are also encouraged to open their branches in the rural areas so as to cater to the credit needs of agriculturist and small-scale industries in the unbanked or underbanked areas. Postal facilities have also been expanded. In 1960-61, there were 142 branch offices and 19 sub-offices (inclusive of 13 with telegraphic facilities) besides a Head office at Godhra. At the end of the year 1969-70, these postal facilities expanded to 313 branch offices, 33 sub-offices (inclusive of 20 having telegraph offices).

In the field of education, the Government Polytechnic at Dohad runs diploma courses in civil, mechanical and electrical engineering with the strength of 60 trainees. There is also one Co-operative Training Centre at Devgadh Baria imparting training in blacksmithy, welding, turning and carpentry. Government have established two Industrial Estates at Godhra and at Dohad with a view to seek dispersal of industries and regional development of the backward areas in the district. These development measures were implemented under the Five Year Plans. The expenditure incurred during each plan has progressively increased, as can be seen from the following figures.

Five Year Plan	Rs. (in crores)	Five Year Plan	Rs. (in crores)
First	N. A.	Third	4.20
Second	3.57	Fourth (Provision)	7.39

N. A. = Not available

The outlay in each plan has progressively increased revealing the bold approach of Government to help improve the living conditions of the people by expanding agriculture, industries, transport and communications, and social services like education, health and sanitation, etc.

The socio-economic development made during the years 1960-69 by implementation of the Five Year Plans is shown below.

STATEMENT IX·20

Achievement made in Panchmahals, 1960-69

Sl. No.	Name of the sector	Unit	1960-61	1967-68	1968-69
1	2	3	4	5	6
1	Irrigation Wells ..	No.	20,032	29,105	
2	Irrigation Tanks ..	,,	846	946	
3	Irrigation Schemes ..	Hectares			
4	Area under irrigation ..	,,	11,300	16,576	
5	Dams				
	Major ..	No.	..	–	1
	Medium ..	,,	2	–	2
	Minor ..	,,	16	–	30
6	Co-operative Societies ..	,,	1,062	–	1,215
7	Registered Factories ..	,,	60	89	–
8	Workers in Factories ..	,,	5,393	6,644	..
9	Consumption of Electricity ..	Million KW	4.95	15.52	..
10	Small Scale Units ..		16		209
11	Roads ..	Kms.	1,098		3,260
12	Primary Schools including basic schools ..	No.	1,736		1,855
13	Students in Primary Schools ..	,,	130,706		170,388
14	Secondary Schools ..	,,	58		116
15	Students in Secondary Schools ..	,,	14,574		33,007
16	Dispensaries ..	,,	13		15
17	Hospitals ..	,,	4		5
18	Drinking wells ...	,,	12,181	12,824	..

Achivements under the Five Year Plans are remarkable. The co-operative movement has been organised and has developed in various fields such as agro-industries, cottage industries, leather industry, oil-*ghanis*, etc. The co-operative societies disburse loans, improved seeds, fertilisers, pesticides, equipment, etc. The forest products are permitted to be exploited by forest labourers' co-operative societies, which numbered 18 at the end of 1968. Educational facilities are strengthened by opening primary and secondary schools, arts and science colleges and technical institutes. A

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number of social welfare measures have been adopted in order that the *adivasis* may get the benefit of socio-economic development along with the rest of the community. Liberal facilities and special concessions are being offered by the Government for the establishment of new industries. In order to promote expansion of the existing industries and establishment of new industries, the office of the State Commissioner of Industries conducted a survey of the potential raw material and resources for ensuring balanced industrial development in the State. In view of its backwardness, the Panchmahals district was first taken up for the proposed industrial survey. In the "Report on Industrial Potentialities of Panchmahals District" (1970), the Commissioner has recommended establishment of thirty new industries in the following groups.

1. RESOURCE-BASED INDUSTRIES

A. *Agro-based Industries*

Starch, particle board, *gur*, sterilised bonemeal, small spining units of *ambar charkha*, glue from tannery waste, leather foot-wear and dairy.

B. *Forest-based Industries*

Seasoning and preservation of wood, activated carbon, *bidi* industry, wooden electrical accessories and wooden furniture.

C. *Mineral-based Industries*

Graphite based industries, a small cement unit, electrolytic manganese dioxide, manganese metal and pottassium permanganate.

2. DEMAND-ORIENTED INDUSTRIES

A. *Agricultural Inputs*

Improved agricultural implements, oil-engine spare parts, centrifugal pumps, mixed fertilisers, pesticides and cement pipes for irrigation.

B. *Others*

Paints and varnishes, builder's hardware, plastic moulded articles, washing soaps, aluminium utensils and ready-made garments.[1]

These factors go to show that the district has considerable potential for socio-economic growth. New avenues of augmenting production and services and tapping up of the latent resources have been opened in the district.

1. These have been described in detail in Chapter V—Industries.

STATEMENTS

STATEMENT IX.5

Prices in Seers (80 tolas) per rupee at Godhra

Year	Wheat Srs/Tolas	Rice Srs/Tolas	*Bajri* Srs/Tolas	Gram Srs/Tolas	Salt Srs/Tolas
1	2	3	4	5	6
1894	13	12	17	27	12
1895	13	13	17	27	12
1896	14	11	16	19	12
1897	8	10	9	11	12
1898	10	10	16	15	12
1899	10	10	17	16	12
1900	9	9	8	9	12
1901	9	11	18	12	12
1902	10	11	12	13	13
1903	11	10	22	19	16
1904	12	9	20	21	15
1905	12	6	14	17	19
1906	10	6	10	11	19
1907	10	7	14	16	24
1908	8	6	9	11	25
1909	7	7	10	12	25
1910	8	7	12	16	25
1911	10	8	12	19	25
1912	8-3	7-0	9-0	12-8	25
1913	9-0	8-0	12-0	12-4	25
1914	7-12	6-0	8-0	10-4	22
1915	7-0	6-4	10-0	11-7	25
1916	8-0	6-8	10-1	11-14	20
1917	7-14	6-8	10-0	10-15	20
1918	5-0	5-0	5-0	7-3	11
1919	4-8	5-0	3-12	5-8	16
1920	5-0	4-8	6-12	7-8	16
1921	4-0	4-0	4-0	6-0	16
1922	4-8	5-0	6-0	6-0	17

Source :

(1) *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, (1914), p. 48.

(2) *Ibid.*, Vol. III-B, (1926), p. 61.

The average Prices in the Halol Mahal from 1903 to 1923

(SEERS OF 80 *tolas* PER RUPEE)

Year	*Bajri*	Rice	*Bavto*	Cotton with Seeds	*Jowar*
1	2	3	4	5	6
	S. Ch.	S. Ch.	S. Ch.	S. Ch.	S. Ch.
1903-1907	15-7	15-15	19-7	4-13	..
1908-1913	10-13	15-6	14-13	4-00	14-6
1914 to 1918	9-1	14-8	13-4	3-13	11-14
1919 to 1923	6-1	9-4	10-7	3-0	8-9

Source :

Revision Settlement Report of Halol Mahal of Panchmahals District, (1927), Appendix I, p. 38.

STATEMENT IX.8

Wholesale Prices of Important Agricultural Commodities at Dohad

(IN RS. AND PAISE PER STANDARD QUINTAL)

Sl. No.	Name of the commodities		Year														
			1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67	1967-68	1968-69	1969-70
1	Rice	..	..	..	..	..	..	..	..	49.23	63.04	69.12	..	..	139.81	147.41	150.00
2	Wheat	..	35.90	41.65	42.05	59.80	52.70	42.70	46.33	43.07	60.30	82.52	75.30	102.37	100.18	100.32	106.00
3	Maize	..	24.90	37.00	32.80	36.15	32.70	32.65	34.53	33.44	44.88	58.68	69.46	91.24	68.69	74.74	75.00
4	Gram	..	25.00	31.50	30,65	46.50	45.15	37.70	40.86	41.76	55.03	105.59	117.90	156.04	132.38	89.55	105.00
5	*Tur*	..	31.00	33.60	36.25	45.90	40.10	35.30	40.97	51.43	67.36	86.12	80.38	106.00	105.42	84.57	99.00
6	*Udid*	..	37.25	43.00	40.85	39.95	37.55	42.80	53.33	61.36	60.60	65.10	85 74	145.00	116.00	95.73	90.00
7	*Mug*	..	..	..	..	..	..	..	..	43.86	63.01	83.53	90.03	125.34	107.57	102.29	83.00
8	*Chora*	..	46.85	46.85	43.80	52.30	47.50	62.90	64.58	81.95	76.94	86.78	118.97	164.33	138.71	136.88	128.00
9	Groundnut	..	39.05	45.50	47.30	48.45	55.05	65.30	64.66	60.19	70.80	79.98	98.85	132.50	97.37	131.19	140.00

Source :
Collector, Panchmahals.

STATEMENT IX.8—*contd.*

Average wholesale Prices of Agricultural Commodities at Godhra

(PRICES PER QUINTAL IN RS.)

Year	Month	Rice			Wheat		*Jowar*	*Bajri*	Gramdal	*Turdal*	*Gur*	Groundnut	Sugar
		fine	medium	coarse	medium	coarse							
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1962 ..	July	76.50	54.56	50.00	64.50	48.75	42.37	51.12	56.00	71.50	63.00	..	..
1963 ..	Oct.	N. A.	70.94	64.69	45.31	42.00	30.00	42.75	61.98	93.25	104.33	185.38	..
1964 ..	March	63.75	73.44	63.25	54.69	56.44	40.00	50.62	71.69	102.24	85.95	193.33	132.33
1964 ..	Sept.	88.75	88.50	81.62	85.00	65.00	60.00	60.00	125.00	113.75	101.75	130.00	134.90
1965 ..	March	N. A.	N. A.	N. A.	75.00	60.00	60.00	62.50	117.65	120.00	72.50	212.15	130.00
1965 ..	Sept.	N. A.	N. A.	N. A.	80.00	70.20	69.50	N. A.	N. A.	118.00	77.50	322.00	133.20
1966 ..	April	N. A.	N. A.	N. A.	82.50	73.50	70.00	72.00	118.00	115.00	58.25	280.00	N. A.
1966 ..	Sept.	N. T.	N. T.	N. T.	77.55	75.00	75.00	75.00	145.00	125.00	72.50	313.75	141.25
1967 ..	July	N. A.	N. A.	N. A.	116.00	107.00	102.50	103.00	210.00	185.00	179.00	458.50	150.00
1968 ..	Jan.	195.00	186.00	160.00	131.25	123.50	80.00	80.00	205.00	175.00	180.00	309.50	N. A.
1968 ..	July	188.75	161.75	145.00	90.00	77.50	72.50	75.00	96.75	142.50	245.50	222.75	152.00
1969 ..	Jan.	221.00	187.00	149.00	111.00	N. A.	70.00	77.00	116.00	150.00	134.00	365.00	165.00
1969 ..	June	190.00	178.50	159.50	100.00	N. A.	84.00	93.50	142.50	160.00	107.60	467.50	161.00

Source :

Quarterly Bulletin of Economics and Statistics, Published by Bureau of Economics and Statistics, Gujarat State, Ahmedabad.

NOTE : N. A. = Not available
N. T. = No transaction

STATEMENT IX.8—*contd.*

Wholesale Prices of Important Agricultural Commodities at Godhra

(IN RS. AND PAISE PER STANDARD QUINTAL)

Sl. No.	Name of the commodities	Year														
		1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67	1967-68	1968-69	1969-70
1	Rice ..	56.85	55.50	60.00	68.25	78.10	57.20	60.12	61.35	74.25	78.08	..	135.75	168.25	175.00	180.00
2	Wheat ..	49.70	45.00	45.65	59.55	58.10	45.30	49.86	49.45	60.75	95.50	85.00	109.00	109.75	107.75	112.00
3	*Bajri* ..	36.25	38.25	36.05	40.00	44.35	45.00	46.44	42.50	48.75	66.20	72.50	89.00	75.00	83.25	80.00
4	Maize ..	..	..	..	36.50	33.75	34.05	34.70	36.85	46.50	61.05	70.50	90.25	71.25	74.50	80.00
5	Gram ..	31.85	32.90	36.65	51.50	53.75	38.75	39.87	42.50	57.00	105.05	114.50	151.25	127.50	93.25	110.00
6	*Tur* ..	30.15	34.35	42.50	..	..	40.30	47.37	63.75	71.50	90.85	90.00	113.50	111.50	98.25	115.00
7	*Udid* ..	—	—	—	—	—	45.60	55.75	62.50	62.00	66.10	86.50	150.00	112.25	99.00	—
8	*Math* ..	—	—	—	..	..	45.50	42.62	..	50.25	64.55	88.50	109.75	85.00	102.00	—
9	*Mug* ..	37.50	39.15	48.95	61.25	..	55.15	57.00	..	67.00	85.00	94.00	144.75	102.50	108.75	101.00
10	*Val* ..	—	—	—	..	..	38.40	40.75	..	40.50	59.25	67.00	106.00	71.00	75.50	—
11	*Chora* ..	—	—	—	..	..	46.10	48.43	..	58.50	81.40	106.00	141.50	122.00	101.25	..
12	Groundnut ..	26.85	36.00	35.00	46.25	..	65.15	63.81	63.70	73.25	77.20	87.95	129.50	97.00	123.20	140.00

Source :
Collector, Panchmahals.

STATEMENT IX.8—concld.

Wholesale Prices of Important Agriculture Commodities at Halol Centre

(IN RS. AND PAISE PER STANDARD QUINTAL)

Name of the commodities	Year				
	1965-66	1966-67	1967-68	1968-69	1969-70
Groundnut	93.00	125.06	118.85	126.00	129.70
Tur	93.30	116.60	123.00	104.00	102.50
Gram	121.05	171.00	145.60	95.50	115.00
Bajri	77.85	93.75	76.75	86.10	69.35
Maize	70.60	95.60	70.45	76.30	71.00
Jowar .. — —	74.70	96.85	81.30	83.00	71.75
Cotton-Seeds					
(1) C. O. (Two) ..	153.90	214.00	182.00	200.00	223.50
(2) Digvijay	168.45	182.00	174.00	191.00	223.00

Source :

Collector, Panchmahals.

STATEMENT IX.12

Average Daily Wages of Workers at Kalol

Sl. No.	Type of labour		March 1957	Nov. 1957	Feb. 1961	Oct. 1961	April 1962	Jan. 1963	Sept. 1963	March 1964	Sept. 1964	March 1965	Sept. 1965	March 1966	Sept. 1966	March 1967	Sept. 1967	March 1968
1	Skilled labour																	
	(a) Carpenter	..	3.25	3.25	*	5.00	5.00	5.00	5.00	4.25	4.75	3.00	5.50	5.50	5.50	5.50	5.50	5.50
	(b) Blacksmith	..	*	*	3.25	4.50	3.25	3.50	4.25	3.25	4.00	4.00	4.00	4.00	4.00	4.00	4.00	5.00
	(c) Cobbler	..	*	*	*	4.50	4.50	4.25	4.25	4.25	5.00	3.50	6.00	6.00	6.00	6.00	6.00	6.00
2	Field labour																	
	(a) Man	..	1.00	1.00	1.00	1.50	1.25	1.50	1.50	1.50	2.00	1.00	1.25	1.25	1.25	1.25	2.00	2.00
	(b) Woman	..	0.75	0.75	0.75	1.25	1.00	1.25	1.25	1.25	1.50	0.75	1.00	1.00	1.00	1.00	1.75	1.75
	(c) Child	..	0.50	0.50	0.50	1.00	0.75	0.75	1.00	1.00	1.25	0.50	0.87	0.87	0.87	0.75	1.50	1.50
3	Ordinary labour	..																
	(a) Man	..	1.00	1.00	1.00	2.00	1.25	1.50	1.75	1.75	1.75	1.50	1.50	1.50	1.50	1.50	2.00	2.00
	(b) Woman	..	0.75	0.75	0.75	1.50	1.00	1.25	1.75	1.75	1.50	1.25	1.25	1.25	1.25	1.25	1.75	1.75
	(c) Child	..	0.50	0.50	0.50	*	0.75	0.75	1.00	0.75	0.75	1.00	1.00	1.00	1.00	1.00	1.50	1.50
4	Herdsmen																	
	(a) Man	..	*	*	*	*	†1.50	†1.50	..	..	..	..	..	..	..	..	..	..
	(b) Woman	..	*	*	*	*	‡1.12	‡1.12	..	..	..	..	..	..	..	..	..	..
	(c) Child	..	*	*	*	*	‡0.75	‡0.75	..	..	..	..	..	..	..	..	..	..

*Not engaged.

†Per cattle per month

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Limkheda

Sl. No.	Type of labour	Sept. 1963	Sept. 1964	March 1965	Sept. 1965	March 1966	Sept. 1966	Sept. 1967	March 1968
1	Skilled labour								
	(a) Carpenter	5.00	6.00	5.00	6.00	6.00	7.00	8.00	8.00
	(b) Blacksmith	5.00	5.00	4.00	5.00	5.00	6.00	7.00	7.00
	(c) Cobbler	3.00	4.00	..	4.00	4.00	5.00	6.00	6.00
2	Field labour								
	(a) Man	1.50	1.50	1.25	1.75	1.75	2.00	2.50	2.50
	(b) Woman	1.50	1.25	0.75	1.25	1.25	1.50	2.00	2.00
	(c) Child	0.50	0.75	—	0.75	0.75	1.00	1.50	1.50
3	Ordinary labour								
	(a) Man	0.75	1.50	1.30	1.75	1.75	2.00	2.50	2.50
	(b) Woman	0.75	1.25	1.25	1.25	1.25	1.50	2.00	2.50
	(c) Child	—	1.00	1.00	1.00	0.75	1.00	1.50	1.50
4	Herdsmen								
	(a) Man	..	1.00	1.00	1.00	1.00	1.50	2.00	2.00
	(b) Woman	..	0.75	0.75	0.75	0.75	1.00	1.50	1.50
	(c) Child	..	0.50	0.50	0.50	0.50	0.75	1.00	1.00

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Lunavada

Sl. No.	Type of labour	Sept. 1963	March 1964	Sept. 1964	March 1965	March 1966	Sept. 1966	March 1967	Sept. 1967	March 1968
1	Skilled labour									
	(a) Carpenter	4.50	4.50	4.50	4.50	4.50	4.50	5.00	5.00	5.50
	(b) Blacksmith	3.00	3.00	3.00	3.00	3.00	3.00	3.50	4.00	4.00
	(c) Cobbler	3.00	3.00	3.00	3.00	3.00	3.00	3.50	4.00	5.00
2	Field labour									
	(a) Man	1.25	1.25	1.25	1.25	1.00	1.00	2.00	1.50	1.50
	(b) Woman	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.25
	(c) Child	0.75	0.75	0.75	0.75	0.75	0.75	0.75	0.75	1.00
3	Ordinary labour									
	(a) Man	1.25	1.25	1.25	1.25	1.25	1.25	1.50	1.50	2.00
	(b) Woman	1.00	1.00	1.00	1.00	1.00	1.00	1.25	1.25	1.50
	(c) Child	..	..	—	..	..	—	—	—	..

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Santrampur

Sl. No.	Type of labour	March 1964	March 1965	Sept. 1965	March 1966	Sept. 1966	March 1967	March 1968
1	Skilled labour							
	(a) Carpenter	4.00	4.00	4.00	4.00	4.50	4.50	4.75
	(b) Blacksmith	..	4.00	4.00	4.00	4.50	4.50	4.75
	(c) Cobbler	..	..	..	5.00	5.00	5.00	5.00
2	Field labour							
	(a) Man	1.25	1.25	1.50	2.00	2.00	2.00	2.00
	(b) Woman	1.00	1.00	1.25	1.50	1.50	1.50	1.50
	(c) Child	0.75	0.75	1.00	1.00	1.00	1.00	1.00
3	Ordinary labour							
	(a) Man	1.00	1.00	1.50	2.00	2.00	2.00	2.00
	(b) Woman	0.87	0.87	1.25	1.50	1.50	1.50	1.50
	(c) Child	0.50	0.75	1.00	1.00	1.00	1.00	1.00

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Shehera

Sl. No.	Type of labour		Sept. 1963	March 1964	Sept. 1964	March 1965	Sept. 1965	March 1966	Sept. 1966	March 1967	Sept. 1967	March 1968
1	Skilled labour											
	(a) Carpenter	..	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
	(b) Blacksmith	..	3.25	3.50	3.50	3.50	3.50	3.50	3.50	5.50	5.50	5.50
	(c) Cobbler	..	3.00	3.50	3.50	3.00	3.50	3.50	3.50	3.50	3.50	4.00
2	Field labour											
	(a) Man	..	1.25	1.50	1.50	1.50	1.50	1.50	1.50	1.50	2.00	2.00
	(b) Woman	..	0.75	1.00	1.00	1.00	1.00	1.00	1.25	1.25	1.50	1.50
	(c) Child	..	0.50	0.75	0.75	0.75	0.75	0.75	0.75	0.75	1.00	1.00
3	Ordinary labour											
	(a) Man	..	1.25	1.25	1.50	1.50	1.50	1.50	1.50	1.50	2.00	2.00
	(b) Woman	..	0.75	1.00	1.00	1.00	1.00	1.00	1.25	1.25	1.50	1.50
	(c) Child	..	..	..	..	..	..	..	..	..	..	..

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Devgadh Baria

Sl. No.	Type of labour	Sept. 1963	Sept. 1964	March 1965	Sept. 1965	March 1966	Sept. 1966	March 1967	March 1968
1	Skilled labour								
	(a) Carpenter	5.00	4.00	4.00	4.50	4.75	4.75	4.75	5.00
	(b) Blacksmith	4.00	4.00	3.75	4.00	4.25	4.25	4.25	4.50
	(c) Cobbler	3.50	3.75	4.25	2.25	4.50	4.50	4.50	4.50
2	Field labour								
	(a) Man	1.25	1.25	..	..	2.25	2.25	..	2.25
	(b) Woman	1.25	0.75	..	..	1.50	1.50	..	1.25
	(c) Child	0.75	0.50	..	..	0.75	0.75	..	0.75
3	Ordinary labour								
	(a) Man	1.25	1.50	1.60	2.00	2.25	2.25	..	2.25
	(b) Woman	1.25	1.00	1.25	1.25	1.25	1.25	1.50	1.50
	(c) Child	0.75	0.50	0.50	0.50	0.75	0.75	0.75	0.75
4	Herdsmen								
	(a) Man	..	1.50	2.00	2.00	..	..	2.25	2.25
	(b) Woman	..	1.00	1.25	1.25	..	..	1.25	1.25
	(c) Child	..	0.50	0.50	0.50	..	..	0.75	0.75

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Dohad

Sl. No.	Type of labour	March 1964	Sept. 1964	March 1965	Sept. 1965	March 1966	Sept. 1966	March 1967	Sept. 1967	March 1968
1	Skilled labour									
	(a) Carpenter	5.50	5.50	5.50	5.50	5.00	5.00	5.00	5.50	5.50
	(b) Blacksmith	5.00	5.00	5.50	5.50	5.00	5.00	5.00	5.00	5.00
	(c) Cobbler	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	6.00
2	Field labour									
	(a) Man	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50	1.50
	(b) Woman	—	..	—	..	1.25	1.25	1.25	1.25	1.25
	(c) Child	—	..	—	..	0.75	0.75	0.75	0.75	0.75
3	Ordinary labour									
	(a) Man	1.25	1.25	1.25	2.00	2.00	2.00	2.00	2.00	2.00
	(b) Woman	—	..	—	..	1.50	1.50	1.50	1.50	1.50
	(c) Child	—	..	..	—	1.00	1.00	1.00	1.00	1.00
4	Heardsmen									
	(a) Man	2.00	2.00	2.00	2.00	—		—	—	—
	(b) Woman	—	—	—	—	—	—	—	—	—
	(c) Child	—	—	—	—	—	—	—	—	—

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Godhra

Sl. No.	Type of labour	Sept. 1964	March 1965	Sept. 1965	March 1966	March 1967
1	Skilled labour					
	(a) Carpenter	.00	5.50	5.25	5.25	6.25
	(b) Blacksmith	4.50	4.50	5.25	5.25	5.25
	(c) Cobbler	4.50	4.50	5.25	5.25	6.00
2	Field labour					
	(a) Man	1.50	1.50	1.75	1.75	2.00
	(b) Woman	1.25	1.25	1.50	1.50	1.50
	(c) Child	1.00	1.00	1.25	1.25	1.25
3	Ordinary labour					
	(a) Man	1.25	1.25	1.75	1.75	1.75
	(b) Woman	1.25	1.25	1.50	1.50	1.50
	(c) Child	1.00	1.00	1.25	1.00	1.00
4	Herdsmen					
	(a) Man	1.00	1.00	1.75	..	1.50
	(b) Woman	1.00	1.00	1.50	..	1.25
	(c) Child	0.50	0.50	1.25	..	1.00

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Halol

Sl. No.	Type of labour	Sept. 1963	March 1964	Sept. 1964	March 1965	Sept. 1965	March 1966	Sept. 1966	March 1963
1	Skilled labour								
	(a) Carpenter	5.00	5.00	5.00	5.00	5.00	5.00	5.00	6.00
	(b) Blacksmith	4.00	5.00	4.00	4.00	4.00	4.00	4.00	4.00
	(c) Cobbler	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
2	Field labour								
	(a) Man	1.25	1.25	1.25	1.25	1.75	1.75	1.75	1.75
	(b) Woma	0.88	1.00	1.00	1.25	1.50	1.50	1.50	1.50
	(c) Child	0.75	0.75	1.00	1.00	1.25	1.25	1.25	1.25
3	Ordinary labour								
	(a) Man	1.00	1.00	1.75	1.50	1.50	1.50	1.5C	1.50
	(b) Woman	0.75	0.87	1.25	1.25	1.25	1.25	1.25	1.25
	(c) Child	..	..	..	..	..	..	..	..

STATEMENT IX.12—*contd.*

Average Daily Wages of Workers at Jambughoda

Sl. No.	Type of labour	Sept. 1963	March 1964	Sept. 1964	March 1966	Sept. 1966	March 1967	Sept. 1967	March 1968
1	**Skilled labour**								
	(a) Carpenter	3.50	3.50	3.50	4.50	4.50	4.50	4.50	4.50
	(b) Blacksmith — — —	3.75	3.75	3.75	4.75	4.75	4.75	4.75	4.75
	(c) Cobbler	..	..	..	..	..	..	..	..
2	**Field labour**								
	(a) Man	1.00	1.00	1.00	1.37	1.50	1.50	1.50	1.50
	(b) Woman	1.00	1.00	1.00	1.00	1.25	1.25	1.25	1.25
	(c) Child	0.75	0.75	0.75	0.75	0.75	0.75	0.75	0.75
3	**Ordinary labour**								
	(a) Man	1.00	1.00	1.00	1.50	1.50	1.50	1.50	1.50
	(b) Woman	1.00	1.00	1.00	1.25	1.25	1.25	1.00	1.25
	(c) Child	0.50	0.75	0.75	1.00	0.75	0.75	0.75	0.75

STATEMENT IX.12—*concld.*

Average Daily Wages of Workers at Jhalod

Sl. No.	Type of labour	Sept. 1963	March 1965	Sept. 1965	March 1966	Sept. 1966	March 1967	Sept. 1967	March 1968
1	**Skilled labour**								
	(a) Carpenter	5.00	6.00	6.00	5.50	6.00	6.00	6.00	6.00
	(b) Blacksmith	5.00	3.50	5.00	5.00	5.00	5.00	6.00	5.50
	(c) Cobbler	—	..	6.00	6.00	6.00	6.00	6.00	6.00
2	*Field labour*								
	(a) Man	1.00	1.25	1.50	1.50	3.00	1.50	1.50	1·50
	(b) Woman	0.75	1.00	1.00	1.00	1.50	1.25	1.00	1.25
	(c) Child	0.62	0.75	0.75	0.75	1.00	1.00	1.00	1.00
3	Ordinary labour								
	(a) Man	1.00	1.00	1.25	1.25	1.25	1.00	1.50	1.50
	(b) Woman	0.87	1.00	1.00	1.00	1.00	1.00	1.25	1.25
	(c) Child	—	0.75	1.00	1.00	0.75	0.75	1.00	1.00
4	Herdsmen								
	(a) Man	—	1.00	1.25	1.25	1.00	1.00	1.00	1.00
	(b) Woman	—	0.75	1.00	1.00	1.00	1.00	1.00	1.00
	(c) Child	—	0.50	1.00	0.75	0.75	0.75	0.75	0.75

Source :
Gujarat Labour Gazette

STATEMENT IX.19

Physical Achievement of Community Development Blocks upto 31st March, 1970 (Since Inauguration)

Sl. No.	Name of Item	Unit	Achievement
1	2	3	4
1	*Agriculture*		
	(a) Distribution of improved seeds	Qtls.	325,006
	(b) Distribution of fertilisers	,,	215,924
	(c) Distribution of improved implements ..	No.	14,148
	(d) Agriculture demonstrations	,,	29,242
2	*Animal Husbandry*		
	(a) Improved breed of animals supplied ..	No.	1,036
	(b) Improved breed of birds supplied	,,	111,897
	(c) Animals castrated	,,	81,658
	(d) Animals artificially inseminated	,,	6,398
3	*Minor Irrigation*		
	(a) *Kutcha* wells constructed, repairs or renovated	No.	9,174
	(b) *Pucca* wells constructed, repairs or renovated	,,	8,519
	(c) Tank constructed, repairs or renovated .	,,	43
	(d) Tubewells and pump sets installed ..	,,	2,790
	(e) Others	,,	1,474
	(f) Net additional area likely to be irrigated ..	(hectores)	14,321
4	*Health and Rural Sanitation*		
	(a) Primary health centres started	No.	23
	(b) Rural latrines constructed	,,	1,789
	(c) Drinking water wells constructed or renovated	,,	1,235
	(d) Disinfections of drinking water wells ...	No.	3,235
	(e) Hand pump installed	,,	485

STATEMENT IX.19—*concld.*

Sl. No.	Name of Item	Unit	Achievement
1	2	3	4
5	*Social Education*		
	(a) Literacy centres started . ..	No.	2,575
	(b) Adult made literate	"	11,778
	(c) Reading rooms and libraries started ...	..	325
	(d) Youth Clubs started	No.	483
	(e) Farmer's Unions started	"	395
6	*Women's Programme*		
	(a) *Mahila Samiti* or *Mandal* started	No.	207
	(b) Membership	"	4,400
7	*Communications*		
	(a) *Kutcha* roads constructed or improved ..	(Kms.)	882
	(b) Culverts constructed or repairs	No.	87
8	*Village Small Industries*		
	(a) Improved *Ghanis* introduced ...	No.	454
9	*Co-operations*		
	(a) Co-operative Societies started	No.	1,183
	(b) Membership	"	191,055
10	*General*		
	(a) Village Panchayats established	No.	845
	(b) No. of villages covered	"	1,945
	(c) *Vikas Mandals* or Village Councils started ..	"	819

PART V—PUBLIC ADMINISTRATION

CHAPTER X

GENERAL ADMINISTRATION

HISTORICAL BACKGROUND

Formerly, the functions of administration were mostly limited to the management of land and preservation of law and order. As such, the Police and the Revenue Departments were important for the Government. The administrative structure had evolved through four stages before it reached the present size and shape. The stages are as under: (1) the period of monarchy (647-1727 A. D.), (2) period of anarchy (1727-1860), (3) the British period (1861-1947) and (4) the Post-Independence period.

1. *The Monarchical Period (647-1727 A. D.)*

The earliest[1] reference about the Panchmahals district is found in a copper plate inscription of Shiladitya V of Valabhi (A. D. 348-385). It was about the camp of victory fixed at Godhrahaka, the modern Godhra. Further information about the district is not available but in the early middle ages in 647 A. D., Champaner was said to have been founded by Vanraj Chavda, the first ruler of Anhilwad. By the end of 13th century, the Chauhan Rajputs became the lords of this territory in 1297 A. D. There after, the Muslim rulers of Gujarat, Mahmud Begada conquered Champaner (1484 A. D.). It remained under the Gujarat Muslims till Gujarat was conquered by the Mughal Emperor (1536 A. D.). Under the Mughal Emperor (1573-1727 A. D.). Godhra became the district headquarters. The administration during the period was very loose and was generally carried on by custom, tradition and the will of the Rulers. There were different branches of administration, but among them most important departments related to the land revenue and the police administration.

2. *Period of Anarchy (1727-1860 A. D.)*[2]

At the time of disintegration of the Mughal Empire and the rise of the Maratha power, Panchmahals became the cockpit of several battles. In 1727 A. D., Krishnaji, the foster son of Kantaji Kadam Bande attacked Champaner and held the country till about the middle of the century. The Scindia came to full power in the district in 1761 and retained it upto

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1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol III, *Kaira and Panch Mahals*, Bombay, (1879), pp. 252-53.

2. *Ibid.*, (1879), pp. 252-53 and 259-60.

1853. During the period, the Pavagadh Panchmahals was occupied by the British (1803), but, they made no attempt to occupy or administer the district. It was restored to the Scindias in 1804 A. D. During this period, anarchy prevailed. Without proper control, the administration was very loose and ineffective. In the year 1852, looking to the state of affairs in the Panchmahals district, the Bombay Government pressed for some change. Their complaints were put forth by Governor General's Agent before His Highness Scindia. Accordingly, the arrangement was made that for 10 years the territories should be placed under the charge of Political Agent, Rewa Kantha, who, with the surplus revenue, was to forward yearly financial statement to the Governor General's Agent at Gwalior. This arrangement was approved by the Government of India, and under the orders from the Government of Bombay, Major Fulljames took the district under his charge on 30th July, 1853. But, this new arrangement also did not prove successful, and the Panchmahals district was finally handed over to the British Government in the year 1861 by the Treaty of 12th December, 1860. Before 1853, this district was called the Godhra-Panch Mahals or Pavagadh-Panch Mahals.

3. *The British Period* (1861 to 1947)

After the British took over the charge of the Panchmahals district, the administration was shaped on modern lines and was made effective to serve the interests of the British Government. The positive contribution of the British administration was the establishment of the rule of law. In early stages, the control had passed under different authorities. For a little more than 3 years, 1861 to 1864 the Panchmahals continued in the charge of Political Agent, Rewa Kantha. Thereafter it was transferred to the Collector of Kaira and placed under the management of an officer styled the First Assistant Collector and Agent to the Governor.

Though placed under the charge of an Assistant Collector and financially part of Kaira,[1] from their backward state and the poverty and ignorance of the people, the judicial system in force in other British districts had not been introduced into the Panchmahals. In criminal matters, courts upto the rank of District Magistrate's courts were regularly constituted under the provisions of the Criminal Procedure Code. But as the Agent to the Governor, the powers of a Sessions Judge were vested in the District Magistrate and from his decisions and orders appeals and references lay to Government and not to the High Court. Similarly in matters of civil justice an appeal lay from the munsiff's decision to the Agent to the Governor, and then to Government. The administrative staff consisted of the Agent to the Governor and his Assistant in revenue charge of the Godhra

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), pp 259-60.

and Kalol sub-divisions, who, in criminal matters, was a first class magistrate and in civil matters, had power to hear appeals from the decisions of munsiffs. There was also a Deputy Collector with revenue and magisterial charge of the Dohad sub-division. In the year 1877, a scheme was sanctioned for making the Panchmahals as a separate Collectorate and giving the Collector the Political charge of States under the Rewa Kantha Agency. The district maintained its separate identity as a unit under the Collector who also functioned as Political Agent, Rewa Kantha, for the States under its jurisdiction.

[1]During the period, Panchmahals was a scheduled district under the Scheduled Districts Act, 1874. After the British took over the administration of the Panchmahals in 1861, the Regulations or laws and judicial rules of practice were not made applicable to the district as in other districts of the Bombay Presidency. The district was exempted from these Regulations and laws owing to its backward condition and people. As a result, it was treated as a Non-Regulation or scheduled district under the Scheduled Districts Act, 1874 and the Laws Local Extent Act, 1874. A large measure of discretion was, therefore, allowed to the officials both in the collection of revenue and in the administration of civil justice. Strict rules of procedure yielded to the local exigencies and the judicial and executive departments were to a great extent combined in the same hands. Though for revenue purposes, it was a part of the Kaira District, it had been treated as a non-regulation district.[2] By the Panchmahals Laws Act, 1885, the district ceased to be a scheduled district under the Scheduled Districts Act, 1874 and Laws Local Extent Act, 1874 and became a regulation district with effect from 1st May, 1885. By this Act, laws in force in Kaira were made applicable to Panchmahals. All enactments which were in force in Panchmahals and not in the district of Kaira were repealed and special provision was made for pending proceedings. Such separate identity of the district continued till November, 1933, when the Rewa Kantha Agency was abolished. The Collector was then relieved of the charge of the Political Agency and as a measure of economy, the district was amalgamated with the Broach district in 1933. Thus it lost its separate identity as a district. This arrangement continued upto March, 1945 and from April, 1945, the Panchmahals district was de-amalgamated from the Broach district and was made a separate district under a separate Collector.

[3]During the British period, there were following native States under the Rewa Kantha Agency, *viz.*, Devgadh Baria, Lunavada, Sunth, Sanjeli, and Jambughoda which were merged in the Panchmahals district in 1948.

1. Extract from the *Gazette of India*, December 13, (1884), Part V, p. 594.
2. *The Bombay Code in Five Volumes*, Vol. I, 4th Edition, 1924, p 221.
3. *Administration Reports of the Lunavada* (1944), *Sunth* (1940-41), *Devgadh Baria* (1941-42), and *Sanjeli* (1935-36 and 1936-37). States and Certain facts regarding important Administrative Departments of the Member States of the Gujarat State Council, 1946.

The administrative structure of these States differed in their size, powers of rulers, financial resources of the States and the type or character of the administration. Since the form of Government was essentially monarchical, the ruler was the repository of all powers, civil and criminal. Generally the administration of the State was carried on by the Diwan under the ruler's direction, who was the supreme and final authority in the State. The Diwan was assisted by a number of functionaries at different levels. The various departmental heads were responsible to the Diwan for their work. The Departments of the State varied in extent and number according to their size and material resources. Generally, the departments were Revenue, Police, Judiciary, Education, Agriculture, Public Works, etc. In most of the States, laws in force were mainly the British laws which were applied in spirit. There were also some special State laws in force in the States.

The broad out-lines[1] of administration in the States are described as under :

Devgadh Baria—The State was a class II State and enjoyed plenary jurisdiction and full autonomy in internal affairs. It was divided into seven *mahals* for administrative purposes. Each *mahal* was under a Thandar, who was exclusively a Revenue Executive Officer and was not invested with any magisterial or judicial powers. There was, virtually speaking, a separation of the judicial and the executive departments. The highest Court of appeal was the Hazur Court exercising the powers of a High Court. The District Magistrate exercised the executive powers and except the Sessions Judge, no judicial officer had any executive powers.

Lunavada—The State was a class II State and enjoyed plenary jurisdiction and full autonomy in internal affairs. For the administrative purpose, the State was divided into four *mahals*. Next to Diwan, who had the powers of a District Magistrate, was the Revenue Officer. He was in charge of all the four *mahals* and enjoyed powers of a Second Class Magistrate. The judiciary was separated from the executive departments. The powers of District Magistrate were divided between the Diwan and the Sessions Judge. On the eve of Independence, the State administration was carried on by an Executive Council consisting of four members, including one popular member. The ruler was the President and the Diwan was the Vice-President. There was a Legislative Assembly or Prajapratinidhi Sabha.

Santrampur—The Darbar exercised full powers and the succession to the *gadi* was governed by the rule of primogeniture. For the purpose of administration, the State was divided in two *mahals*, each under the

1. *Administration Reports of the Lunavada* (1944), *Sunth* (1940-41), *Devgadh Baria* (1941-42) and *Sanjeli* (1935-36 and 1936-37). States and Certain facts regarding important Administrative Departments of the Member States of the Gujarat State Council 1946

charge of a Mahalkari with powers of a Third Class Magistrate. There were six courts in the State; important among them were :

(1) the Hazur Court exercising the powers of a High Court presided over by the ruler,

(2) the Diwan Court exercising the powers of a District Magistrate, and,

(3) the Sir Nyayadhish's Court exercising the powers of a District and Sessions Judge.

On the eve of Independence the administration was carried on by an Executive Council in which the Ruler was the President, Heir-apparent as Vice-President, Diwan as first member, Revenue Officer as second member and a member nominated by the Ruler from the public as third member.

Sanjeli—The State was a fifth class State under the Rewa Kantha Agency. It lay between Devgadh Baria and Sunth States. The rule of primogeniture was observed for the succession to the *gadi*. For administrative purposes, it was divided into two divisions, namely, (1) eastern division and (2) western division. The Darbar exercised the powers of (i) un-limited civil jurisdiction and (ii) Criminal jurisdiction for sentences restricted to 3 years rigorous imprisonment and fine upto Rs. 5,000. The Karbhari of the State was the chief revenue authority under whom were appointed a Revenue Officer and Talatis who did the work of revenue collection. The management of the Forest Department was under a Forest Officer assisted by the usual staff.

The judicial set-up of the State consisted of the Hazur Court, the court of the First Class Magistrate and Civil Courts. In respect of criminal justice, the Hazur Court presided over by the Darbar exercised powers of the District Magistrate and heard appeals against the decisions of the lower court and the court of the First Class Magistrate which was presided over by the State Karbhari. There were two Civil Courts in the State, namely, (1) the Hazur Office and (2) the Court of Karbhari of the State. The State paid no tribute to any States but it received *chauth* and cash allowances.

Jambughoda—The State of Jambughoda was a jurisdictional State and had 57 villages covering an area of 143 sq. miles. From 1837 to 1917, it remained under the British management. In 1876-77, the State was placed under the control of a Mahalkari, who exercised powers of a Second Class Magistrate. All cases beyond his jurisdiction were tried by the Political Agent, from whose decision an appeal lay to Government.[1] In 1888-1889,

1. *Report on the Administration of Bombay Presidency* for the year 1876-1877.

the civil jurisdiction was also vested in the Mahalkari of Jambughoda who had the powers of a Subordinate Judge, Second Class, and in the Political Agent and his Assistants.[1] Before 1894, the State was treated as Taluka under the Collectorate of Panchmahals but thereafter it was transferred to the Rewa Kantha Agency for the purpose of administration. From 1917 till merger in 1948, the State was administered by its rulers.

4. *After Independence*

After Independence, the administrative structure was radically changed to meet aims, objectives and values of the free democratic Government. The administrative structure was changed both in content, size and spirit. Instead of emphasizing the functions of revenue collection and law and order, the State became a Welfare State. The Gujarat Panchayats Act, 1961 has been brought into force in all the districts of Gujarat (except Dangs district) from 1st April, 1963. In each district, there are three tiers of the Panchayat organisation : Gram/Nagar Panchayats, Taluka Panchayats and the District Panchayat.

The evolution of the administrative machinery in the present form may be considered into three distinct phases. During the first phase, the entire structure of administration was re-organised on the basis of a district, which became the principal unit of administration with intermediate functionaries at taluka and village levels. During the second phase, attempts were made to give a new form to the public administration in order to implement the ideals of a Welfare State by making the administrative machinery development-oriented and by increasing association of the people in development activities. During the final phase, the administrative set-up was democratised to suit the changing needs of the time in tune with the socialistic pattern of society. These phases are dealt with below :

With the district as the principal unit of administration, the Collector became the key functionary and the main pivot of administration instead of the principal District Officer responsible for the collection of land revenue and maintenance of law and order. He had manifold functions to perform. In the administration of land revenue, he was concerned not only with the maintenance of land records, collection of land revenue and administering the provisions of the Bombay Land Revenue Code, but also with the implementation of land reforms which were introduced immediately after integration to do away with numerous special land tenures, levies and perquisites which hampered agricultural production. As there was complete separation of the judiciary from the executive from the very start, his judicial powers were mainly magisterial and restricted to the maintenance of law and order in the district. On the development side, he co-ordinated the activities of various other departments such as Agriculture, Animal

1. *Report on the Administration of Bombay Presidency* for the year 1888-1889.

Husbandary, Co-operation, Social Welfare, etc., which were created at the district and lower levels.

The second phase began with the increasing association of the public with the welfare activities undertaken by the State. The Collector was also the chairman of the District Development Board which looked after development work in rural areas, particularly in the field of agriculture, irrigation, community development, co-operation, social education, panchayats, etc. A further step in the direction of popular association and local self-Government was taken by the establishment of panchayats in villages or groups of villages with a view to associating the people in the administration of the villages. They were thus enabled to take active interest in works of public welfare and utility, and accelerate the pace of development activities for the amelioration of the village people. Panchayats were also invested with powers to try petty criminal offences and certain civil disputes.

Panchayati Raj—The third phase in the evolution of the administrative structure was reached when the Gujarat Panchayats Act of 1961 was enforced with effect from April 1, 1963 with a view to democratising the entire administrative machinery from the village to the district level. The main objective of the Panchayati Raj is to enable the people of each area to achieve intensive and continuous development for the entire population. It offers new avenues of service to the people rather than opportunities for exercise of authority. It comprehends both the democratic institutions and the extension services through which the development programmes are executed. For this purpose, the integrity of the structure of technical and administrative services need to be fully ensured. This revolutionary change in the administrative set-up led to the bifurcation of functions and responsibilities of the Collector, who now retains certain powers in respect of land revenue administration, maintenance of law and order, elections, civil supply and other subjects not transferred to the Panchayati Raj bodies. All the development activities, which were formerly within his charge as well as some of the functions under the Land Revenue Code, have, as will be seen later in the chapter on "Local Self-Government", been transferred to the Panchayati Raj bodies constituted under the Gujarat Panchayats Act. Under this set-up, there are 3 tiers, namely, the District Panchayat, Taluka Panchayat and Gram or Nagar Panchayat. The principal executive officer of the District Panchayat is the District Development Officer, mainly drawn from the Indian Administrative Service. The Taluka Development Officer is likewise the principal officer at the level of the Taluka Panchayat and the Secretary, Gram Panchayat, at the village level.

Role of the Collector

Despite introduction of the Panchayati Raj, the Collector remains the pivot of the district administration. He is recognised as the agent of

Government in the district for all purposes whether he is specially empowered or not. Because of the overriding importance of his big role as well as his proximity to the people, he is considered as the ultimate point of reference and redressal of grievances. Besides supervising the collection of land revenue, the duties of collection of excise and other special taxes and stamp revenue also devolve upon him as the executive head of the district. Before the Gujarat Panchayats Act, 1961 came into force in April, 1963, he co-ordinated the work of different departments and ensured implementation of the development schemes in the district. Being the principal revenue authority in the district, all revenue functions were exercised by the Collector prior to the commencement of this Act. But on the introduction of the Panchayati Raj, the collection of land revenue has been entrusted to the village Panchayats. However, the Collector remains responsible for implementation of the land reform laws and the collection of fees, dues, etc., recoverable under various Acts such as the Bombay Irrigation Act (1879), the Bombay Entertainment Duty Act (1923), the Bombay Electricity Duty Act (1958) and the Gujarat Education Cess Act (1962). There are also other Acts, which provide for recoveries of other Government dues as arrears of land revenue. Under the Bombay Prohibition Act (1949), the Collector is empowered to issue permits to liquor and drug addicts and recover assessment fees from shops permitted to sell liquor and drugs. He is also the chairman of the Prohibition Committee of the district. Over and above these major functions, the Collector is entrusted with the work of watching the proper implementation of the district level plan schemes retained with the State after implementation of the Panchayati Raj.

Apart from the above civil functions, the Collector has to perform duties as the District Magistrate under Section 17 *(I)* of the Bombay Police Act (XXII of 1951). The District Superintendent of Police and the police force of the district are under the control of the District Magistrate. The District Superintendent of Police, who is the executive head of police, exercises general powers subject to the orders of the District Magistrate. Besides being in control of the Police, the Collector as District Magistrate has extensive powers under the Criminal Procedure Code and for proper administration of jails and sub-jails. In his capacity as District Magistrate, he is concerned with the issue of licences and permits under the Indian Arms Act (1959), the Petroleum Act (1934), the Explosives Act (1884) and the Poisons Act (1919). Under the Factories Act, 1948, the District Magistrate is an Inspector for his district, in which capacity he has powers of inspection and supervision of factories, magazines, etc.

Prior to 1962, the District Treasury was under the overall charge of the Collector to whom the District Treasury Officer was subordinate. He was responsible for all the cash, stamps, etc., received in the Treasury as also for the proper maintenance of accounts. The Sub-Treasury establishments at the taluka headquarters formed part of the revenue establishments

in the district. From 1st April, 1962, the Sub-Treasury establishment was separated from the Revenue Administration and placed under the administrative control of the Director of Accounts and Treasures, working under the Finance Department. The Collector, however, continues to exercise general powers and functions as the head of the district administration. The Treasury is, thus, under the direct control of the Finance Department, though the Collector exercises supervision over it as required under the Bombay Treasury Rules.

Among the quasi-judicial functions of the Collector, over and above the hearing of appeals from the Prant Officers under the Land Revenue Code and various other revenue laws, the following may be mentioned (1) revisional powers under section 23 of the Mamlatdars' Courts Act, which are delegated to an Assistant or Deputy Collector; (2) functions which the Collectors perform in connection with the execution of Civil Court decrees; (3) proceedings and awards under section 11 of the Land Acquisition Act, 1894; (4) cases under the Bombay Government Premises (Eviction) Act; and (5) powers exercised as District Magistrate under the Preventive Detention Act, when it was in force.

Besides land revenue, land reforms and magisterial work, the Collector is in charge of various important duties connected with civil supplies, small savings, land acquisition, elections to the State Legislature and Parliament, Census, etc. As a District Registrar, he controls work of registration of documents within the district, supervises the work of Sub-Registrars at the taluka levels and ensures proper performance of their duties under the Indian Registration Act. Under the Famine Relief Code, 1951, the Collector is required to keep himself at all times informed about the agricultural conditions within the district, and to organize relief measures and to draw a master plan for the district every year. With a view to accelerating the tempo of development of industries in the district and achieving more effective co-ordination in providing infrastructure facilities to industries, Government has designated Collector as Ex-officio Deputy Commissioner of Industries and delegated to him certain functions and powers for allotment of factory sheds and open plots in the Government industrial estates, formulation of the District Master Plans and co-ordination of activities of various heads of offices and departments.

Collector's Office—The two main branches in the Collector's office are (i) Revenue and (ii) Supply, each of which is under a Deputy Collector. The Deputy Collector in charge of revenue is also the Resident Deputy Collector and Personal Assistant to the Collector. The Deputy Collector looking after the Supply Branch is designated as the District Supply Officer.

For the purpose of administration, the district is divided into two sub-divisions, *viz.*, (a) Godhra sub-division comprising Godhra, Kalol, Halol,

Lunavada, Shehera and Jambughoda talukas and (b) Dohad sub-division comprising Dohad, Jhalod, Santrampur, Limkheda and Devgadh Baria talukas. Both these sub-divisions are headed by a Deputy Collector. Their headquarters are at Godhra and Dohad respectively. The talukas are placed under the Mamlatdars who work under the Deputy Collector of the sub-division.

The Deputy Collector is also a Sub-Divisional Magistrate for his Sub-Division. After the separation of judiciary from the executive, he is not empowered to try criminal cases except certain proceedings under the Criminal Procedure Code. The Mamlatdar is the head of the revenue administration at the taluka level. He is for his charge what the Collector is for the district. By virtue of his office, he is a Taluka Magistrate and also a Superintendent of the Taluka Sub-Jail and the Assistant Custodian of the evacuee property under the Bombay Evacuee (Administration of Property) Act, 1949.

Judiciary -Another important department at the district level is the Judicial Department headed by the District and Sessions Judge who exercises jurisdiction in matters, civil, criminal and appellate. Due to the separation of the judiciary from the executive, the Judicial Magistrates are under the supervision and control of the District and Sessions Judge. So far as the executive is concerned, the Collector is the District Magistrate of the district, who exercises certain powers under the Criminal Procedure Code. The Assistant Collectors of the Revenue sub-divisions of the district are invested with the powers of Sub-Divisional Magistrates, who are subordinate to the District Magistrate. The Taluka Mamlatdars are designated as Taluka Magistrates and are subordinate to the Sub-Divisional Magistrates. The Taluka Magistrates are the Executive Magistrates They try chapter cases under section 107 of the Criminal Procedure Code. The Sub-Divisional Magistrates try chapter cases under sections 108, 109, and 110 of the Criminal Procedure Code and sections 56, 57 of the Bombay Police Act. The general duty of the District Magistrate is to maintain law and order in the district.

Before the separation of the judiciary from the executive, the Mamlatdars were First Class Judicial Magistrates. The Senior Aval Karkuns were Second Class Magistrates and other Aval Karkuns were Third Class Magistrates. The judicial set-up of the district consists of one District and Sessions Judge, one Civil Judge (Senior Division and Judicial Magistrate First Class), and 3 Civil Judges (Junior Division and Judicial Magistrates, First Class). (For details, see Chapter XII—Law and Order and Justice).

DISTRICT DEVELOPMENT OFFICER

In the Panchayati Raj, a District Development Officer is appointed from the cadre of the Indian Administrative Service. The executive power

of the District Panchayat for carrying out the provisions of the Act vests in him. Subject to the orders of the President of the District Panchayat, he exercises all the powers as the Chief Executive Officer in regard to the administration and execution of development programmes, the details of which will be found in Chapter XIV—Local Self-Government.

District Level Officers

The general pattern of administration has been completely transformed after Independence. A number of new departments, which did not exist in the past, have been brought into being to fulfil the objectives of a Welfare State. Besides Revenue, Judiciary and Police, which were the principal departments in the States, the Department of Agriculture, Animal Husbandry, Co-operation, Rural Development, Panchayats, Public Works, Social Welfare and Education, are now functioning with enlarged powers and resources under the District Panchayat, having their functionaries at various levels of administration.

The following is the list of officers functioning at the district level.

1. Collector,
2. District and Sessions Judge,
3. Civil Surgeon,
4. Executive Engineer, Public Works Department,
5. District Education Officer,
6. District Treasury Officer,
7. District Superintendent of Police,
8. District Registrar, Co-operative Societies,
9. District Employment Officer,
10. District Inspector, Prohibition and Excise,
11. Assistant Examiner, Local Fund Accounts,
12. Divisional Forest Officer,
13. District Information Officer,
14. Sales Tax Officer,
15. Income Tax Officer, and
16. District Commandant, Home Guards.

Officers under District Panchayat

After the commencement of Gujarat Panchayats Act, 1961 in the district and with the transfer of many departmental schemes, a number of district level functionaries have been transferred to the District Panchayat. These officers are under the administrative control of their own heads of departments at the State level. The following is the list of officers under the District Panchayat.

1. District Development Officer,
2. District Agriculture Officer,
3. Administrative Officer (Education),
4. District Health Officer,
5. District Animal Husbandry Officer,
6. District Social Welfare Officer,
7. District Statistical Officer,
8. Executive Engineer, Panchayats,
9. Deputy Collector, Revenue,
10. Deputy District Development Officer,
11. Assistant Registrar, Co-operative Societies and
12. District Project Officer.

CENTRAL GOVERNMENT OFFICES

In addition to State Offices, there are several offices of Central Government located in the city of Godhra. These are listed below.

1. Income Tax Officer,
2. Superintendent of Post Offices and
3. Superintendent, Central Excise.

ANNEXURE

Act No. VII of 1885[1]

(The Panch Mahals Laws Act, 1885)

(20th February, 1885)

An Act to amend the law in force in the Panch Mahals.

WHEREAS it is expedient that the law in force in the territory comprised in the Panch Mahals should on and from the first day of May, 1885, be the same as the law in force in the district of Kaira, in the Bombay Presidency, and that the said territory should, on and from that day, cease to be a scheduled district under the [2]Scheduled Districts Act, 1874, and the [2]Laws XIV of 1874, XV of 1874. Local Extent Act, 1874; It is hereby enacted as follows :—

SHORT TITLE

1. This Act may be called the Panch Mahals Laws Act, 1885.

LAWS OF KAIRA TO APPLY

2. *(1)* Save and except the enactments specified in the Schedule hereto annexed, all enactments which on the first day of May, 1885, are in force in the district of Kaira, and not in the Panch Mahals, shall be deemed to come into force in the Panch Mahals on that day.

OTHER LAWS REPEALED

(2) All enactments which on that day are in force in the Panch Mahals and not in the district of Kaira shall be deemed to be repealed on and from that day in the Panch Mahals.

PENDING PROCEEDINGS

3. All proceedings commenced before any authority in the Panch Mahals before the first day of May, 1885, and still pending on that day, shall be disposed of by such authority as the Local Government may direct, and, save as aforesaid, shall be carried on as if this Act had not been passed.

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1. For Statement of Objects and Reasons, *see* Gazette of India, 1884, Pt. V, p. 594; and for Proceedings in Council, *see ibid.*, Supplement, pp. 1540 and 1651 ; and *ibid.*, 1885, Supplement, p. 335.

2. Genl. Act, Vol. II.

TERRITORY TO CEASE TO BE SCHEDULED DISTRICT

4. On and from the first day of May, 1885, the Panch Mahals shall cease to be a scheduled district* * * *.

The Schedule

Enactments Excepted from the Operation of Section 2.

Acts of the Governor General in Council

Number and year	Title	Extent of exception
[1] VIII of 1870	For the prevention of the murder of female infants.	The whole
[2] XXI of 1881	To amend the law providing for the relief of Thakurs in the districts of Broach and Kaira.	The whole

Acts of the Governor of Bombay in Council

Number and year	Title	Extent of exception
[3] V of 1862	For the preservation of the Bhagdari and Narwadari Tenures.	The whole
[3] V of 1879	To consolidate and amend the law relating to Revenue-officers and the land-revenue in the Presidency of Bombay.	Section 85[4] (and sub-section (3) of section 58)

* The words and figures "and in Part II of the First Schedule to the Scheduled Districts Act, 1874, and in the same Part of the Sixth Schedule to the Laws Local Extent Act, 1874, the words 'The Panch Mahals' shall be repealed" were repealed by the Repealing and Amending Act, 1891 (12 of 1891), Genl. Acts, Vol. IV.

1. Genl. Acts, Vol. II, but *see* s. 2 of Bombay Act III of 1897 (Vol. III of this Code), which declares that Act 8 of 1870 shall be deemed to extend, and from the 21st December 1870 to have extended, to the Presidency of Bombay.

2. *Supra.*

3. Vol. II of this Code.

4. These words and figures were substituted for the words and figures "and last fifteen words of section 58" by s. 2 of the Bombay Repealing and Amending Act, 1910 (Bom. Act 1 of 1910), Vol. V of this Code.

Source :

Government of India, Legislative Department, *The Bombay Code*, (In five Volumes), Vol. I, (Fourth Edition), Calcutta, (1924), pp. 221-222.

CHAPTER XI

REVENUE ADMINISTRATION

REVENUE ADMINISTRATION DURING EARLY DAYS[1]

From time immemorial, land revenue has been the sheet anchor of Governments. Even after diversification of taxes, land revenue provides a large amount of the revenue to States. Upon the incidence of the land revenue of rentals depends the prosperity or otherwise of cultivators. The welfare and prosperity of agricultural classes are, therefore, intimately connected with the settlement of land revenue.

There are two periods of the early management of Panchmahals, eight years (1853-1860), when they were held incharge by the British for former Ruler Scindia and ten years (1861-70), when they formed part of the British district, but before the regular survey and settlement was introduced.

In 1853, when the Panchmahals district was handed over to the British for management, considerable disorder prevailed. For many years past, the district had been in the hands of the revenue farmers. They were allowed to manage the district arbitrarily so long as they paid the fixed amount of the farm. Under them was a military force, called *sibandhi* detailed for duty in outposts or thanas. The farmers realized their revenue demands from the heads of individual villages, from chiefs and large landowners, who held several villages, and from speculators, who contracted for the revenue of village groups. In the chaotic state of the district, large landowners and sub-farmers engaged mercenaries, who attacked and drove away the chief farmer's militia outposts. As the chiefs seldom paid their tributes willingly, sureties were required for their payment. In Panchmahals, there were no rich merchants who could stand surety for the chiefs. The men, who could be sureties were persons holding high positions in the chief farmer's forces. In return for services as sureties, their mercenaries exacted interest from the chiefs from 24 per cent to 36 per cent and if they could not pay, billetted on him a certain number of men. In Dohad, there were other causes which made the disorder complete. A large number of the villages had been farmed to some families of Vanjaras. In their rapacity, the Vanjara farmers encroached upon the private lands of some Rajputs, who were driven to kill one of the Vanjaras. Then ensued great scuffle between them which could be quieted only after the district was made over to the British.[2]

1. The section is based on the book entitled '*The Land Revenue Settlements and the British Rule in India*, by Dr. G. D. Patel, (1969).
2. CAMPBELL J. M., *The Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 261-262.

In 1853, the chief revenue farmer recovered the revenue by several different systems of settlement. Except those in the hands of the larger landholders, who paid a lump sum fixed by a rough estimate of their probable revenue, most villages were represented by their headmen, who were made responsible for the amount fixed on a rough calculation of what the village could pay and what it had paid before. Other villages were let in groups to sub-farmers on five-year leases with yearly increasing rents. In other cases, the division of crops and levy of a plough-cess, fixed by the District Superintendent or Desai, varied according to the caste of the cultivator from Rs. 2 to Rs. 15 per plough or at the rate of seven acres (15 bighas) per plough. A bigha rate varied from 2 annas to Re. 1. An extra cess was levied for rich crops like spices, sugar-cane, etc. In villages, where a crop-share system prevailed, Government share varied from a third to a half.[1]

Alienations

In the talukdari or Mehwasi villages, the rental paid at the introduction of the British rule was continued. It was noticed that there was considerable area of alienated lands in *khalsa* villages. The old *Bombay Gazetteer* has traced the origin and accumulation of alienated lands. It states, "One point that very early came to notice in the management of Government, *khalsa*, villages was the very large area of alienated land. An enquiry made in 1853-54 showed that the possession of much of this land was supported by no regular title deeds, and, where deeds were produced, they showed that the land has been brought or taken in mortgage from people who had paid the Government assessment or were bound to perform certain services. The results of this inquiry were laid before His Highness Scindia's Government. But as they did not approve of such a course, no steps were taken to resume illegal alienations. In 1865, claims to alienations were registered and classified, and in 1872, a set of rules was drawn up for the settlement of claims. These rules provided that lands alienated for religious or charitable purposes should be continued, either if their value was allowed for in the exchange of territory with Scindia, or if between 1853 and 1860, they were recognised as rent-free ; that personal grants free from a stipulation of service should on payment of one-eighth of the full rental be continued, either if their value was allowed for in the exchange with Scindia or if between 1853 and 1860 they were recognised as rent-free and registered in 1865, that unless the claim seemed entirely unfounded, lands registered in 1865 should be continued on payment of quit-rent of one quarter to one half of the survey assessment ; that village officers' claims should be settled under the rules for village officers' emoluments, and that, unless one of them proved his right in a Civil Court, land claimed by several persons but not in possession of any of them,

1. Campbell J. M., *The Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 262.

should be fully assessed. Under these rules, since 1872, the alienations are being gradually settled."[1]

Thus, the alienations were gradually settled after 1872. Village accountants were appointed to collect rent in Government villages, whenever the headman showed recalcitrant attitude. In other respects, the systems in force at the time of transfer in 1860 were continued unchanged for some years. However, between 1855 and 1858, some villages of Godhra and Kalol were roughly surveyed and with a view to introducing a cash acre rate, experienced headman were brought from Kaira, and fields were classified according to the quality of soil, position and the caste of cultivators. But in Godhra, the change was limited to the town and five villages and in Kalol, to the town and fifteen villages.[2]

The past revenue management in each taluka or mahal of the district shows an interesting variety of systems. They need detailed treatment, as the present revenue system is rooted in the past.

Out of 144 villages of the Godhra[3] taluka, a bighoti or rate on the Asra or estimated bighas prevailed in 6 villages. The system of Kaltar, or bhagbatai or division of produce obtained in 5 villages. In 2 villages, a jinnaswar bighoti or crop assessment was found. In the remaining 131 villages, a plough-tax system prevailed. The plough-tax seems to have been fixed according to the means or the revenue-paying capacity of the inhabitants of different villages, as decided by the Desais and varied from Re. 1 to Rs. 13 per plough. Very gradually, an extra 'waze' in addition to the plough-tax was levied on the superior crops. But when sugar-cane was grown, an assessment of Rs. 10 per bigha was charged in addition to the plough-tax.

In the Kalol[4] taluka, the revenue in former times used to be collected from Rajputs and Koli chieftains in lump. The distribution of the village lands being entirely left in their hands were apportioned among relatives and supporters. The amount of revenue collected from them depended chiefly upon the strength of the Mulkgiri force which accompanied the tax-gatherers. With the passage of time, the resistance of the chieftains was weakened by internecine quarrels and jealousy. The result was that owing to the weakened position, Government demanded from the Patels of each village a lump sum in proportion to the area under cultivation as estimated roughly every year.

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1. CAMPBELL J. M., *The Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 263-264.
2. *Ibid.*, p. 264
3. *Original Settlement Report of Godhra Taluka*, paras 36 and 37, p. 52.
4. *Original Settlement Report of Kalol Taluka*, para 26, p. 36.

Several systems obtaining during the regime of the Scindia have been described by Major Buckle, Political Superintendent of the time. As they throw a lurid light on the existing revenue management, they are briefly stated below :

(a) The predominant system was one of annual leasing of the village to the Patel, who was willing to pay the equitable Government demand.

(b) The system of plough-tax was prevalent in the whole district. It varied from Rs. 2 to Rs. 15 and depended upon the caste of the cultivator.

(c) In Kalol and Halol, there were Uddhad Jamabandhi villages paying a fixed amount through their Patels.

(d) In all the mahals, there were villages which were leased for several years on the Istawa principle or increasing rate per annum-five years being the general limit.

(e) The bighoti system introduced by Major Wallace upon a rough revenue survey conducted by his local subordinates obtained in five villages of the Godhra taluka and 15 of the Kalol taluka.

(f) The talukdars in general paid a lump sum which varied annually in proportion to their gross revenue ascertained by the eye estimate of the Mamlatdar of the district or by a show of cooked accounts by the Karbhari.

(g) In villages, where the Patel was not willing to pay a fair estimate to Government, village accountants were employed to collect revenue from individual cultivators fixed at a certain rate per bigha. This system was called " Kutcha Vahivat ".

In Kalol[1], the first survey and classification operations were undertaken between 1855 and 1858. The classification took into consideration the position of the fields as much as their quality and did not wholly keep out of view the class of the cultivator. Hence in two fields intrinsically the same, one might be awal or first class and the other soem or third class, without any other assignable reasons for this difference.

Major Wallace proceeded to introduce his rates on this basis into 16 villages ; but he left no record to show the data, financial rates, etc., with the result that his bighoti settlement left no mark on the taluka.

In the Halol mahal, several systems[2] of collecting land revenue prevailed in the Scindia's time.

1. *Original Settlement Report of Kalol Taluka*, paras 29 and 30, p. 27.
2. *Original Settlement Report of Halol Mahal*, paras 31 and 32, pp. 16, 17.

(a) *Talukdari*—All the influential Koli and Rajput chiefs were allowed to collect land revenue of certain groups of villages and paid to the Scindia Government a share which varied from time to time. The tenure was considered hereditary.

(b) *Ijardari*—Under the system, generally single villages were leased to individuals for 5 years on terms suitable to the State. The tenure was not deemed hereditary.

(c) *Halbandhi*—The villages which no Ijardar would take up were managed from the Kutcheri. The Vahivatdar of the district corresponding with the British Mamlatdar levied a tax from Re. 1 to Rs. 20 per plough, having regard to the cultivator's ability to pay. A land of the plough was considered to be 20 bighas or 11½ acres. The maximum acreage rate was consequently about Rs. 1¾ per acre.

The British succeeded the Scindia's Government in 1853. They continued the existing revenue systems. There was no interference with the Talukdari villages except in the matter of regulating the annual demand. In the ryotwari villages, the Halbandhi system was superseded by the bighoti in 1872.

The Dohad taluka and the Jhalod mahal may be taken together, because the latter was and is a continuation of the former in climate, population, system of cultivation, revenue management, etc.

In his Report on the Scindia's holdings in the Panchmahals, Major Buckle remarked on the former revenue system thus : [1]"There is no bighoti throughout his paragana. The assessments are annual and founded upon a comparison of the circumstances of the village in the present and past years ; leases are then issued for one year only. There are no exceptions, in cases where the farmer by long possession and leading position had approximated to the status of a petty Thakor, such as the Naiks of Tanda, Chandwana and Kotwara In these cases, the assessment was regulated in the same way, but a margin was left for the support of the Naiks. The original foundation of the assessment was derived from Suba Sadashiv Ballal, who issued 5 years leases from *Samvat* 1907-1911, on a gradually increasing scale". The management was given over to the British in *Samvat* 1910 (1854 A. D.) and the maximum assessments by Sadashiv Ballal were taken as a guide. The past revenue system was based upon personal considerations or the ability to pay a lump sum for lands occupied by the ryot in a mixed holding of *jiravat*, rice, garden and waste land. The assessors of revenue were the Taluka Desais, who were assisted by the Patels of villages. The extent of land occupied seemed to have been a secondary

1. *Original Settlement Report of Dohad Taluka*, para 9, p. 11.

consideration, as the khata usually contained alienated land not belonging to the khatedar; but held only as a cultivator, the proprietor being a person different from a khatedar. The system was, therefore, nothing more or less than the Uchak khata or Udhdhad system prevalent in the Kalol taluka. In these circumstances, the taluka could not but be unequally and capriciously assessed by the Desais. The average rate in the Dohad Kasba town with Ghanchis and Malis as cultivators was 6 as. 11 pies per acre, whereas the small village of Delsar entirely occupied by Bhils had a rate of 11 as. 3 pies per acre and Usarwan also a Bhil village a little further off had a rate of Rs. 1-3-6 per acre. These glaring inequalities arising wholly from favouratism and corruption on the part of the Desais received a violent wrench at the time of the original survey and the settlement of the taluka.

In the Jhalod mahal, the system was similar to that of Dohad. Mr. Beyts observed that "the mode of collecting land revenue at the time the mahals were handed over to the British by His Highness Maharaja Scindia in 1859-60 was so primitive that it hardly deserves to be called a system."[1] The people were charged according to *Vadho* or ability to pay, irrespective of the extent, quality and tenure of the land. During the first nine years, practically no change was made. Since 1869, a slight improvement was made in matter of recording of khatas. The occupied area was estimated and recorded and rough lands newly taken up were measured by the Desais. But the result was ludicrously inaccurate, the actual area being twice as much. Glaring inequalities in the rates and their incidence prevailed like those in Dohad. The Jhalod Kasba which was supposed to be assessed at Re. 1-14-7 and Devjini Saraswani at Rs. 3-9-0 per acre were really assessed at Re. 1-0-2 and Re. 1-9-0 respectively, the more important village (Jhalod) having a lighter assessment.

Land Reforms

The twin objectives of land reforms have been the stepping up of the agricultural production and the establishment of a socialistic order of society for the greatest good of the greatest number. So far as Panchmahals district is concerned, after Independence various measures for the land reforms have been undertaken. The Panchmahals district as it exists to-day is a product of de-amalgamation and reorganization. In 1945, on the de-amalgamation of the combined districts of Broach and Panchmahals, the following talukas constituted the original Panchmahals district, *viz.*, Godhra, Kalol, Halol, Dohad and Jhalod. To these were added after 1947 the former Indian States of Lunavada, Devgadh Baria, Jambughoda, Santrampur and Sanjeli and some villages of Pandu Mewas and one village of Baroda. Six villages were transferred to Sabarkantha district and one to Baroda district.[2]

1. *Original Settlement Report of Jhalod Taluka*, paras 55 and 57, p. 16.

2. For names of villages transferred, please see Chapter I—General, p. 6.

Before Independence in these areas, there were various land tenures upon which land was held by agriculturists and others. These tenures were a product of long evolution determined by the geographical, economical and social and political conditions prevailing at different times of history. They originated in the exigencies of administration and the overriding considerations of political expediency.

It was not out of any generosity that the previous rulers whether the Hindus, the Muslims, the Marathas or British alienated villages, lands and cash allowances but all grants were dictated by the political necessity, the necessity of support to the existing rule and permanent stable revenues to the State. In order to achieve these objectives the leading men such as Paragana Watandars, Inamdars, Jagirdars, etc., were selected and given inams in the form of entire villages, lands, revenues and cash allowances.

Such types of grants were necessary in those uncertain political conditions when the means of transport and communications and the art of administration had not developed on the present scientific basis. With the unification of India under the British regime and with the advent of Independence, the political need for continuing those Inamdars and Jagirdars, who were intermediaries between Government and actual tillers of the soil, did not survive. Such intermediaries outlived their utility in the new democratic set-up as embodied in the Constitution of India. As a result, Government of India laid down a policy for removal of all such intermediaries from the land administration by enacting special legislation. In furtherance of this policy, the former Government of Bombay enacted special legislation abolishing the inams and watans and the non-ryotwari tenures.

In the Panchmahals district, there were inam, watan and the non-ryotwari tenures which might be divided into proprietary or non-proprietary as under :

Sl. No.	Proprietary Tenures	Sl. No.	Non-proprietary Tenures
1	Bhagdari and Narwadari	1	Mewassi
2	Talukdari	2	Ankadia
3	Personal Inams	3	Matadari
4	Paragana Watans		
5	Jagirs		
6	Political Inams		
7	Community Service Inams		
8	Miscellaneous Alienations		

The revenue farming system arose during the rule of the Mughals and the Muslims who, being alien to the country, had to employ the local leaders and landlords for collection of land revenue and village administration. The Bhagdars, Narwadars and Ankadedars used to collect land revenue on behalf of Government and pay the fixed amount to Government. In those times of scant communications and transport such revenue farmers were the cheapest instrument for collection of land revenue, although they, more often than not, became the engines of oppression in the villages. But the safeguarding of the Government revenue by the cheapest method of collection was then the paramount consideration.

As regards the service inams, the paragana watans in Bombay were assigned for remuneration of service. The paragana watandars collected revenue from a group of villages or talukas and paid to Government the amount fixed for any particular year. It was not the concern of Government to lay down rules for recovery of land revenue, full freedom having been given to watandars in this respect. However much the British desired to remove them from the village administration, they could not be removed because they were in the monopolistic possession of village records and other revenue knowledge. In order to remove the Pargana watandars from the village administration, the British Government appointed village accountants for villages and Mamlatdars for each taluka for the revenue administration. Later on, in the sixties of the last century, Government clipped their wings by commuting their service watans and continuing the watan lands and villages subject to payment of Judi.[1]

The community service inams held by Joshis, carpenters, blacksmiths, etc., were also the legacy of the past administration. The British settled certain inams and removed several useless village servants. But useful village servants were continued with their inams subject to payment of Judi to Government.

The non-service inams consisting of personal inams and political and saranjam inams were respectively rewards for services rendered in the past and for maintenance of certain historical families. Their's was a large body of inams spread over the whole of Gujarat. They had become frankly non-functional.

The non-ryotwari tenures showed a medley of tenures arising out of different political conditions. Out of them, the Talukdars were most important and powerful. The Talukdars were not the grantees of the British and enjoyed rights to mines, minerals, trees and forests antedating the advent of the British. Their lands were neither alienated nor unalienated.

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1. Judi is the amount of land revenue payable to Government in respect of lands held on inam, watan and non-ryotwari tenures. Such amount was generally less than full assessment of the land.

The Jagirs covered a maze of entire villages alienated by the rulers of States, non-jurisdictional Thakors and estate holders, who executed the Zamindari agreements on integration in 1948-49. It included grants of entire villages made by or recognised by Government.

Lastly, the miscellaneous alienations of the merged territories covered alienations such as community village service inams, paragana watans, etc. They comprised both service and non-service alienations.

In order to abolish these intermediaries and special land tenures, the former Bombay Government undertook special legislation soon after the integration of the States and Estates in the Dominion of India.

The following Land Reforms Laws are applicable to the Panchmahals district.

1 The Bombay Bhagdari and Narwadari Tenures Abolition Act, 1949.
2 The Panchmahals Mehwassi Tenure Abolition Act, 1949.
3 The Bombay Taluqdari Tenure Abolition Act, 1949.
4 The Bombay Pargana and Kulkarni Watans Abolition Act, 1950.
5 The Bombay Personal Inams Abolition Act, 1952.
6 The Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953.
7 The Bombay Merged Territories (Ankadia Tenure Abolition) Act, 1953.
8 The Bombay Saranjams, Jagirs and other Inams of Political Nature Resumption Rules, 1952.
9 The Bombay Service Inams Useful to Community (Gujarat and Kokan) Resumption Rules, 1954.
10 The Bombay Merged Territories (Miscellaneous Alienations Abolition) Act, 1955.
11 The Bombay Inferior Village Watans Abolition Act, 1958.
12 The Gujarat Patel Watans Abolition Act, 1961.
13 The Gujarat Devasthan Inams Abolition Act, 1969.
14 The Gujarat Agricultural Lands Ceiling Act, 1960.
15 The Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947.
16 The Bombay Tenancy and Agricultural Lands Act, 1948.

Special Land Tenures

The Bombay Bhagdari and Narwadari Tenures Abolition Act, 1949.

The Bhagdari and Narwadari were found mainly in the districts of Broach and Kaira. In the Panchmahals, there was only one village, Timba in

the Godhra taluka held on the Bhagdari tenure. The tenure covered villages and scattered lands in villages. These tenures were the remnants of the revenue farming system of the past Mughal and Maratha administrations. They were only a method of collecting land revenue from the villages, because the lands covered by these tenures were liable to payment of full assessment. It needs to be stressed that these tenures normally did not involve any alienations of land or land revenue. For safeguarding the prompt collection of land revenue, the Bhagdari and Narwadari Act, 1862 was passed. It imposed restriction on the disbursement of any Mox or Peta-Bhags. But as the lands were allowed to be inherited equally amongst the sons of the Bhagdars and Narwadars, the Bhag and Peta-bhags were parcelled out into small sub-divisions. The result was that the liability for payment of land revenue, though joint in principle, resulted in practise in individual responsibility with consequent difficulty in collection. Despite restrictions on the alienations of the Bhag or Narwa property to non-Bhagdars, the alienations of such lands to non-Bhagdars were not uncommon owing to the debt or other causes. Such a custom gave rise to the *gharenia* and *vechania* tenures in the Narwa villages which were exempted from payment of revenue.

In order to abolish these tenures, the Bombay Bhagdari and Narwadari Tenures Abolition Act, 1949 was enacted. It came into force on 5th August, 1949. It abolished all the incidents of the tenures and established direct responsibility of the individual occupants to payment of land revenue to Government. It also recognised all alienations, assignments, mortgages, etc., in respect of any unrecognised portions of Bhags or Narwas made in contravention of section 3 of the Act of 1862. The alienations such as *gharenia*, *vechania*, devasthans, etc., were resumed and the lands made liable to payment of full assessment. The abolition of tenures resulted in removal of the Bhagdars and Narwadars from the revenue administration No compensation was required to be paid on account of abolition of these tenures. It was a notorious fact that the revenue accounts of the Bhagdari and Narwadari villages were in a mess owing to unauthorised alienations and the consequent difficulty in collecting land revenue from the Mox and Peta-Bhagdars and Narwadars was equally great.

The Panchmahals Mehwassi Tenure Abolition Act, 1949

The Mehwassi tenure was found in 21 villages in the Kalol taluka of the district, which formed the Mulkgiri or unabsorbed border land of the Marathas. The Mehwassi Thakors were the Koli free-booters and some Rajput chiefs ejected from their original ruling position. They maintained a hold in the neighbourhood by terror and force. When Panchmahals district was exchanged in 1861 for certain territories in the Central India by the

Scindia, the Mehwassdars never had any right other than might or any distinction save habitual contumacy. Till the survey and settlement was introduced in the Kalol taluka in 1867, they exercised unquestioned rights over their villages by virtue of custom.

In 1873, Government recognised that the tenure approximated to the Talukdari villages in the Ahmedabad district with proprietary rights in the lands of the villages, and directed the Mehwassdars to execute agreements in respect of their villages. But they refused to sign the agreements. As a result, the British ordered the villages to be made *khalsa*, along with all the forest areas. However, in 1887, the orders were reversed and the management of the villages was handed back to the Mehwassdars on payment of jama calculated on the assessment of the cultivable lands held by them or in occupancy of the ryots. Thereafter, occupants holding directly from Government and all future occupants of assessed waste had to pay survey assessment to the Mehwassdars. Thus, they were given a lien on the assessed waste and allowed to lease it out for cultivation without becoming liable to increased jama. Government, however, retained the management of the forests but granted to the Mehwassdars a reduction of jama varying from 30 per cent to 60 per cent as compensation for loss according to the area of the land taken up for forest. Thus, the proportion of the jama varied in each village according to proportion borne by the forest area. These orders clinched the issue and decided that the Mehwassdars had no proprietary rights in the villages and forests. The agreements embodying those terms were executed by the Mehwassdars after 1888. As a result, compensation for the loss of the Mehwassdars' forest rights, and remuneration for recovery of revenue on behalf of Government formed the basis of the Mehwassi contract. The Mehwassdars agitated for recognition of the proprietary rights in the villages, but the British Government refused to re-open the question.

The Mehwassi contract related to different categories of lands, *viz.*;

(1) the lands occupied by Mehwassdars.

(2) the lands occupied by other Khatedars holding directly from Government,

(3) the inam lands,

(4) the assessed waste, and

(5) the unassessed waste.

The Mehwassi contract comprised two concepts, *viz.*, (1) Ankada, and (2) Mehwassi profits.

The lump sum payment called 'Ankada' was fixed for each village at certain percentages of the survey assessment of class (1) and (2) and judi on class (3) with local fund cess on these three items. Lands in class, (4) were left entirely at the disposal of the Mehwassdars and were at liberty to make free use thereof and to retain profits subject to the condition that the tenants were not to pay more than one assessment. As regards (5), the Mehwassdars enjoyed the same rights as in class (4): but the lands in class (4) were not included in the leases (patta) executed in 1887-88 and were, therefore, called the *patta bahar*—outside the lease-lands. The Mehwassdars were enjoined not to charge rent exceeding one assessment of the lands from the cultivators of such lands. Thus, the cultivators of those lands were treated as occupants for all practical purposes, although they were not so recognised legally. In the Record of Rights prepared in 1939, such cultivators were entered as occupants. It would, therefore, be clear that the Mehwassdars had no claim to the *patta bahar* lands.

The Mehwassi profits consisted of--

(1) 30 per cent to 60 per cent reduction on assessment of lands held by Mehwassdars,

(2) 30 per cent to 60 per cent reduction on assessment of lands held by occupants holding directly from Government.

(3) amount of assessment on assessed waste at the time of original leases in 1887-88, and

(4) all profits from unassessed waste

Besides, the Mehwassdars and occupants were entitled to get free timber under permit from forest and unassessed waste land for agricultural and domestic purposes.

The last agreement was to expire by the end of July 1955. But in pursuance of the Government policy of agrarian reforms, the Mehwassi leases were cancelled by the Panchmahals Mehwassi Tenure Abolition Act, 1949, with effect from the 15th March, 1950.

At the time of the abolition of the tenure, there were 72 Mehwassdars holding 21 villages in the Kalol taluka of the Panchmahals district. The villages covered an area of 41,025 acres, assessed at Rs. 40,154. The Mehwassdars and occupants held lands directly from Government admeasuring 3,502 acres assessed at Rs. 4,486 and 12,544 acres assessed at Rs. 23,251 respectively. The Ankada and the Mehwassi profits amounted to Rs. 20,522 and Rs. 12,093, respectively.

All the waste lands, whether assessed and unassessed, and all other property referred to in section 37 of the Bombay Land Revenue Code 1879, have been vested in Government. Compensation at a rate not exceeding the maximum of the average of the total or partial exemption of land revenue and profits from unassessed waste during 3 years immediately before the enforcement of the Act is payable under the Act. Accordingly, Government has paid in cash compensation amounting to Rs. 7,391 to all the Mehwassdars. As against this amount, there has been an increase of land revenue of Rs. 10,442 per annum.

The Panchmahals Mehwassi Tenure Abolition Act, 1949 has affected 18 villages of Kalol taluka and 2 villages of Devgadh Baria taluka. The total number of tenure holders covered were 56. The tenure covered an area of 382.223 A.—25 G.[1] and were assessed at Rs. 35,386·21. Rs. 14,210 were paid as Judi to Government. Under the Act, occupancy rights have been conferred on 5,329 persons for an area measuring 20,343 A.—2 G. and assessed at Rs. 35,054·98. In all 5,183 persons have been given occupancy rights without payment of occupancy price for an area admeasuring 19,191 A.—08 G. and assessed at Rs. 32,933·06. The Government has paid to the Mehwassdars compensation amounting to Rs. 7,391 in cash.

The Bombay Taluqdari Tenure Abolition Act, 1949

The Talukdari tenure was the most important tenure amongst the proprietary tenures of Gujarat and was prevalent, *inter alia* in the Panchmahals district. The Talukdars of Gujarat were identical with the ruling families of Saurashtra and other areas of Agencies. Their loss of political power was on account of the geographical accident of their estates being situated in the *rasti* (settled) portion of the Bombay State brought under the direct control of the British, whereas their kinsmen in the *mulkgiri* (unsettled) portion continued to be treated as tributaries. Thus, those who were fortunate to be in Saurashtra under the British Settlement retained political power and those whose lot was cast within the Bombay became non-jurisdictional Thakors. The Talukdars of the estates belonged to different castes, *viz.*, Muslims, Kathis, Charans, Vaghelas, Chudasamas, Koli, Thakardas, etc. These Talukdars comprised men of varying position ranging from jurisdictional chiefs to holders of a few parcels of lands in a coparcenary estate.

The fundamental characteristic of the Talukdari tenure was that the Talukdari estate was neither alienated nor unalienated. The Talukdars were not the grantees of the British, but enjoyed proprietary rights in their estates antedating the advent of the British rule including ownership of mines, minerals, trees and forests. The historical evidence is that the Talukdars were settled by the Mughals as actual proprietors of their

1. A.=Acre; G.=Guntha

estates with the simple liability of paying the tribute to Government. After the Muslim rule, the Maratha domination made no change in the tenurial status of the Talukdars. The British on accession continued to levy the amount of tribute as hithertofore but the amount was increased by 50 per cent in 1821. The status and the tributary obligations of the Talukdars remained in a nebulous state till their rights and responsibilities were settled by the Gujarat Talukdars' Act, 1888.

Under the Act of 1888, the Talukdari estates were held subject to the payment of jama to Government which was either Udhad (fixed in perpetuity) or fluctuating. The Talukdari estates in the district were subject to the jama, which was liable to revision. The jama was an aggregate of assessment of lands in the village but was limited to about 60 per cent of the assessment on the cultivated land and 35 per cent of that on the waste lands. In special cases, however, the maximum of 70 per cent of the aggregate assessment was allowed, but the enhancement beyond 50 per cent of the existing jama was forbidden in any case. The Talukdar was allowed to retain 30 per cent of the total assessment of his village in order to meet the cost of the police establishment in the village. The Settlement Registers were prepared for each village, which served later the purpose of the Record of Rights in those estates.

In these estates, large areas of lands were alienated to cadets, widows of the family and relatives for maintenance, and to village servants, either as reward for past services or as remuneration for services to be performed. The holders of these lands paid no revenue either to the Talukdar or to Government generally. The service inam (*chakariat*) lands were resumable at will, but in the case of other alienations, the Talukdars had a reversionary right in the event of the failure of male heirs. These alienations fell into three categories :

(1) the alienations made prior to the British rule, *i. e.*, before 1818 ;

(2) the alienations made between 1818 and 1888, *i. e.*, after the introduction of the British rule and before the passing of the Gujarat Taluqdars Act, 1888 ; and

(3) the post-Act alienations.

The alienations were called Lal-liti lands because they were recorded in red ink in the old *faisal patraks*. In the Settlement Registers prepared in the twenties of this century, such alienated lands were also recorded in red ink as Lal-liti lands, but were subject to jama liabilities of a varying character.

The pre-British alienations were settled by Mr. Peile in 1864. The holders of the lands paid no jama or paid only half the salami. Such aliena-

tions were recognised if found recorded in the Khardas (the land registers) of 1818-20 or at the time of survey in 1863. The 1818-1888 alienations were those which were not so recognised by prescription and upon which jama was not levied. When these lands reverted to the Talukdar, they became ordinary lands of the Talukdar liable to payment of full jama. The third category of the alienations was covered by section 31 of the Gujarat Taluqdars' Act, 1888. Under the said section, a Talukdar could not encumber his estate beyond his lifetime without the permission of the Talukdari Settlement Officer (the Collector) and could not alienate the same without the sanction of Government. So, all post-Act alienations made in contravention of the Act were deemed null and void.

The Talukdars had a reversionary right to the alienations if an alienee died or left the village, provided possession had not passed into the hands of others either by sale or mortgage. If such lands had passed into the hands of non-Talukdars for more than 12 years, they lost the Talukdari character by adverse possession.

The Talukdars were exempted from the payment of jama as regards certain lands alienated by them before 1888 and as regards other classes of such lands, they were required to pay as jama 50 per cent of the proceeds derived by them therefrom.

Amongst the alienations, the problem of wanta lands in the Talukdari estates was very important. The wantas were a trace of the Mughal Settlement. It was a sort of the Talukdari tenure within a talukdari estate and, therefore, Peile called the wanta holders as "ex-Talukdars". Those wanta lands were entered as Lal-liti lands in the Settlement Registers. The wantas were of two kinds, *viz.*, (1) the Summary Settlement wantas treated as personal inams in tail male; and (2) the talukdari wantas subject to jama and classed as "land specially reduced". The wanta holders had generally no documentary evidence to prove their title during the period prior to the enactment of Act VII of 1863; because such lands were not assigned but were the lands retained after surrendering $\frac{3}{4}$ths of the area of the village of the Muslim rulers. Some wantas were settled under the Summary Settlement Act VII of 1863 and subjected to payment of quit-rent under the terms of the Sanads issued to them. Other wantas which were not so settled continued to pay Udhad jama. The wantas held by the Talukdars differed in no way from the whole villages owned by that class.

The tenants in the Talukdari villages were invariably tenants-at-will; but the evictions being rare, they continued cultivation of the same lands for generations. After the application of the Bombay Tenancy and Agricultural Lands Act, 1948, such tenants became protected or periodical for 10 years. The permanent tenants, however, were very few.

In the *Panchmahals* district there were 148 Talukdari villages in the *talukas* of Godhra, Halol, Dohad, Kalol and Jhalod.

In order to remove these intermediaries from the Talukdari estates, the Bombay Taluqdari Tenure Abolition Act, 1949, was enacted. It abolished the Talukdari tenure with all its incidents with effect from 15th August, 1950. The Talukdars holding the talukdari lands and cadets holding any talukdari land hereditarily for the purpose of maintenance (jiwai) have been recognised as occupants thereof liable to payment of full assessment. Since 1st March, 1955, the permanent tenants and inferior holders paying assessment to the Talukdars are made eligible to the rights of occupancy on payment of 3 or 6 times the assessment respectively—the multiples cover the occupancy price and the compensation for the right of reversion abolished.

It is true that with effect from 15th August, 1950, all lands in the Talukdari villages became liable to payment of full assessment. But there were two exceptions, *viz.*, (1) the talukdari wantas which were paying udhad jama and (2) the lands in respect of which the settlement guarantee had not expired. The settlement guarantee in the district was to operate for Halol, Kalol and Jhalod talukas upto 31st July, 1962. During the guarantee period, the villages in the above mentioned talukas continued to pay jama and not assessment, even though the lands were made liable to payment of full assessment, as a result of abolition of Talukdari tenure.

The Bombay Taluqdari Tenure Abolition Act, 1949 made all the talukdari lands liable to payment of full assessment except certain categories of lands called the udhad jama and jama-paying lands covered by the settlement guarantee.

Before the abolition of the Talukdari tenure, there were 158 tenure holders in 130 villages of the district. Of these tenure holders, 108 were in Shehera and the rest were spread over the talukas of Kalol (5), Halol (3), Jhalod (3) and Godhra (39). The tenure covered an area of 155,890 A.—11 G. assessed at Rs. 1,35,628 and the tenure holders paid Rs. 22,661·78 as judi to Government. After abolition of the tenure, 14,986 persons were given occupancy rights for an area measuring 117,067 A.—09 G. and assessed at Rs. 1,24,780·45. Of 14,986 occupants, 2,151 got occupancy rights without payment of occupancy price in respect of area of 29,688 A.—18 G. assessed at Rs. 30,584·8. The persons who got occupancy rights on payment of occupancy price numbered 12,835 for the area measuring 87,379 A.—12 G. and assessed at Rs. 94,196·27.

The total properties measuring 38,823 A.—01 G. and assessed at Rs. 10,845 were vested in Government under the Act. For compensation, 42 claims were filed of which 32 have been decided. The total amount

of compensation amounting to Rs. 23,72,114 was awarded and paid in cash.

The Bombay Paragana and Kulkarni Watans Abolition Act, 1950

The Kulkarni watans were found all over Maharashtra. But in Gujarat, there was only one Kulkarni watan in Kapadvanj in Kaira district. Thus there was no Kulkarni watan in Panchmahals district. The paragana watandars called Deshpandes, Deshmukhs, Amins, Desais and Majmudars were the chief instruments in collection of the revenues of the State from the time of the Muslim rulers. This revenue arrangement was acquiesced in by the Marathas and the British. In the beginning of its rule, the British found them possessed of too much knowledge and power with the result that they could not be easily removed from the village administration. But in order to clip their wings, the British appointed Mamlatdars and the village accountants for collection of village revenues and maintenance of village accounts. With the collection of much statistical information about the villages and their revenues during the first half of the nineteenth century, these watandars lost much of their *raison d'etre*. Government, therefore, seriously considered the question of dispensing with their services. With this objective, the British Government appointed in 1863 two Commissions presided over by Messrs. Gordon and Pedder. Mr. Gordon settled such watans in the Deccan, Konkan and Southern Maratha country; whereas Mr. Pedder effected such settlements in the five districts of Gujarat, *viz.*, Ahmedabad, Kaira, Panchmahals, Broach and Surat.

The Gujarat watans differed from the Deccan watans in point of origin, history, and perquisites. The communication of service was effected subject to payment of Judi varying from 3 to 8 annas in a rupee of assessment and the sanads were given accordingly.

The watans in Panchmahals were decided to be private property of watandars. As a result, these watans were alienable even though they were subject to the provisions of the Bombay Hereditary Offices Act, 1874.

The Paragana and Kulkarni watans were abolished from the whole Bombay State with effect from 1st May, 1951 under the Bombay Paragana and Kulkarni Watans Abolition Act, 1950. The Act abolished the watans with all their incidents. After resumption of the watans lands, the ex-watandars were not dispossessed of those lands but were made eligible for re-grant of the resumed lands on new tenure on payment of occupancy price equal to six times the assessment fixed on the land within a period of 5 years from 1st May, 1951. If such lands were to be made transferable or partible, a Nazarana equal to 20 times the assessment was to be paid to Government in six instalments within one year.

The watans in Panchmahals were alienable and, therefore, saved under section 4 (3). There was resumption of watan lands by levy of full assessment only. Neither occupancy price nor Nazarana was recoverable from them.

The properties mentioned in section 37 of the Land Revenue Code, 1879, and other properties used by the public have been vested in Government. It should be noted that the vesting in this Act differs from similar provisions in other Acts, as the waste and uncultivated lands had been vested in Government but they were regranted to the former watandars on payment of the stipulated occupancy price to Government.

The Bombay Pargana and Kulkarni Watans Act, 1950 is made applicable to the talukas of Kalol, Halol, Shehera, Jhalod, Godhra and Dohad in the district. The total number of tenure holders covered were 580. The watans covered an area of 5,090 A.—10 G. and were subject to Judi of Rs. 2,177·73 payable to Government. Under the Act, occupancy rights were conferred on 806 persons for an area measuring 5,090 A.—10 G. and assessed at Rs. 12,158·26.

The Bombay Personal Inams Abolition Act, 1952

The personal inams were granted, made or recognised by the British Government in appreciation of services rendered by persons to Government in diverse circumstances of trying character. In the beginning of the 19th century, the British Government wanted a loyal class who would support their rule and administration at all levels. Such a class was found in such grantees by the British.

This class of the inams was most widespread all over Gujarat and consisted of entire villages, lands, amals (shares from village revenue) and cash allowances. It covered personal inams adjudicated by the Inam Commission and under the Summary Settlement Acts II and VII of 1863. The Summary Settlement Acts were applicable to Gujarat. The Acts converted into transferable freehold all such inams whether they were adjudicated by the Inam Commission or not, subject to payment of quit-rent of respectively 4 or 2 annas in a rupee with or without Nazarana. Besides, there were certain " terminable inams " which had been adjudicated to be continuable not hereditarily but only for one life or a few lives. They were also enfranchised by Government in 1864 subject to payment of Judi equal to $\frac{2}{3}$rd, $\frac{1}{2}$ and $\frac{1}{3}$rd assessment, according as the inam was continuable for one, two or three lives, respectively. Thus, the inams were private enfranchised property of the holders subject to payment of Judi to Government. The rights to trees, forests, mines and minerals, where not specially reserved by Government, were conceded to the holders.

The personal inams consisted of the following categories :—

(1) grants consisting of exemption from payment of land revenue only;

(2) grants consisting of soil with or without exemption from payment of land revenue;

(3) grants consisting of assessment of land revenue called amals; and

(4) cash allowances.

It is very interesting to know the various purposes or services for which inams were originally granted by Government in Gujarat. In Gujarat, the grants were multi-purpose in their character. In Panchmahals, personal inam was also granted for defending the fort of Dohad during the Mutiny of 1857.

After the dawn of Independence, this class of vested interests became outdated and outlived its utility. Their inams were, therefore, abolished with effect from 1st August, 1953 under the Bombay Personal Inams Abolition Act, 1952. It abolished all the incidents of the inams and resumed cash allowances and amals. All lands, which were partially or wholly exempt from payment of assessment, were made liable to payment of full assessment. In the case of the smaller inams, the levy of full assessment was graduated.

If the inams consisted of grants of exemption from payment of assessment below Rs. 5,000, full assessment became leviable from 1st August, 1955 and if the exemption was upto or exceeded that limit, the liability to pay full land revenue commenced on 1st August, 1953. The grants which consisted of soil accompanied with or without exemption from payment of land revenue became liable from 1st August, 1953. Broadly speaking, all inams adjudicated by the Inam Commission generally were treated as grants of soil with or without exemption and those settled under the Summary Settlement Acts of 1863 were treated as consisting of grants of exemption from payment of land revenue only. If the grants consisted of the amals and cash allowances, they came to be resumed with effect from 1st August, 1953.

The fundamental fact about the Act was that the holders of inams were not dispossessed of their lands but were subjected to payment of full assessment only. They were made occupants of their lands without charging any occupancy price. Besides, occupancy rights were recognised in respect of the lands held by inferior holders paying assessment to the Inamdars.

Certain lands and properties of a public character and waste and uncultivated lands were vested in Government and were subsequently

assigned for public purposes such as grazing, cattle-stand, play-grounds, etc.

As regards extinguishment of rights in lands, the pattern of compensation provisions was quite analogous to that of the Bombay Taluqdari Tenure Abolition Act, 1949. And for resumption of amals and cash allowances, a quantum of seven times the amount of the allowance was provided. For imposition of full assessment on the wholly or partially exempt lands, no compensation was payable under section 17 (5).

Thus, a large body of reactionary intermediaries was removed from the administration by this legislation.

Under this Act there were tenure holders in Kalol, Halol, Jhalod, Baria, Godhra, Dohad and Shehera talukas of the district.

The Act was applicable to Kalol, Shehera, Halol, Jhalod, Baria, Godhra and Dohad talukas of the district. Before the Act came into force, there were 2,596 tenure holders in 286 villages of the district. Of the 2,596 tenure holders, 1,510 were in Godhra and rest were distributed as follows. Kalol (145), Shehera (455), Halol (24), Jhalod (105), Baria (42) and Dohad (322). The inams covered an area admeasuring 1,24,591 A.—27 G. assessed at Rs. 13,669·80 and the tenure holders paid Rs. 24,794·37 as judi to Government. After the Act came into force, 7,047 persons became occupants in respect of an area measuring 1,30,671 A.—10 G. and assessed at Rs. 1,35,709·75. In all 2,596 inamdars got occupancy rights without payment of occupancy price in respect of an area of 85,660 A.—7 G. assessed at Rs. 96,147·59. 4,451 inferior holders got occupancy rights without payment of occupancy price in respect of an area measuring 25,926 A.—10 G. assessed at Rs. 35,690·10. The total properties measuring 11,038 A.—04 G. assessed at Rs. 3,870·23 have been vested in Government under the Act. As regards compensation 1,484 claims were filed and decided. The total compensation awarded amounted to Rs. 1,70,549·16. Out of Rs. 1,70,549·16 ; 11,949·10 were paid in cash and Rs. 1,52,400 in bonds.

The Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953

Like the Saranjams and political inams in the British districts of Gujarat, there were Jagirs covering several categories in the territories and areas which merged after Independence. They could be broadly divided into two categories, *viz.*, (1) those granted for maintenance to the members of the royal family, and (2) those granted in services to the State or valour in war. These two categories of Jagirs were found in all the former States and Estates of Gujarat. The maintenance grants were called *Jiwarak, Jiwai* or *Ayada* and were held generally by the younger brothers of the Rulers and cadets.

In certain former States of the Panchmahals district such as Devgadh Baria, Jambughoda, Lunavada, Sant, etc., Jagirs were given to the Sardars for military service under *pattas*. They were, therefore, called *patavati* jagirs. The expression 'Jagirs' covered a medley of grants for maintenance, appreciation of services or remuneration for services rendered or to be rendered. As stated above, most of the Jagiri villages were situated in the former States of Devgadh Baria and Lunavada. Most of these Jagiri villages in States were surveyed and settled during the States regimes. But the Jagirs covered with hills, forests and saline sandy soils were not surveyed and settled. In these Jagirs the system of land revenue was bhagbatai or Vaje and the State's share was fixed on an *ad hoc* basis. Cost of cultivation often determined the amount of land revenue payable by the cultivator.

In furtherance of the Government policy of abolishing intermediaries in the agrarian sector, all these Jagirs were abolished under the Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953, with effect from the 1st August, 1954. The Act applies to grants consisting of entire alienated villages and portions of villages and not to the scattered lands and cash allowances. It classifies the Jagirs into proprietary and non-proprietary. Besides, it recognises another category of Jagirs called the lifetime Jiwai Jagirs.

Occupancy rights are recognised in respect of Gharkhed lands held by Jagirdars or cadets and the lands held by permanent holders. Tenants in proprietary and non-proprietary villages are made eligible to the rights of occupancy on payment of the occupancy price equal to six multiples of assessment to the Jagirdars and the State, respectively. As usual, the devasthan and dharmada inams held for the institutions and inams held for service useful to Government were saved.

The vesting of public properties and lands is on the analogy of other Abolition Acts. There is also the saving of the Jagirdars' rights to mines and minerals and forests.

As regards compensation provision, the pattern of the Bombay Taluqdari Tenure Abolition Act, 1949, is followed for the proprietary Jagirs and that of the Ankadia Tenure Abolition Act, 1953, for the non-proprietary Jagirs. In the case of the lifetime Jiwai Jagirs, however, the compensation is provided at ten times the average amount of land revenue recovered by or due to the Jagirdar.

As the abolition of the personal inams created uproar amongst the Inamdars in the former Bombay State areas, the abolition of the Jagirs created much consternation and uproar among the Jagirdars in the merged territories and areas. Next to the personal inams, this measure has affected all sorts of holders of Jagirs in one respect or the other. The total number

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of tenure holders in the district was 690. The total number of tenants, who acquired occupancy rights, was 22,819.

This Act is made applicable to Jambughoda mahal and Baria, Lunavada, Jhalod, Limkheda, Godhra and Santrampur talukas of the district. Before the Act came into force, there were 731 tenure holders in 261 villages of the district. Of the 731 tenure holders, the maximum number of 491 villages was in Lunavada and the rest were spread over in Jambughoda (33), Baria (19), Jhalod (2), Limkheda (4), Godhra (13) and Santrampur (169). The jagirs covered an area measuring 181,306 A.—39 G. and assessed at Rs. 1,25,454·36 and the tenure holders paid Rs. 3,251·38 as Judi to Government. After implementation of the Act, 24,370 persons became occupants in respect of an area measuring 175,858 A.—37 G. and assessed at Rs. 3,13,500·43. Of the total number of 24,370 persons, 1,169 persons got occupancy rights without payment of occupancy price in respect of an area measuring 25,102 A.—33 G. and assessed at Rs. 23,179·96. The persons, who got occupancy rights on payment of occupancy price numbered 2,038 in respect of an area admeasuring 5,279 A.—21 G. and assessed at Rs. 13,576·06. The total properties measuring 36,239 A.—02 G. and assessed at Rs. 15,116-33 were vested in Government. For compensation, all 449 claims were filed and decided. The total amount of compensation paid so far amounted to Rs. 10,72,290. Out of this amount, Rs. 9,16,390 were paid in cash and Rs. 55,900 in bonds.

The Bombay Merged Territories (Ankadia Tenure Abolition) Act, 1953

The Ankadia system originated in the difficulties inherent in administering the far-flung and hilly regions of the borderland owing to uncertain political administrations of the 18th century in Gujarat. The then Government badly needed a person, who could control the village, collect revenue and pay a fixed sum called 'Ankada' to Government. In the villages, other than those of Baroda, the amount of Ankada was fixed under a lease for a number of years; whereas in Baroda the amount of the Ankada was either fixed for thirty years or ten years according as the village was *ek-Ankadia* or *farta Ankadia.*

In this district the Ankadia villages were found in the following talukas :

Name of taluka	No. of villages
Kalol	1
Lunavada	10
Limkheda	4
Baria	0
Shehera	3
Total	38

They were regulated by leases or *pattas* which were renewed at the discretion of the Ruler. *Pattas* generally stipulated performance of police duties, as well.

There were 36 Ankadia villages in the district. These villages were neither alienated nor Jagiri villages ; but were akin to leasehold villages. They were held by persons of different castes such as Rajputs, Kolis, Thakardas, Barots, Brahmins, Charans in the ex-Baroda State and the Thakarda Kolis in other States.

In furtherance of the Government policy of abolishing intermediaries from the agricultural sector, Government of Bombay undertook a special legislation for abolishing the Ankadia tenure. For this purpose, the Bombay Merged Territories (Ankadia Tenure Abolition) Act, 1953, was enacted and brought into force from 15th August, 1953. The law abolished the Ankadia tenure with all its incidents. All the leases or agreements relating to the Ankadia villages were cancelled. All the Ankadia villages were resumed and all the lands in those villages were made liable to the payment of land revenue under the provisions of the Bombay Land Revenue Code, 1879. As in other Abolition Acts, the inams held by religious and charitable institutions and inams held for services useful to Government were saved. Certain categories of landholders or cultivators were recognised as occupants in respect of lands held by them. The Ankadedar was recognised as an occupant in respect of his Gharkhed lands. A person whose name was entered in the record as an occupant (Kabjedar) of such land and was liable to pay to the Ankadedar land revenue was also recognised as an occupant. The Ankadedars in respect of the Gharkhed lands, and cultivators paying land revenue have been recognised as occupants. Except these persons, other cultivators continued as tenants under the provisions of the Bombay Tenancy and Agricultural Lands Act, 1948. Thus, the Act has made the Gharkhed and Jiwai lands which were wholly exempt from payment of land revenue liable to full assessment under the Code.

For extinguishment or abridgement of any rights of the Ankadedar, compensation is provided at three times the average of the amount to have been realised annually by the Ankadedar as revenue during the three years immediately before the coming into force of the Act. On this basis, in several cases no compensation was payable to the former Ankadedars.

The Bombay Merged Territories (Ankadia) Tenure Abolition Act, 1953 was applicable to the talukas of Kalol, Lunavada, Limkheda, Baria and Shehera. Before the Act came into force, there were 1,716 tenure holders in 36 villages of the district. Of the 1,716 tenure holders, 1,390 were in Baria and the rest were spread over in the talukas of Kalol (1), Lunavada (114), Limkheda (9) and Shehera (202). The villages covered

an area measuring 47,561 A.—30 G. and assessed at Rs. 32,424. The tenure holders paid Rs. 12,93,992 as Judi to Government. After abolition of the tenure ; 3,745 persons became occupants in respect of an area measuring 28,207 A.—38 G. and assessed at Rs. 31,963-34. 35 persons got occupancy rights on payment of occupancy price in respect of an area measuring 85 A.—13 G. and assessed at Rs. 172-33. 3,710 persons got occupancy rights without payment of occupancy price in respect of an area of 28,098 A.—31 G. assessed at Rs. 31,724-90. The total properties vested in Government admeasured 20,313 A.—96 G. assessed at Rs. 603-97. As regards compensation, 61 claims were filed and decided. In all Rs. 42,038-64 were paid as compensation.

The Bombay Saranjams, Jagirs and other Inams of Political Nature, Resumption Rules, 1952

The political inams were found mainly in the Deccan. In Gujarat, they were few and far between. They were Jagirs given or recognised by the British Government. It was the practice of former Governments, both Muslims and Marathas, to maintain a species of feudal aristocracy for the State purposes by temporary assignments of revenue either for the support of the troops or personal service, or the maintenance of official dignity or for other specific purposes. The holders of such grants were empowered to collect and appropriate the revenue and manage villages and lands. Under the Muslim rule, such grants were called Jahagirs and under the Maratha rule, they were called Saranjams. But such a distinction became blurred during the British period and these terms became convertible.

The political inams were governed by the Saranjam Rules of 1898. Accordingly, the Saranjams were ordinarily continuable during the pleasure of the Government. They were life-estates which, on the death of the holder, were formally resumed and a fresh grant was made to the next holder. Thus, they were technically re-grants. They could not be sub-divided. The re-grants were subject to provisions for the maintenance of the widow or widows of the deceased holder. These general rules which were applicable to the Saranjams, held good in the case of the political inams of other nature. Such inams granted on political considerations were continued in terms of the sanad or order creating the grant. If the inam was alienated outside the family, it was liable to be resumed unless such transfers were expressly provided. These rules were rules of convenience only. They did not exhaust the general powers of Government or prevent Government from making any decision referable to a particular Saranjam or political inam.

There was one entire political inam village and scattered inam lands in the district. There were 24 tenure holders in the Kalol taluka only.

These grants were recognised or made by the British as a matter of political expendiency and the ancient historical families, which generally held them, were thereby preserved without performance of service. Thus, the historical families which were deprived of power and position in the administration were placated by continuance or grant of political inams. By and large, the inams were continuable during the pleasure of Government. These inams were resumed with effect from 1st November. 1952 under the Bombay Saranjams, Jagirs and other Inams of Political Nature, Resumption Rules, 1952.

The Resumption Rules distinguished grants which were purely grants of soil and which were grants consisting of exemption from payment of land revenue (*i. e.*, grants of revenue only). In the case of the soil grants, the resumption was outright and if any encumbrances were created by inamdars, they were extinguished. Only the inferior holders paying assessment anterior to the grants were recognised as occupants. In the case of land revenue grants, the resumption was by levy of full assessment, the lands having been the private property of the holder. The Rules abolished the cash allowances chargeable to the State revenues but did not affect those chargeable to the central revenues.

As stated before, prior to the enactment of these Rules, there were 24 tenure holders in Kalol taluka. In all 24 cases were filed and decided. Out of the total amount of compensation of Rs. 2,502-50; Rs. 1,952-50 has been paid in cash and Rs. 550 in bond.

The Bombay Service Inams Useful to Community (Gujarat and Konkan) Resumption Rules, 1954

In the village economy of Gujarat, the villages were economically self-sufficient and administratively autonomous. The autonomy of the village units was not affected by the changes in political power. The continuity and stability of the village service was maintained by the village servants useful to community from generation to generation. In order to meet the needs of the agriculturists and village industries, a group of village servants such as Joshis, Kazis, Khatibs, Suthars, Luhars, Kumbhars, Barbers, etc, grew up. They were called Vasvayas (meaning persons who were settled in the villages for service). By way of inducement, such persons were given scattered lands and cash allowances as emoluments for rendering service to the village community.

Such inams of Gujarat were regulated by the Resumption Rules of 1908. The Bombay Hereditary Offices Act, 1874, was not applicable to those inams, but the Pensions Act, 1871, and the Invalidation of Hindu Ceremonial Emoluments Act, 1926, were applicable to these inams.

With the mechanisation of transport facilities, the age-old self-sufficiency of the village economy broke down and the village servants began to look more and more to the towns and cities for gainful employment. Consequently, many village servants left their villages for nearby towns and the stipulated customary service came to be performed perfunctorily. Furthermore, the service inam lands came to be alienated to outsider unauthorisedly. Thus, the structure of village service useful to community was shattered by the impact of the mechanised means of transport and machine-made cheap goods of daily necessities. Thus, in most cases, these service inams became non-service, to all intents and purposes. Consequently Government framed the Bombay Service Inams Useful to Community (Gujarat and Konkan) Resumption Rules, 1954, and resumed all such inams with effect from 1st December, 1954. The Rules were applied to Gujarat and Konkan only.

The Resumption Rules have abolished inams consisting of (a) grants of soil with or without exemption, and (b) grants of revenue only. In the case of the former, the resumption is outright : only an inferior holder paying assessment to the Inamdar has been recognised as occupant. In Gujarat, practically all those inams were grants consisting of exemption from payment of land revenue only with the result that the resumption is by levy of full assessment only. For the resumption of cash emoluments, compensation is payable at seven times the amount of the emoluments.

The Bombay Service Inams Useful to Community (Gujarat and Konkan) Resumption Rules, 1954 provide for the payment of compensation amount in form of bonds. Such bonds are of the following denominations, namely, Rs. 50, Rs. 100, Rs. 200, Rs. 500, Rs. 1,000, Rs. 5,000 and Rs. 10,000. Every such bond is repayable in equated annual instalments.

The Bombay Service Inams Useful to Community (Gujarat and Konkan) Resumption Rules, 1954 have been applied to Kalol, Halol, Shehera, Jhalod, Godhra and Dohad talukas of the district. Before the rules were framed, there were 528 tenure holders in 143 villages. Of the 528 tenure holders, 252 were in Kalol taluka and the rest were spread over in different talukas, *viz*., Godhra (27), Dohad (77), Halol (14), Jhalod (15) and Shehera (43). The inams covered an area measuring 6,310 A.– 31 G. assessed at Rs. 5,923-11 and the tenure holders paid Rs. 1,342-44 as Judi to Government. After the Rules came into operation, 1,609 persons have become occupants for an area measuring 5,802 A.—09 G. and assessed at Rs. 5,901·06. In all, 1,406 persons got occupancy rights on payment of occupancy price in respect of an area measuring 4,922 A.—38 G. assessed at Rs. 4,987-80.

For compensation 6 claims which were filed have been decided. Of the total compensation amount of Rs. 1,281-60, Rs. 481-60 have been paid in cash and Rs. 800 in bond.

The Bombay Merged Territories (Miscellaneous Alienations Abolition), Act, 1955

After the abolition of Baroda watans and non-Ryotwari tenures such as Ankadia, Jagirs, etc., from the merged territories and areas of the district, several miscellaneous alienations consisting of scattered lands and cash allowances survived. The alienations were mainly made for maintenance to the Maharaj Kumars and other members of the royal family and to other persons as a reward or remuneration of services connected with the administration of the State. In order to abolish them, the Miscellaneous Alienations Abolition Act, 1955 was enacted and enforced with effect from 1st August, 1955. The Act applies to the merged territories only and therefore, the alienations in the merged areas were affected. The definition of the expression 'alienations' given in the Act covers a wide category of alienations such as entire village, portions of villages consisting of grants of soil with or without exemption from payment of land revenue, or of assignment of land revenue, total or partial exemption from payment of land revenue, cash allowances or allowance in kind of any type by the ruling authority before the merger or by the State Government after the merger including wanta and giras lands. Although the definition 'alienation' covers entire village, Government has decided that the entire alienated villages should be deemed to have been abolished under the Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953 and not under this Act. The net result of these orders is that the Act would cover alienations consisting of scattered lands, assignment of land revenue and cash allowances only.

The Act does not apply to certain types of alienation such as :

(1) devasthan inams or inams held by religious or charitable institutions.

(2) alienations held for service useful to Government other than watan.

(3) any pension granted to an ex-servant of a former Indian State in consideration of the service to a State.

(4) revenue-free sites granted for dispensaries, schools, etc.,

Broadly, the Act divides the alienations into the following six categories, *viz.*,

(1) the community service inam lands (section 6).

(2) the paragana and kulkarni watan lands (section 7).

(3) the Baroda watan or Giras lands (section 8).

(4) the residual alienations not covered by categories (1) to (3) above (section 9).

(5) cash allowances in cash and kind (section 15), and

(6) assignment of land revenue (section 14).

As regards the compensation provisions, the pattern of compensation for the lands vested in Government under section 11 is analogous to that in the Bombay Taluqdari Tenure Abolition Act, 1949. But the provisions relating to compensation for abolition of the alienation consisting of assignment of whole or part of land revenue of a village varies according as the assignment was hereditarily subject to service or succession cuts or for the lifetime of the holder. If the assignment was hereditary without any cuts, the compensation at seven times the amount of land revenue is awardable; if it was hereditary but subject to the cuts, then five times the amount of such allowance. If it was for the lifetime, only three times the amount of land revenue is awardable.

This Act is made applicable to Jambughoda, Devgadh Baria Lunavada, Shehera, Jhalod, Limkheda, and Santrampur talukas of the district. Before the law was enacted there were 5,253 tenure holders in 340 villages of the district. Of the 5,253 tenure holders, 4,239 were in Lunavada taluka and the rest were found in Jambughoda (74), Baria (187), Shehera (9), Jhalod (7), Limkheda (12), and Santrampur (725). The alienations covered an area of 19,660 A.– 19 G. assessed at Rs. 17,332-18 and the tenure holders paid Rs. 6,168·80 as Judi to Government. After the Act came into force, 6,343 persons became occupants in respect of area measuring 29,659 A. 27 G. and assessed at Rs. 64,968·45. 4,480 persons got occupancy rights without payment of occupancy price in respect of area admeasuring 15,084 A.– 14 G. and assessed at Rs. 50,234·35. The persons who got occupancy rights on payment of occupancy price numbered 820 in respect of the area measuring 2,038 A.—34 G. and assessed at Rs. 5,056·93. Out of Rs. 30,587·27 payable as occupancy price Rs. 28,582·54 were paid to the tenure holders.

In all 1,664 cases for compensation were filed and disposed of. Compensation paid amounted to Rs. 3·94 lakhs. The cash allowances amounting to Rs. 19,632-00 for 62 persons were continued.

The cash allowances amounting to Rs. 19,632 were confirmed to the widows during their lifetime. Similarly cash allowances amounting to Rs. 56,548 for others were also continued.

The Bombay Inferior Village Watans Abolition Act, 1958

In pursuance of the Government agrarian policy, the Bombay Inferior Village Watans Abolition Act, 1958 abolished all the inferior village watans with their incidents. The watandars were not dispossessed of the land but were made eligible to the re-grant of the resumed land, on payment of the occupancy price equal to three times the amount of the full assessment of the land. Thus, the watandars were made occupants within the meaning of the Bombay Land Revenue Code, 1879. Occupancy of the land re-granted is not transferable or partible by metes and bounds without the previous sanction of the Collector and except on payment of such amount as the Government may determine by general or special orders. It may be pointed out that resumed land held previously by the authorised holder was also to be re-granted to him on payment by him to the State Government of the occupancy price equal to three times the amount of full assessment of the such lands. The Act makes provision for application of tenancy law to any watan land lawfully leased.

For abolition of the watan rights, the Act provides for compensation as follows :

(a) Where the full or a portion of the assessment of the watan land was assigned towards the emoluments of the watandars, seven times the amount equal to the difference between the amount of such assessment or portion and the amount of quit-rent (Judi), if any, payable to the State Government by the watandar.

(b) Seven times the amount equal to annual cash allowance or other annual payment of money (not being the rent of land resumed under class (b) of section 12 of the Bombay Hereditary Offices Act, 1874 or a like provision under any existing watan law), made by the State Government to the watandar under the existing watan law.

(c) Three times the cash value of the average of the customary fees or perquisites, in money or in kind levied or leviable by the watandar under the existing watan law during the three years immediately preceding the appointed date.

The Bombay Inferior Village Watans Abolition Act, 1958 is made applicable to Kalol, Halol, Shehera, Baria, Jhalod, Godhra and Dohad talukas of the district. Before the abolition of these watans, there were 1,011 tenure holders in 431 villages of the district. Out of 1,011 tenure holders, 311 were in Kalol taluka alone and the rest were spread over in Halol (110), Baria (1), Shehera (125), Jhalod (94), Godhra (250) and Dohad (120). The watans covered an area measuring 7,172 A.—01 G. assessed at Rs. 6,858·53 and the tenure holders paid Rs. 224·97 as Judi to

Government. After implementation of the Act. occupancy rights were conferred upon 1,100 persons in respect of area measuring 7,172 A.—01 G. and assessed at Rs. 6,858·63. 1,093 persons got occupancy rights on payment of occupancy price in respect of area measuring 7,504 A.—81 G. assessed at Rs. 6,781·92. For compensation. 2 claims were filed and compensation amounting to Rs. 503·44 was awarded.

The Gujarat Patel Watans Abolition Act, 1961

In order to remove Patel watans. the Gujarat Patel Watans Abolition Act, 1961 was enacted. It came into force on 1st April. 1963. It abolished the Patel watans with all their incidents (including the right to hold office and watan property. and the right to levy customary fees or perquisites in money or kind and the liability to render services). All the watan lands were resumed and subjected to payment of land revenue under the Bombay Land Revenue Code. 1879 It declared that in future. no office of a Patel shall be hereditary.

After resumption of the watan lands. which was a grant of land revenue only. the holder was deemed to be the occupant of the land subject to payment of land revenue to Government. In the case of authorised holders of watan lands the resumed watan lands were regranted to the authorised holders on payment of occupancy price equal to six times the full assessment of such lands subject to payment of land revenue to Government (section 7) Where any watan land was in possession of an unauthorised holder he was liable to summary eviction. but such land may be re-granted to him if such eviction would cause hardship to him on account of the investment made for development of lands or the non-agricultural use of the land. Such re-grant shall be on the terms and conditions determined by the State Government (section 10). Lastly in the residual cases left out after re-grant under sections 5. 7 and 10 the lands were re-granted to the holders on payment of occupancy price equal to six times the full assessment of land.

For the abolition of all rights in watans compensation is provided in the Act. A watandar is entitled to compensation equal to the aggregate amounts calculated in the manner provided in the following clauses (a). (b). (c). and (d). namely :-

(a) seven times the amount of the assessment or portion thereof. where the assessment or a portion of the assessment of the watan land was assigned under the existing watan law towards the emoluments of the watandar.

(b) seven times the amount of the annual cash allowance or other annual payment of money (not being the rent of land under any existing

watan law) made by the State Government to the watandar under the existing watan law.

(c) seven times the amount of the land revenue paid or payable to the watandar in the year immediately preceding the appointed day; where the watan property consists of a grant of the whole or part of land revenue of any land,

(d) three times the cash value determined in the prescribed manner of the average of the customary fees or perquisites in money or in kind levied or leviable by the watandar under the existing watan law during the three years immediately preceding the appointed day.

The law provides for the payment of compensation. Compensation payable is in cash if the amount does not exceed Rs. 1,000 and (2) if such amount exceeds Rs. 1,000 a sum of Rs. 1,000 shall be payable in cash and the remaining amount shall be payable in transferable bonds which shall carry interest at the rate of three per cent from the date of issue and be repayable in twenty years from the said date by equated annual instalments of principal and interest. The bonds shall be of such denomination and in such form as may be prescribed.

The Act was applicable to the talukas of Kalol, Halol, Baria, Shehera, Jhalod, Godhra and Dohad in the district. There were 2,681 tenure holders in 147 villages of the district. Of the 147 tenure holders, 67 were in Kalol taluka and the rest were spread over in the talukas of Halol (16), Baria (2), Shehera (9), Jhalod (9), Godhra (27) and Dohad (17). The watans covered the total area admeasuring 8,779 A.—9 G. and were assessed at Rs. 13,429·95 and the tenure holders paid Rs. 2,436·93 as Judi to Government. After abolition of the watans 2,820 persons became occupants in respect of an area measuring 13,429 A.—95 G. and assessed at Rs. 12,621·17, 79 persons got occupancy rights without payment of occupancy price for an area measuring 544 A.—28 G. assessed at Rs. 927·52. The persons, who got occupancy rights on payment of occupancy price numbered 2,659 for the area measuring 7,939 acres and assessed at Rs. 11,987·75.

So far as compensation is concerned, 165 claims have been filed and decided. The total amount of compensation paid in cash till 1969 was Rs. 30,246.

The Gujarat Devasthan Inams Abolition Act, 1969

There were in all 34 entire Devasthan villages in the district admeasuring 17,821 A.—9 G. Out of 34 villages, 16 villages were in the Lunavada taluka, and the rest were spread over the talukas of Santrampur (7),

Godhra (5), Jhalod (2), Kalol (2), Baria (1) and Shehera (1). In addition to these villages, there were 382 partial Devasthan villages. Out of 382 villages, 86 villages were in the Lunavada taluka, and the rest were spread over the talukas of Santrampur (69), Kalol (55), Godhra (42), Shehera (37), Dohad (33), Halol (27), Baria (11), Jhalod (9) and Limkheda (5) and Jambughoda mahal (8). They covered an area measuring 4,325 A.—2 G. There were 1,542 persons holding Devasthan lands subject to payment of Judi of Rs. 1,428·21.

In order to abolish these inams held by religious or charitable institutions in the former Bombay area of the State of Gujarat, the Gujarat Devasthan Inams Abolition Act, 1969 was enacted and brought into force with effect from 15th November, 1969. The Act has a limited application. Firstly, it extends to only the former Bombay area of the State of Gujarat and excludes the Saurashtra districts and Kutch from its purview. Secondly, it applies to the Devasthan Inams consisting of lands only and not to cash allowances or allowances in kind.

It abolished Devasthan inams consisting of lands only together with all their incidents, which have been made liable to payment of land revenue. Occupancy rights are granted to (1) the inamdar, where such land was in his possession and had been cultivated on behalf of the inamdar, (2) authorised holder or inferior holder, where such land was in possession of an authorised holder or inferior holder, and (3) the inamdar, where such land was in possession of a person other than the inamdar, authorised holder, unauthorised holder or inferior holder.

Where any Devasthan land is in possession of an unauthorised holder, it shall be resumed and an unauthorised holder shall be summarily evicted. If in the opinion of the State Government, the eviction of such holder would entail hardship on him in view of the investment made by him in the development of the land or in the non-agricultural use, the State Government may direct to the Collector to re-grant the land to such holder on payment of such amount and subject to such terms and conditions as the State Government may determine. If such land is not so re-granted, it shall be liable to be disposed of under the provisions of the Bombay Land Revenue Code, 1879. The lands, which are not so re-granted, shall be disposed of under the provisions of the Land Revenue Code.

All public roads, lanes and paths, the bridges, ditches, dikes and fences, rivers, streams, lakes, wells, tanks, canals and water courses, etc., and all lands excluding land used for buildings and other non-agricultural purposes in respect of which no person is deemed to be an occupant and all mines whether being worked or not and minerals whether discovered or not and all quarries situated within the Devasthan lands have been vested in Government. All rights held by an Inamdar in such property shall be deemed to have been

extinguished and such lands shall be available for disposal by the Collector.

For abolition of the inam rights in Devasthan lands, provision is made for payment of compensation to the Inamdars in the form of perpetual annuity. If the grant consisted of soil with or without exemption from payment of land revenue, the amount of compensation payable would be an average of the full assessment leviable during a period of three years before the commencement of the Act. If the grant consisted of assignment of land revenue or share in such land revenue, the gratuity shall be an amount equal to an average of the amount of land revenue or the share therein received by the Inamdar during a period of three years before the commencement of the Act. Compensation shall be payable to the Inamdars on application to the Collector. The Collector shall decide the compensation application. An appeal against Collector's decision shall lie to the Gujarat Revenue Tribunal.

The Act provides for abolition of (1) the exemption enjoyed by institutions for public religious worship under section 88-B of the Bombay Tenancy and Agricultural Lands Act, 1948, (2) the exemption which was available to the Devasthan Inams in regard to the provisions available to the landlord in regard to the termination of tenancy and (3) the exemption which was provided for the Devasthan inam land in the Ceiling Act.

So far as implementation of the Act, is concerned under section 6 (a) of the Act, 265 Inamdars in possession of inam lands obtained occupancy rights in respect of 4,704 A.—14 G. and under section 6 (b) 947 authorised holders or inferior holders got occupancy rights in respect of 2,462 A.—13 G. Under section 6 (c) the inamdars also got occupancy rights in respect of area measuring 10,359 A.—13 G.

The Act could not be fully implemented as eleven writs were filed against the Act by the Inam holders in the Gujarat High Court. The High Court rejected the writ petitions. The inamdars have filed appeals in the Supreme Court which are still pending. As a result, the implementation of the Act has bogged down in legal disputes. Thus due to litigation, the Act has not been implemented in 21 entire Devasthan villages, and 42 other villages with Devasthan lands.

The Gujarat Surviving Alienations Abolition Act, 1963

The Gujarat Surviving Alienations Abolition Act, 1963 has been brought into force with effect from 1st October, 1963. The Act has been brought into force with a view to doing away with the surviving inams which were not abolished by any of the tenure abolition laws of the former Saurashtra and Bombay States. The Act extends to the whole of Gujarat

State. It abolishes alienations altogether with incidents thereof and alienated lands have been made liable to the payment of land revenue. In the district, alienations were not in existence except in Kalol taluka where there were three cases of Tajia allowances. The payment of Tajia cash allowances had been discontinued. Moreover, no such claims for compensation have been presented by the alienee within the prescribed period. The implementation of the Act, therefore, is practically absent in the district

The Gujarat Agricultural Lands Ceiling Act, 1960

Ceiling on Land Holdings--The Gujarat Agricultural Lands Ceiling Act, 1960 was enacted and enforced with effect from 1st September, 1961. It provides for ceilings on existing holdings as well as on future acquisition. The ceiling is on a person fhich includes a joint family. No allowance is made for the size of a family. The ceiling area varies according to the class of land. In the case of dry crop land, ceiling varies from 56 acres to 132 acres, in the case of rice land from 38 acres to 88 acres, in the case of seasonally irrigated land from 38 acres to 88 acres, and in the case of perennially irrigated land from 19 acres to 44 acres. Thus, the ceiling varies from 19 acres to 132 acres according to local areas and classes of land. The level of ceiling on future acquisition is the same as that on existing holdings.

The ceiling areas prescribed for different classes of land are as under :

Ceiling Area

Class of local area		Ceiling area in acres			
		Dry crop land	Rice land	Seasonally irrigated land	Perennially irrigated land
1		2	3	4	5
Class	A	56	38	38	19
,,	B	60	40	40	10
,,	C	72	48	48	24
,,	D	80	54	54	27
,,	E	84	56	56	2[illegible]
,,	F	96	64	64	32
,,	G	108	72	72	36
,,	H	120	80	80	40
,,	I	132	88	88	44

In Panchmahals district, all the villages of Kalol taluka, 36 villages of Halol and 77 villages of Godhra taluka have been placed under the local areas falling in class C. In the local areas falling in class D following villages have been included (1) all the villages of the Halol taluka other than those included in local area C, (2) all villages of the

Shehera taluka other than those included in local area F, and (3) all the villages of the Lunavada taluka other than those included in local area F and H. In the local areas falling in class F following villages have been included (1) all villages of Jambughoda mahal, (2) all villages of the Godhra taluka other than those included in local area C, (3) 27 villages of Lunavada taluka, and (4) 22 villages of Shehera taluka. In the local areas falling in class H. following villages have been included (1) all villages of the Limkheda taluka, (2) all the villages of the Devgadh Baria taluka, (3) all the villages of the Dohad taluka, (4) all the villages of the Jhalod taluka, (5) all the villages of the Santrampur taluka, and (6) 86 villages of Lunavada taluka.

About transfer, very stringent provisions have been made. No transfer or partition can be made by a person holding land in excess of the ceiling area after the commencement of the Act. Any transfer or partition made between 15th January, 1959 (the date of the Nagpur resolution) and 1st September, 1961, shall be deemed to have been made with a view to defeating the object of the Act and shall be ignored in computing the surplus land held by the person. The surplus so determined shall be taken in the first instance from the transferor to the extent of land available with him and the balance, if any, shall be taken in the first instance, from the transferee to whom the transfer was made after 1st September, 1961 and thereafter from the transferee to whom the transfer was made after 15th January, 1959 and before 1st September, 1961.

Under the law, the landowners are enjoined to declare the surplus area within the time prescribed. Elaborate provisions are made for computing the surplus lands.

In the district, land aggregating to 1,519 acres were declared surplus land under the law, till June 1969. Out of this area, possession has been taken of an area measuring 895 acres only. The 895 acres have, however, been distributed.

Exemptions—The following categories of lands are however, exempted from the ceiling limits :—

(i) lands held in compact blocks of efficiently managed farms on which heavy investments or permanent structural improvements have been made and breaking of which will lead to a fall in production ;

(ii) lands leased to or held by bodies or persons for growing fruit trees and used for that purpose for not less than the last 3 years ;

(iii) lands held or leased by approved Land Development Banks ;

(iv) lands held or leased by approved co-operative societies for improvement of economic and social conditions of peasants or for ensuring the full and efficient use of land ;

(v) lands leased or held by approved industrial undertaking which *bona fide* carries on any industrial operations ;

(vi) lands being the property of a public trust for an educational purpose, hospital. Panjrapole, Gausala or an institution for public religious worship the entire income from which is for the purpose of the trust.

The lands in the categories mentioned above will not be taken into account in computing the ceiling area of a person. but if the extent of the land held under such categories exceeds the ceiling area, the person will not be permitted to retain other lands.

The Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947

Consolidation of Holdings[1]—Consolidation of small and scattered holdings is accepted as a preliminary step to the formation of co-operative farming. The consolidation programme should. therefore. not be thought of in isolation but in context of the entire land policy of the State. In Gujarat, comprehensive legislation has been enacted to prevent fragmentation. The Bombay Prevention of Fragmentation and Consolidation of Holdings Act was enacted in 1947 and was made applicable to this district. It provides for prevention of fragmentation in agricultural holdings and also provides for consolidation of the scattered parcels of lands into compact holdings. For the purpose of the implementation of the Act, standard areas have been fixed for all talukas and mahals in this district and any area below the standard area is deemed fragment and noted as such in the land records.

The following statement shows the villages covered under the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947 in the district.

Name of the taluka	Villages
Jhalod	99
Dohad	101
Halol	25
Kalol	17
Godhra	57
Total	299

1. *Report on Consolidation of Holdings*, Gujarat State, Vols. I and II by H. K. L. Kapoor Commitee, p. 118.

The statement given below shows the progress made in respect of the implementation of the Act :

Sl. No.	Items	Unit	Number	
1	The area consolidated ..	Acres	(a) Total area in acres	230,621
			(b) Cultivable area in acres	145,464
2	The number of landholders affected	Number		16,307
3	The number of Khatas (holdings)	Number	(a) Holdings before co. solidation	47,994
			(b) Holdings after consolidation	27,796
4	No. of schemes framed ..	Number		186
5	No. of schemes sanctioned ..	,,		172
6	No. of schemes implemented ..	,,		161

The main reasons for slow progress in the district are as follows : (1) there is no demand from the people, (2) the irrigated areas are also not large and the rainfall in this district is unassured and (3) the most of the Khatedars possess fragments of land which are generally uneven and poor in quality.

Position of Tenants Before 1938

Agricultural tenancy is a feature of the land system in the district. It may be pointed out that tenancy is not in itself an unsatisfactory form of tenure, provided rents are not excessive and the security of tenure is safeguarded.

As regards position of tenants in the district it may be pointed out that prior to 1938 the tenants held the tenancy on a customary basis. In Bombay State of which Panchmahals district formed part there was no tenancy law regulating the relations between landlords and tenants because such relations were mostly governed by mutual contract or local usage and custom. Although the conditions of agricultural tenancy varied from region to region in the Bombay State, the British Government took no notice of the regional variations : but laid down the general law as contained in the provisions of section 83 of the Land Revenue Code. And this single section constituted the tenancy law of the Bombay State for 60 years. According to that section, the land could be held as a tenant on payment of (1) agreed rent or services, (2) rent payable or services

renderable by custom, and (3) in the absence of both, just and reasonable rent. Section 83 read with section 84 recognised only permanent and annual tenancies. The protected tenancy was then not contemplated at all. Further, the concept of rent included an element of service to the landlord. The scales of law weighed heavily in favour of the landlord in that it permitted the landlord by virtue of agreement, usage or otherwise, to enhance the rent or service renderable by a tenant, to evict him for non-payment of rent or non-rendition of services originally fixed or enhanced. The landlord could terminate for any reason the annual tenancy by giving a three months' notice to the tenant. Further, the tenant was eligible to the grant of corresponding suspension and remission of land revenue, when the landlord was given such relief by Government in the event of natural calamities.

A proper idea of tenancy problem can be obtained by examining the proportion of tenants to the number of owner-cultivators. This proportion varied widely from one taluka of the district to another. The taluka-wise position of the district is given below for four talukas, *viz.*, Dohad, Halol, Kalol and Jhalod. The position is obtained from Revision Settlement Reports of the four talukas.

Dohad[1]

The Revision Settlement Report of Dohad Taluka (1927) points out that of the total area recorded as occupied in the Government villages in 1922-23 only 11·22 per cent was inam, the remaining 88·78 per cent being unalienated. Of the latter, 58·10 per cent was held on restricted tenure and 41·90 per cent on ordinary tenure.

In order to ascertain the status of occupants a survey of four villages in different parts of the taluka was conducted. Survey was also conducted in order to ascertain the proportion of land actually cultivated by tenants. The results of this enquiry which relate to the cultivating season of 1923-24 are as follows :

Village	Percentage cultivated by occupant personally	Percentage cultivated by others
Jambua	66.84	33.16
Jesavada	53.86	46.14
Lilar	57.33	42.67
Sakarda	85.43	14.57

1. *Papers Relating to the Revision Settlement of the Dohad Taluka of the Panchmahals District*, (1927) p. 5.

Halol[1]

Of the total occupied area in *khalsa* villages in 1921-22, only 16 per cent was held on inam tenure as compared to 43 per cent in the Kalol taluka. Of the remaining 84 per cent which was *khalsa*, 33 per cent was on ordinary tenure and 67 per cent on the restricted tenure.

A census was taken field by field in 4 villages in each taluka on these lines (Settlement Commissioner's No. S. T.-371, dated 12th February, 1923).

Village	Percentage of land cultivated by occupant in person	Percentage of land cultivated by others
Dharia	89.85	10.15
Dharola	58.57	41.43
Itwadi	71.95	28.05
Ramesra	73.67	26.33

Kalol[2]

In the Government villages in 1921-22 of the total occupied area, 43 per cent was inam, while of the remaining 57 which was *khalsa*, 70 per cent was held on ordinary and 30 per cent on the restricted tenure.

According to the survey of cultivating methods undertaken in four villages in each taluka, the tenancy position was as under :

Village	Percentage cultivated by	
	Occupants in person	Others
Ghusar	45.19	54.81
Karada	88.24	11.76
Sama	52.44	47.56
Samaldevi	37.40	62.60

1. *Papers Relating to Revision Settlement of the Halol Taluka of the Panch Mahals District*, (1927), p. 8.

2. *Papers Relating to Revision Settlement of the Kalol Taluka of the Panch Mahals District*, (1927), pp. 7-8.

According to the old classification the figures for these villages were :

Village	Percentage occupied by	
	Agriculturists	Non-agriculturists
Ghusar	43.83	56.17
Karada	63.51	36.49
Sarna	70.29	29.71
Samaldevi	45.06	54.04

Jhalod[1]

The figures which follow relate to the Government villages only. Of the total area in the Government villages only 12 per cent was inam, while of the remainder as much as 71 per cent was on the restricted tenure and only 29 per cent on the ordinary tenures.

In 1922-23, 92 per cent of the total occupied area in the Government villages was classified as occupied by agriculturists and only 8 per cent as belonging to non-agriculturists. A census was undertaken of all the lands in four villages in the mahal. The results of this census are summarised below :

Village	Percentage cultivated by occupant personally	Percentage cultivated by others
Mahudi	97.97	2.03
Melania	65.53	34.47
Pethapur	85.05	14.95
Thala	91.99	9.01

According to the classification arrived at a later date, the percentages for these villages worked out are as follows :

Village	Percentage held by agriculturists	Percentage held by non-agriculturists
Mahudi	98.99	1.01
Melania	73.90	26.10
Pethapur	94.37	5.63
Thala	97.55	2.45

1. *Papers Relating to the Revision Settlement of the Jhalod Mahal of the Panch Mahals District*, (1927), pp. 5-6.

Position of Tenancy in the States

The position of the tenancy obtaining in the various States such as Lunavada, Devgadh Baria, Sanjeli and Santrampur needs detailed treatment.

Lunavada State[1]

In Lunavada State, the common tenure was the Ryotwari system under which the holder of land dealt directly with the State and was responsible for the payment of land revenue assessed only on his holding. All cultivators who held land directly from the State except those to whom it was given on special tenures and conditions were occupants of land. The occupancy was permanent, heritable and transferable subject to the condition that occupancy could not be alienated to 'Shahukars'. They were also given ownership rights over the trees grown in their holdings. Tenants could not be evicted except on the ground of heavy arrears of rent.

Baria State[2]

In Baria State the Ryotwari system prevailed and the land revenue was assessed according to the capability of land, as in the British India. The occupancy rights were granted to cultivators who were registered land-holders on the date of conferment. No Nazarana or fee was charged for grant. The Baria land tenure had two special characteristics, *viz.*, (1) In attachment and sale of his lands for redemption of debt or in execution of a decree of a civil court, immunity was granted to such portion of his holding as was adjudged by the Chief Revenue Authority necessary for preservation of his status as an agriculturist and for maintenance of himself and his family and (2) the prior approval of the Revenue Authority for sale or mortgage was imperative.

Sant State[3]

The Ryotwari system prevailed in this State. A regular land revenue settlement was introduced. The occupancy was permanent, hereditary and transferable.

Sanjeli State[4]

The Ryotwari system obtained in the Sanjeli State. The lands were surveyed and classified and a uniform system existed. The occupancy rights were conferred on agriculturists.

1. *Report on the Administration of the Lunawada State for the year 1944-45*, p. 14.
2. *Report on the Administration of the Baria State*, 1942-43, p. 10.
3. *Report on the Administration of the Sant State for the year 1940-41*, p. 6.
4. *Administration Report of the Sanjeli State for the year 1936-37*, p. 4.

In short, no tenancy reforms were introduced in the State because of the Ryotwari system, but the agriculturists were given occupancy rights in respect of their holdings. Those who were not conferred occupancy rights were largely tenants-at-will. Land, however, came to be cultivated from father to son and eviction of tenants was neither easy nor frequent.

Tenancy Legislation

The tenancy rights in the district are regulated at present under the Bombay Tenancy and Agricultural Lands Act, 1948. In the former Bombay State there was no special law regulating the relations between landlords and tenants. The relations between the two were mostly governed by mutual contracts or local usage and customs. The provisions of section 83 of the Bombay Land Revenue Code, 1879 constituted the tenancy law of the State. With a view to safeguarding the rights of tenants in the Bombay State the first tenancy legislation called the Bombay Tenancy Act, 1939 was enacted. This Act introduced a new concept of protected tenant covering those tenants who held land continuously for a period of not less than six years. It gave to the tenants for the first time, fixity of tenure, a ceiling on rentals, rights in house-sites and trees and protection from eviction under certain circumstances. After Independence, this Act. of 1939 was replaced by a comprehensive legislation in 1948. This Act was amended extensively in 1956. It provided that on the 1st April, 1957 described as the "Tiller's Day", every tenant whether permanent, protected or ordinary, was deemed to have purchased from the landlord the land leased to him subject to the condition that the tenant cultivated the land personally and his total holding did not exceed the ceiling areas and the purchase price did not exceed 200 times the assessment. This Act was also amended from time to time by the Bombay Acts XV and XXXVIII of 1957, LXIII of 1958, Gujarat Act XVI of 1960 and XXVII of 1961.

The original Tenancy Act of 1948 as amended in 1956 made comprehensive provisions for regulation of rent, security of tenure, transfer of ownership to tenants, imposition of ceilings on existing holdings as well as future acquisition, restrictions on transfers of agricultural land, management of uncultivated lands, etc. Under the law, the maximum rent is not to exceed five times the assessment or Rs. 20 per acre and shall not be less than twice such assessment and where the amount equals to twice, the assessment exceeds, the sum of twenty rupees per acre, the rent shall be twice the assessment.

As regards security of tenure, permanent tenants have been given complete security of tenure. Other tenants are given security subject to landlords' rights to resume lands not exceeding 3 economic holdings (12 to 48 acres) on condition that every tenant retains half the area leased. A small holder is defined as a person who has leased land not exceeding one

economic holding and whose total annual income does not exceed Rs. 1,500. He can resume half the area leased from a tenant in all cases. These were constraints on resumption. The main constraints are that the income by the cultivation of land of which a person is entitled to take possession is the principal source of income for his maintenance and that the land leased stood in his name or any of his ancestors on January 1, 1952. If a landlord after terminating the tenancy does not cultivate the land personally within one year of resumption or after having commenced such cultivation, discontinues the same within 10 years, the tenant will be entitled to restoration.

Transfer of ownership to permanent tenants was provided to permanent tenants with effect from Tiller's Day, *i. e.*, 1st April, 1957. Other tenants except those of small holders were also deemed to have acquired ownership from that day. As regards tenants of small holders, the law was subsequently amended to provide transfer of ownership to tenants in respect of non-resumable lands with effect from 1st April, 1962. During the course of implementation, it came to the notice of Government that in many cases there were possibilities of the purchases by the tenants becoming ineffective due to the tenants' absence before the tenancy courts and due to their repeated unwillingness to purchase these lands. In many cases their purchases were likely to become ineffective due to non-payment of due instalments of purchase price to the landlord. The State Government has, by two important amendments, tried to prevent such ineffective purchases. Under one amendment, the tenants who remained absent before the tenancy courts and who expressed unwillingness to purchase the land have been given an opportunity to apply for purchase of the lands, if they have not still been disposed of by submitting an application within one year from 29th December, 1965. By another amendment, the State Government had extended the period of paying arrears of instalments by three years more. The Government has, at the same time framed Rules under the Agriculturists Loans Act for advancing tagavi to assist them in paying the arrear amount of the instalment within the extended period of three years.

Statement showing transfer of ownership of land to tenants under section 32-G of the Bombay Tenancy and Agricultural Lands Act, 1948.

Sl. No	Item	No. of tenants	Area in acres
1	2	3	4
1	No. of tenants on 1st April, 1957 with the area of land under their cultivation .. .	119,082	258,350.36
2	No. of tenants who acquired ownership rights under section 32-G together with the area held	117,941	256,642.11

Sl. No.	Item	No. of tenants	Area in acres
1	2	3	4
3	No. of tenants who have paid the purchase price fully and become full-fledged occupants	98,370	209,891.29
4	No. of tenants still (30th June, 1971) continue as tenants with the area held by them	1,141	1,708.25

Survey and Settlement

The survey and settlement of villages is an essential pre-requisite for efficient revenue administration. In the past the principles of survey developed in the Deccan had to be varied greatly in Gujarat (of which Panchmahals district formed part), on account of profound differences in agricultural and physical conditions. The Gujarat survey differed from the Deccan surveys in that not more than five sub-occupancies were included in forming one single survey number and that the subordinate holdings were measured roughly. The history of the survey and settlement is as follows.

The Panchmahals district comprises 10 talukas and 1 mahal of which 6 talukas consist of Union areas of the Province of Bombay.[1] The taluka of Lunavada consists of the former Lunavada State, that of Santrampur consists of the former Santrampur State, those of Baria and Limkheda of the former Devgadh Baria State and the mahal of Jambughoda consists of the former Jambughoda State. The villages of former Sanjeli State are merged in Jhalod taluka. Some villages of Jambughoda mahal have been transferred to Baroda district.

Original Settlements

In the Union Area, there was no change since 1947 in the position that obtained before Independence in respect of survey and settlement, except that the inam and former inam villages which were unsurveyed, were got surveyed and their soils classified from 1949 to 1951 under the Post-War Reconstruction Scheme. These talukas were classified before merger. The lands of each individual holding in this area were surveyed and designated as survey numbers and their sub-divisions were designated as pot-hissas, pot number or hissa numbers. Their areas were worked out separately and recorded The soils of these survey numbers and sub-divisions were classified for the purpose of land revenue according to the Gujarat Classification System and the land revenue settlement has been introduced

1. Union Areas : Areas forming part of the pre-Independence districts of the Bombay Province.

under the Bombay Land Revenue Code, 1879. The original settlements in this district were introduced in 1870-71 to 1884-85 and these settlements were revised between 1906-07 to 1926-27. Re-revision settlement was introduced in the year 1926-27 only in the Dohad taluka. Though the guarantee period has already expired, the settlements have not been since revised. The settlements were made in different talukas of the district by the different officers at different times. This is evident from the statement given below :

Sl. No.	Taluka			Year	Name of the Settlement Officer
1	2			3	4
1	Kalol	..	..	1870-71	Mr. N. B. Beyts
2	Godhra	..	..	1873-74 to 1880-81	Col. C. J. Prescott
3	Dohad ..	..	..	1878-79 } 1845-85 }	Mr. N. B. Beyts
4	Jhalod ..	..	..	1881-82 } 1884-85 }	Do.
5	Halol	..	..	1879-80	Do.

It may be pointed out that the Dohad taluka was the first to be revised in the district. An experimental settlement was introduced in 1878-79, because of the backward character of the tract and was sanctioned for 20 years in 1884-85 (*i. e.*, upto 1903-04). Practically, therefore, the rates fixed in 1878-79 had continued with slight modifications. Mr. Vernon, Settlement Officer,[1] had pointed out that the introduction of the survey resulted in immediate resignation of over 11,000 acres, decrease in population and greater decrease in cattle. The Bhils, the predominant portion of the population, were backward and shiftless. However, in view of the rise in prices of gram, til and rice, a new railway and the designedly low rates of the original settlement, a moderate increase of 10 per cent was proposed by Mr. Vernon. Government sanctioned the proposals for 15 years only. The Dohad revision set the pitch for Jhalod. Here also, as in Dohad, introduction of survey rates resulted in resignation of over 5,000 acres of land. This was attributed by the Collector to the first introduction of a rigid system in a wild tract of the country. In framing the revised rates, Mr. Vernon, Settlement Officer, was guided by certain considerations. On debit side were a loss of 28·5 per cent in population, increase in fallow and waste areas and a decrease in occupied area. On credit side were a new railway within 20 miles, a new metalled road to Limkheda and Dohad, a problematical rise in prices and an exceptionally fertile soil. He, therefore,

1. Paras 3 and 20 of Mr. Vernon's Report No. 8/78, of 26th February, 1904, SS No. CCCCLXXVIII, N. S., pp. I and II.

proposed an increase of 1·8 per cent[1] Government, however, continued the old rates for 5 years more, as the deterioration in the condition of the taluka did not justify any increase. The deterioration was accelerated due to the famine of 1899-1900. So, on expiry of the 5 years' period, Mr. Ewbank, the Assistant Collector of Panchamahals was directed to hold inquiry, Mr. Ewbank found the progress satisfactory, because the prices had risen and the railway had altered the conditions of the tract. Still, Mr. Ewbank held that it was necessary to deal gently with the mahal and, therefore, proposed a moderate increase of 6·5 per cent. On the recommendation of the Settlement Commissioner (F. G. Pratt) Government ordered[2] that an increase in rates was not yet justifiable and, therefore, continued the original rates of Mr. Beyts sanctioned in 1882-83 for a period of 10 years more.

Mr. W. S. Cole, Settlement Officer in Godhra, proposed[3] a moderate enhancement, because the circumstances justifying an extremely low assessment of the original settlement had disappeared, the railway communications has been established and the population had increased during the 25-year lease. The Commissioner, Northern Division, however, agreed with the moderate enhancement but recommended that the revised rates should not be carried into effect until the ravages of famine had been removed at least for the next 5 years. Government, however, took the view that owing to increase in agricultural stock and population and absence of distraints a considerable enhancement would be justified, although the introduction of revised rates might be deferred. It may be noted that Panchmahals was one of the districts which suffered heavily from the famine of 1899-1900. Government, therefore, sanctioned the rates proposed by the Commissioner, N. D., which resulted in an increase of 19·61 per cent on the existing revenue.[4]

Mr. Cole framed[5] his proposals for enhancement for the Kalol taluka on the grounds of 'marked fertility' of the taluka, the exceptionally lenient rating and the general rise in prices. But the increased rates were not introduced, because the taluka had not got over from the effects of famine.

1. Para 20 of Mr. Vernon's Report No. S. 80, dated 3rd March, 1904, SS. No. CCCC-LXXXI-N. S. Jhalod, p. 7.

2. (a) G. R. R. D. No. 7169, dated 20th July, 1907, p. 32.

(b) G. R. R. D. No. 5575, dated 21st June, 1910. SS. No. DVI-NS, Jhalod, p. 32.

3. Para 35 of Mr. Cole's Report No. 952 of 31st October, 1900, SS. No. CCCCXXVII-N. S., Godhra, p. 8.

4. Paras 1 and 2, G.R.R.D. No. 1244, dated 16th February, 1904, SS. No. CCCCXXVII-N.S., Godhra, pp. 104-105.

5. Paras 28 and 32 of Mr. Cole's Report of 1900-SS, No. CCCCXVIII-NS, Kalol, pp.7-8.

Large areas of cultivable land had been thrown out of cultivation. Loss of cattle was great. So the existing settlement was ordered to be continued for 5 years more.[1]

In Halol, Mr. Vernon, Settlement Officer, proposed a large increase of 19·7 per cent on the ground that the rise in prices was mainly due to the introduction of cotton, communications, the level of the prices and the general material condition of the mahal. The famine had resulted in a great loss of cattle. Government, therefore, sanctioned Mr. Vernon's proposals with a slight reduction.[2]

The land of villages of former Lunavada, Santrampur, Jambughoda and Sanjeli States were surveyed and classified and those of Devgadh Baria surveyed during the former State regime on the lines similar to those in the pre-merger talukas of the district. Partial survey and classification had, however, been got done in these areas in 1956-57 by the staff of the merged State areas survey and classification scheme. In case of former Devgadh Baria State villages, wholesale classification of soil had been got done as the soils in these villages were not at all classified before. In none of these areas, there was anything like scientific settlement. No area in this district now remains unsurveyed and unclassified.

After examining the position of survey and settlement in respect of old Panchmahals district the position of survey and settlement operations obtaining in merged areas may now be examined.

Baria State[3]

A circuit survey of the Baria State villages was begun by Mr. J. C. Hall of the Gujarat Revenue Survey in 1867 and finished in 1871 at a cost of Rs. 69,156. During the survey, the boundaries of 413 villages were surveyed, settled and marked out. A detailed revenue survey was made. It was held that the land revenue settlement based upon classification of each survey number was unsuitable under the conditions existing in the State. The settlement of rates of assessment of each village was, therefore, made on the data collected by the Revenue Survey Staff. On this basis, the original settlement was made and the revision settlement was made in 1920. The rates were not enchanced thereafter. It is significant to note that the assessment was carried out by the Diwan with the help of the Survey Officers recruited from the Gujarat Revenue Survey. The land revenue

1. G. R. R. D. No. 1319, dated 24th February, 1903, SS. No. CCCCXVII-NS, Kalol, p. 72.

2. G. R. D. No. 7437, dated 29th July, 1907, SS. No. CCCLXXIII-NS, Halol, p. 33-34. Cited in the book entitled the '*Land Revenue Settlements and the British Rule in India*' by Dr. G. D. Patel, pp. 223-224.

3. *Report of the Alienation Enquiry Officer*, Dr. G. D. Patel, *on the Devgadh Baria State*, (1951).

was payable in cash. The average rate of assessment came to about Re. 1 per acre.

In 1920, the Maharana conferred occupancy rights on the ryots, who were registered landholders on the date of conferment (*i. e.*, 21st April, 1920). No *nazarana* or fee, however, was charged for granting occupancy rights.

Lunavada State[1]

In the Lunavada State also, Mr. J. C. Hall carried out the work of survey and settlement between 1866 to 1880 in practically all the villages of the State. At that time, in his report No. 33 dated 16th April, 1873 addressed to the Political Agent, Rewakantha, he outlined the scheme for settlement of inams. In order to ascertain the extent of the alienations in the State, he issued a notification in 1869 to all the holders of the alienated lands for submission of claims within a prescribed period. During this inquiry, he observed that "In every case, without exception, I found the claim to rest on prescription, but there being no doubt as to the latter, I have provisionally confirmed all the claims except where the numbers were found to be the "Warras" of the claimants which are to be looked on as Durbaree land and have therefore been treated as such." (Paragraph-49). In view of the peculiar circumstances of the State alienations, Mr. Hall was of the opinion that any further elaborate inquiries in the matter would serve no practical purpose. He, therefore, proposed the following principles of settlement of inams by levy of quit-rent as under :

(1) Twelve annas in the rupee of assessment where no petition was received. Such instances were, however, very few.

(2) Eight annas in the rupee of assessment as regards "Nukrees" (rent-free) of all description and also as regards chakariat land held by persons whose services were useful to the village community such as carpenters and blacksmiths.

(3) Four annas in the rupee of assessment on numbers occupied by persons whose services were useful to Government such as the village Kotwal and Pagi.

(4) Two annas in the rupee from endowments to temples, which were not personal inams.

Government concurred generally in the principle of settlement of alienated lands advocated above, but deferred passing specific orders on

1. *Report of the Alienation Enquiry Officer*, Dr. G. D. Patel, on *Lunawada State* (1951).

the subject until the question was further examined by Captain Reeves. (Vide Government Resolution Political Department No. 6278, dated 15th October, 1873). It appears from the *Bombay Gazetteer*, Vol. VI, (p. 75) that the rules finally adopted for the settlement of claims to alienated lands were as follows. Lands held under a State grant of temple endowments and of service grants to village servants useful to the State were given entire exemption from payment of assessment. A Judi or Salami of 4 annas in a rupee of normal rent was levied in respect of lands held by craftsmen and other village servants not useful to the State. In all other cases, a Judi of 2 annas in a rupee of normal rent was levied. But from the Rewakantha Directory,[1] it transpires that Government sanctioned alienation rules for inquiry into alienated lands in the Rewakantha Agency under G. R. Political Department, No. 3400, dated 26th May, 1896. Under these rules, all the disputed cases arising in the Rewakantha Agency were decided. Subsequently these rules were superseded by the Rewakantha Alienation Enquiry Rules, 1930 sanctioned under G. R. Political Department No. 7146, dated 16th June, 1930.

In the State, there were 18 Ankadia villages situated on the border lands of the State territories.

Sant State[2]

A circuit survey of the Sant State was carried out by Mr. J. C. Hall during the year 1873, 1874 and 1875 at a cost of Rs. 17,921. The villages had been surveyed and settled. The survey commenced in 1910-11 was completed in 1920-21. The original settlement was introduced with effect from 1920-21 for a period of 15 years. Although the settlement guarantee has expired, the work of the Revision Settlement had not been taken up. The mox dar varied from Rs. 2 to Rs. 4. Land revenue was recovered in cash in the State. Occupancy rights of agriculturists had been recognized by the State. The sale or mortgage of the lands to persons other than direct heirs was made subject to the sanction of the Darbar.

Sanjeli State[3]

The *kutcha* survey and settlement were done in 1911-12. After the settlement of the land revenue, the settlement of alienations was made under the Rewakantha Alienation Enquiry Rules of 1896 and 1930 might have been utilized for the purpose. Efforts were made to trace out the "alienation cases", as they were called, with a view to ascertaining the

1. PARMAR L. H., *The Rewakantha Directory*, Vol. I, (1922), pp. 386-390.

2. *Report of the Alienation Enquiry Officer*, Dr. G. D. Patel, on the *Sant State*, (1951).

3. *Report of the Alienation Enquiry Officer*, Dr. G. D. Patel, on *Sanjeli State*, (1951).

exact nature of settlement of alienations but without success. However, it appears from para 17 of Chapter II of the Administration Report of the State for 1942-43 that all the alienation cases were decided before that year. Inspite of such a settlement, it was strange that the alienated lands had not been subjected to any Judi or Salami.

Jambughoda State[1]

Before the survey and settlement commenced in 1911-12, the system of plough-tax obtained in the State. Cultivator paid on the number of ploughs he used and not on the area of land he tilled. The plough-tax varied for Naikdas and Kolis. These rates were obviously nominal, as the main object was to induce the predatory Naikdas to settle down and earn an honest living. This system of land revenue served the purpose admirably then.

In the State, the survey and settlement operations were commenced in 1911-12 and completed in 1914-15. All the villages, whether alienated or unalienated (Darbari), were brought under these operations and an acre was adopted as a measure of land measurement. The maximum rates of land revenue assessment in each group of villages were as under:

	Maximum rate per acre
Group I	Rs. 3—0—0
Group II	2—4—0
Group III	1—12—0

There were no bagayat lands in the State. Only *jarayat* and *kyari* lands were found to exist. No water-rate was charged in respect of lands irrigated by well, tank or river water. Land revenue was payable in cash. The original settlement was guaranteed for a period of 20 years from 1914 and subsequently extended by 10 years. This extended period of guarantee expired in 1944-45 but owing to the War and the fluidity of prices of agricultural produce and economic conditions in general, the revision settlement had been deferred to more propitious times.

Land Revenue Rules, 19—O and 19—N

In the Merged State areas, where the land revenue settlement was considered scientific, in order to bring the land revenue assessments on

1. *Report of the Alienation Enquiry Officer,* Dr. G. D. Patel, on *Jambughoda State* (1951).

par with those obtaining in the pre-merger talukas of the district, Government framed the Land Revenue Rule 19-N. For fixing the land revenue assessment in areas which were not settled or not scientifically settled on lines similar to the Bombay Land Revenue Code, Land Revenue Rule 19-O was framed. Both these rules had been framed under section 52 of the Bombay Land Revenue Code, 1879. These rules provide for fixing the assessment in all the unsettled areas on an *ad hoc* basis till the scientific survey and settlement are introduced under the provisions of Chapter VIII-A of the Land Revenue Code.

The Land Revenue Rule 19-N applies to the merged territories only and provides for continuing the prevailing rates of assessment until the settlement of land revenue is fixed under Chapter VIII-A of the Land Revenue Code or the rates of assessment are fixed under section 52 of the Code, whichever event occurs earlier. It also provides for reduction of the existing rates, if they are found to be higher than the Union area rates after scaling them down by 25 per cent. Thus, the main objective of Rule 19-N is the continuance of the existing rates of assessment and necessary reduction therein by way of remission for removal of inequalities in the pitches of assessment.

The Land Revenue Rule 19-0, however, applies to the whole pre-reorganised Bombay State comprising :

(1) the per-merger Bombay State areas,

(2) the merged territories,

(3) the merged area, and

(4) the enclaves (Now there are no enclaves).

It provides for fixing *ad hoc* assessment under section 52 of the Code subject to the provisions of section 7 of the Bombay Merged Territories and Areas (Jagirs Abolition) Act, 1953. Detailed provisions are made for fixing the assessment by classifying the dry crop, rice and irrigated lands into good, medium and inferior, having regard to the sale value of agricultural lands, the yield of principal crops and the rental values of agricultural lands. After the classification of the lands as above, the average gross produce per acre of each sub-class of land for a period of 5 years is to be ascertained and the rates of assessment per acre for each sub-class of land calculated at 35 per cent of ⅙th of the price of the average gross agricultural produce to be fixed in a group of villages homogeneous as far as possible in respect of physical configuration, climate, rainfall, markets, communications and standard of husbandry. Such a detailed procedure is not to be undertaken in the case of unassessed

lands in a settled village or an unsettled village surrounded by settled villages under the Code. In the case of such unsettled land or village, the assessment is to be fixed according to the standard rate obtaining in the same or neighbouring settled villages.

The rates of assessment fixed under the Rule are to remain in force for 10 years or till the regular settlement is made under the Code, whichever is earlier.

Further, sub-rule (5) was added to the L. R. Rule 19-0 with effect from 18th May, 1956. It empowers Government to declare in the case of any merged territory or enclave that the provision of this L. R. Rule would not apply to the areas which were assessed immediately before the merger of such territory or inclusion of enclaves according to the survey and settlement law which generally corresponded to the provisions of Chapter VIII and VIII-A of the L. R. Code. Accordingly, Government has already declared the merged territories of the Gujarat States areas as falling in the above category. The effect of this sub-rule is that there will be no need to fix assessment in these areas according to the provisions of the L. R. Rule 19-0.

It is clear that the Land Revenue Rule 19-0 was framed in order to fix the rates of assessment in the surveyed and unsettled or unsurveyed and unsettled lands and villages on an *ad hoc* basis till scientific survey and settlement were introduced under the provisions of Chapter VIII-A of the Land Revenue Code, 1879. This interim measure has been adopted by Government because it is not possible immediately to undertake the full-dress survey and settlement for all such areas at a time.

It may be noted that in merged areas, there were several villages held on Jagiri tenure. The Jagiri tenure was abolished under the Bombay Merged Territories and Areas (Jagirs Abolition), Act, 1953 and the assessment of each individual survey number or sub-division was fixed under section 7 of the said Act by applying the rates of the adjoining homogeneous *khalsa* village. It may be pointed out that in Panchmahals district Limkheda, Devgadh Baria and Lunavada talukas were surveyed but not settled. After the merger, the villages of these talukas have been classified for settlement by the staff. The remaining talukas were surveyed and settled. It would thus be observed that now there is not a single village unsettled or unsurveyed in this district.

Classification of Soils

The system of classification introduced in the district in 1874 was the same as the Gujarat classification system according to which different classification values of soil subject to standard valuation of 16 annas were worked

out after taking into account the texture and depth of soils and their merits and demerits. One village of Baroda district is also included in this district where also the system of classification was the same as under the Gujarat classification system. During the State regime the lands in Santrampur taluka were classified in three parts, *viz*., Uttam, Madhyam and Kanist. The sub-scale was not adopted during the State regime. But it was adopted after merger.

Under the Gujarat Classification System, lands irrigated from wells were treated as dry crop lands with an additional classification factor of sub-soil, so as to levy higher land revenue assessment on consideration of the capacity of the wells and soil classification value. Lands irrigated from second and first class irrigation works which were in charge of the Public Works Department were subjected to separate irrigation cess and irrigation rates under the Bombay Irrigation Act, but for lands irrigated from smaller works like tanks which were not governed by the Bombay Irrigation Act, the lands were subjected to himayat assessment which was clubbed with the land revenue. Occassional use of water for agricultural purposes with permission from Government sources for which Government had not spent anything was allowed free and where Government had spent something, water assessment was levied under section 55 of the Bombay Land Revenue Code.

Revenue Administration

The Revenue Department is the oldest and the best known department to the general public. The Collector of the district is the head of the department. Besides revenue administration, the department administers other branches of Government for which a separate department is not considered necessary. For example, the department administers the Court of Wards Act, the Stamp Act, the National Savings Schemes, etc. Till recently it administered the Money-lenders Act. Although there is Registration Department under the Director of Land Records, the Collector functions as the District Registrar. Although there is a separate Land Records Department, the work of the city survey is looked after by the Collector and the Mamlatdar works as City Survey Officer. Although the jails are under the control of the Inspector General of Prisons, the work of sub-jails is supervised by the District Magistrate. Thus, the department carries out different works for other departments for which they do not have the necessary staff. Further, whenever any new scheme or legislation is to be enforced, Government entrusts the work to this department on account of its well trained and extensive staff. The services of the department are also requisitioned for all types of elections, population and civil supply. In short the services of the department are required whenever the people in bulk have to be dealt with or information is to be collected for which no separate machinery exists.

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However, the main functions of the department are maintenance of law and order, development and co-ordination of the activities of other departments. These cover settlement and administration of land revenue, maintenance of revenue records, enforcement of land reforms, acquisition and requisition of property, excise duty, territorial changes, wakfs, administration of certain taxes, entertainment taxes, education cess, and collection of arrears of revenue of other departments in the district.

After introduction of the Panchayati Raj in April, 1963, many of the revenue duties, particularly functions regarding developmental programmes and collection of land revenue have been transferred to the Panchayati Raj institutions. Still the revenue duties of maintaining law and order, maintenance of land records, settlement of land revenue, civil supply and co-ordination of the activities of other departments in the district continue with the Revenue Department.

The hierarchy of the revenue officials under the Collector consists of the Prant Officer or Deputy Collector in charge of a sub-division, Mamlatdar in charge of a taluka assisted by Avalkarkuns, Circle Inspectors and Talatis functioning at lower level. The collection of land revenue has been entrusted to the gram/nagar panchayats. The Taluka Development Officer is vested with all the powers of a Mamlatdar in the matter of revenue collection. The Circle Inspectors are placed under his direct control and also responsible for the work of the Talati-*cum*-Mantri who looks after collection of revenue and maintenance of village records

There are 43 Circle Inspectors in the district of whom 18 work under the Collector and 25 under the District Development Officer. In matters relating to maintenance and repairs of boundary marks and crop inspection, their work is also supervised by the District Inspector of Land Records.

Functions of the Land Records Department

In 1884, when the original survey and settlement operations in the Bombay State were completed the old Survey and Settlement Department was closed and the Land Records Department was created as an adjunct to the Revenue Department. The Land Records Department is now a separate department of Gujarat State and is an adjunct to the Revenue Department. At the State level, the department is headed by the Settlement Commissioner and Director of Land Records. For administrative purposes, the State is divided into circles each in charge of a Superintendent of Land Records, who has under him Inspectors of Land Records functioning at the district level.

The functions of the Department of Survey and Settlement are (1) to maintain all survey, classification and settlement records up to date by

keeping careful notes of all changes, and for this purpose to carry out field operations preliminary to incorporation of the changes in the survey records, (2) to collect and provide statistics necessary for the sound administration of all matters connected with land, (3) to help reduce, simplify and cheapen litigation in revenue and civil courts by providing reliable survey and other records, (4) to supervise the preparation and maintenance of Record of Rights and, of the periodical inspection of boundary marks, (5) to conduct periodical revision and settlement operations, (6) to organise and carry out village site and city survey on an extensive scale and arrange for their proper maintenance, (7) to undertake special surveys for private individuals and public bodies, surveys in connection with railways, municipal and local projects, town planning schemes, and survey for the Defence and other Government departments, (8) to maintain up to date village, taluka and district maps, reprint them and arrange for their distribution to various Government departments for administrative purpose and sale to the public, and (9) to train revenue officers in survey and settlement matters.

The District Inspector of Land Records, Panchmahals is the principal officer in charge of the Land Records Department in the district. He is a gazetted officer (of a Mamlatdar's rank) appointed by the Settlement Commissioner and Director of Land Records, Ahmedabad and is directly subordinate to the Superintendent of Land Records, Baroda Circle, Baroda in all technical matters. He is also subordinate to the Collector of Panchmahals and has to carry out all administrative orders of the Collector in the matter of survey and land records. He is headquartered at Devgadh Baria and not at Godhra, the headquarters of the district.

Record of Rights—The Record of Rights has been introduced in all the villages of the district. After survey, the Land Records Department supplies the *mapni* or survey register and map to the revenue officials for compilation of Record of Rights. Section 135 B(1) of the Land Revenue Code provides that the Record of Rights should contain the following particulars :

(a) names of all persons who are holders, occupants, owners, or mortgagees of the land or assignees of the land or assignees of the rent or revenue thereof ; (b) the nature and extent of the respective interests of such persons and conditions or liabilities attached thereto ; (c) rent or revenue, if any, payable by or to any such persons ; and (d) such other particulars as the State Government may prescribe under the Land Revenue Rules.

The State Government has now applied these provisions to all tenancies by Notification under section 135 B (2) of the Code, whereunder any acquisition of right in land is to be reported to the village officer within

3 months by the person acquiring it, unless the right is acquired under a registered document.

INCOME FROM LAND REVENUE AND SPECIAL CESSES CONNECTED WITH IT

Land revenue is an important source of income in the district. The Statement XI·1 shows the demand, collection, remission and suspension in respect of the land revenue for the years 1966-67, 1967-68, 1968-69 and 1969-70.

STATEMENT XI·1

Land Revenue, Demand, Collection, etc., for the Years 1966-67, 1967-68, 1968-69 and 1969-70

Sl. No.		1966-67	1967-68	1968-69	1969-70
1	Demand	32,89,364.48	39,23,228.00	30,20,301.00	38,09,136.82
2	Collection	12,89,792.31	29,26,450.00	13,90,540.00	28,32,858.24
3	Remission . ..	52,127.86	83,890.00	91,935.00	54 387.63
4	Suspension.. ..	14,34,592.58	55,19,010.00	11,47,346.00	4,98,340.91
5	Percentage of collection ..	39.21	74.59	45.90	74.37

Source :
District Development Officer, Panchmahals.

The statement shows an increase in original demand in 1967-68 as compared to the year 1966-67. However, in 1968-69 there was a decline in gross consolidated original demand. The increase is again witnessed in the year 1969-70. The reason for decrease was mainly due to bad agricultural season, failure of crops, etc. The decrease is also observed in respect of percentage of collection both in the years 1966-67 and 1968-69. The decrease is mainly attributed to the scarcity conditions prevailing during both the years in the district.

Local Fund Cess

The cess is levied under section 93 of the Bombay District Local Boards Act, 1923. It was formerly collected by the Revenue Department along with land revenue. But after the implementation of the Gujarat Panchayats Act, 1961, it is collected by the village panchayats, as the functions of collecting land revenue and local fund cess have been transferred to the panchayats. The cess which was first levied at the rate of 20 paise in every rupee of land revenue is now levied at the enhanced rate of

50 paise from 1st July, 1966. The amount realised by way of local fund cess in the district was Rs. 55,723 in 1968-69.

In the Gujarat Panchayats Act, 1961, a provision has been made for levy of an additional cess. At the request of the gram and nagar panchayats, the State Government may levy an additional cess upto 25 paise on every rupee of land revenue payable to Government in the area within the jurisdiction of such panchayats. If such panchayats undertake for benefit of the community any special work or project which is to be completed within a specified period and for which additional funds are needed, it may pass a resolution at its meeting and after obtaining previous permission of the District Panchayat, apply to the State Government to increase the rate upto 100 per cent in the land revenue payable to the State Government as ordinary land revenue.

Irrigation Cess

The irrigation cess is an annual charge payable by every landowner of cultivable area under command of a canal system. This cess is a fixed charge per acre and is not liable to variation from year to year. It was made leviable on old irrigation works with effect from 13th February, 1954, while in case of new irrigation works, it was decided to make the cess payable after three years from the commencement of the irrigation. It was found that farmers did not utilise the full irrigation potential. In order to pressurise recalcitrant cultivators to use irrigation facilities compulsory irrigation cess at the rate of Rs. 2.50 per acre per annum is being levied with effect from 13th February, 1963 on all lands within the command of irrigation works, irrespective of the fact whether irrigation water is used or not. This compulsory levy is primarily meant to cover the working expenses of the canal system.

In the Panchmahals district, the total collection of this cess in the year 1968-69 amounted to Rs. 45,384.35.

Education Cess

After the formation of the separate State of Gujarat, for promotion of education, a surcharge on agricultural and non-agricultural lands was levied by enacting the Gujarat Education Cess Act, 1962. The Act came into force from 1st August, 1962. An Education Cess Fund has been created out of the receipts from (1) the surcharge on all lands, agricultural and non-agricultural, assessed to land revenue, and (2) tax on lands and buildings in urban areas. A surcharge of 20 per cent is levied with effect from 1st August, 1962 on agricultural lands which are assessed or held for the purpose of agriculture and not used for any purpose unconnected with agriculture. A surcharge varying from 12½ per cent to

75 per cent of non-agricultural assessment is levied on all unalienated lands subject to non-agricultural assessment and on all alienated lands (excluding village sites) used for purposes other than agriculture. These rates have been brought into force from 1st August, 1962.

In the urban areas, the lands and buildings are liable to rates of tax which vary from 2½ per cent to 4½ per cent of the annual letting-value of the property. These rates have come into force from 1st October, 1965.

The surcharge levied on agricultural as well as non-agricultural lands is transferred at the end of the year to the State Education Cess Fund and utilised on schemes for promotion of education in the State. During 1963-64, Government had directed that one-third of the tax collected on lands and buildings within the municipal areas should be given to the municipalities as grant with effect from 1st August, 1962, the date from which the tax has been levied. Against a total demand of Rs. 357,077.47, a sum of Rs. 299,567.96 was collected as education cess during the year 1968-69 in the district.

The Bhoodan Movement

In order to reduce inequalities in the distribution of land, legislative measures for abolition of interemediaries, tenancy reforms and land ceilings have been adopted by the State Government. These measures have not helped to solve the problem of landless labourers. In this context, the contribution of the Bhoodan Movement as one of the schemes of land distribution to the landless has got a special value. Secondly, this movement is a reminder that the land problem cannot be solved by legislation alone. The Bhoodan Movement also attempts at the abolition of the concept of private ownership. The fundamental principle of the movement is that all land belongs to God (*Sab Bhumi Gopalki*) and a man is only a trustee of the land which should be treated as a social agent of production for the entire community.

This movement, which started in 1951 in Telengana region of the former Hyderabad State (now in Andhra Pradesh) spread during the walking tours undertaken by Shri Vinobaji.

Distribution of Donated Lands

Since the distribution of the donated lands is vital to the success of the movement, it is necessary to know the main rules for the land distribution, which are stated below :

(1) The date on which the land is to be distributed is announced by beat of drum or leaflets in the village.

(2) The Revenue Officers from Talati to Collector upwards and the village panchayat members attend the function.

(3) As far as possible, one-third of the land is given to the Harijans.

(4) As far as practicable, the land is given to the landless of that very village. After distribution to the landless, the excess land, if any, may be distributed amongst the landless of the adjacent villages. Such lands are to be given to persons who are capable and willing to cultivate land personally.

(5) For a family of 5 persons, 1 acre of irrigated land or 2½ acres of dry land should be granted. Under special circumstances, land exceeding 5 acres may also be given.

(6) Attempt should be made to consolidate the scattered lands into the compact block. If small parcels of land cannot be given for cultivation, they may be assigned for manure pits, public latrines, etc.

(7) The lands, which are cultivable, should be liable to payment of land revenue to Government from the day of grant

(8) If such lands remain uncultivated for a period of 2 years, it will be open to Government to grant them to other landless persons.

(9) Three-year limit is fixed for making cultivable virgin lands, waste lands or khar lands, so donated.

These are the main principles of distribution of lands received in the Bhoodan.

The movement, which raised high hopes and aspirations among the landless labourers in the beginning, has not made much headway particularly in this district. This is evident from the fact that till December, 1969, only 369 acres and 35 gunthas were donated and 359 acres and 35 gunthas were distributed among landless labourers.

RURAL WAGES

The rural wage structure in the district is complex. The rates and levels of wages vary according to the different agricultural operations. The wages are different for men and women. Children are also employed in agriculture and they are paid low wages. Moreover, they vary according as the season is busy or slack. In the district, large number of persons possess no lands of their own but are dependent upon the agriculture for their livelihood They are labourers who are employed to work on the

field either casually during the harvest season or throughout the year as *ek-sali* servant. The statement given below gives a comparative idea of increase in number of agricultural labourers.

Year 1	Agricultural labourers 2	Total number of labourers 3	Total area cultivated 4	Number of labourers per 100 acres 5
1955-56	20,076	1,37,147	11,98,997	10
1968-69	30,248	7,53,770	11,98,997	22

Source :

District Agriculture Officer, Godhra.

From the above statement, it would appear that there has been considerable increase in number of agricultural labourers in 1968-69 as compared to 1955-56. The number of labourers per 100 acres has also increased to 22 in 1968-69 as compared to 10 in 1955-56. During the thirteen years from 1955-56 to 1968-69, the area under cultivation has remained constant but the number of agricultural labourers has increased by 1½ times and the total number of labourers by 7 times.

An important characteristic noticed in the district is that many cultivators holding lands not less than five acres have also been working as agricultural labourers. The agricultural labourers in the district are drawn from the following castes such as Harijans, Chamars, Weavers (Vankar). Barias, Thakors, Bhils, etc.

Permanent Labour

The farm labourers are recruited in the district both for permanent and casual employment. The important systems of permanent labour prevalent in the district are *bhagia*, *sathi* and *chakar*. Under the *bhagia* system of labour a share in the farm produce is given to the permanent incumbent. Sometimes the quantum is fixed. This system is in vogue in the Adivasi areas of the district. The share of the *bhagia* in the produce varies from a fourth to fifth of the crop. Some cultivators. whose holdings are large enough to provide continuous employment for the whole year, engage annual servants also under the *sathi* system. These servants are known as *sathi*. A *sathi* binds himself to do all types of farm work and is available all the hours of day and night. The contract is entered into generally for one year and renewed year after year with the consent of the party. The *sathi* is also provided with food, clothes, shoes, *bidis*, tea and other petty requirements. The conditions of contract are not uniform. The *chakar* is another important system of the permanent labour in the district. The period of employment in this system varies from 6 months to 12 months. A lump sum payment in cash for the period of employment or on monthly basis is ordinarily in vogue. This amount varies from Rs. 250 to Rs. 1,200 per year. In addition to cash wage, *chakar* is given food twice or thrice

a day, and tea, tobacco, head-dress, clothes and shoes. Sometimes a bedsheet or blanket is also provided.

Casual Labour

The casual employment is common in the district. The period of employment lasts from June to October and also from November to February.

Most of the landholders employ casual field labourers only when there is a rush of work on the farm and pay them on daily wages. Agricultural operations such as ploughing which entail more strenuous labour command a higher wage rate. While much of the heavy work is done by men, women and children are employed in such work as weeding, winnowing, watering, etc. They are usually paid in cash and rarely in kind. The daily wage rates have increased considerably in recent years compared to pre-war and post-war years, due to high agricultural prices and the increased cost of living.

Casual labourers work from sunrise to sunset with a break of about two hours for lunch at noon. Sometimes during harvesting period, they work even more and are also paid more. The main source of labour is the village itself though at times during the harvesting season help of labourers from surrounding villages is also called for to meet the local shortage. Field labour being seasonal, they have to seek alternate employment during the off season. Such work includes collecting and selling of firewood or hay, making tiles, spinning, weaving, etc.

The current rates in the district vary according to the demand and supply of labour and proximity of place from towns. The statement given below gives comparative rates prevalent in pre-war and post-war years in the district. From the statement it would be evident that wage rates in the district have increased from 25 paise in 1938-39 to Rs. 1·25 in 1966-67.

STATEMENT XI·2

Wages of Agricultural Operations (for males) in the Panchmahals District 1938-39, 1948-49, 1960-61, 1965-66 and 1966-67

(In Rs.)

Nature of operation 1	1938-39 2	1948-49 3	1960-61 4	1965-66 5	1966-67 6
1. Ploughing, harrowing, carting, etc.	0.25	0.60	0.80	1.25	1.25
2. Harvesting of crops ..	0.20	0.50	0.60	1.00	1.00
3. Threshing out grains ..	0.20	0.50	0.60	1.00	1.00
4. Other miscellaneous works	0.25	0.60	0.80	1.25	1.25

Source :
District Agricultural Officer, Panchmahals District.

REGISTRATION

Registration of Documents

Registration of certain documents is made compulsory under section 17 of the Indian Registration Act (XVI of 1908), and optional in case of certain others under section 18. As a rule, fees are levied for the registration of all documents, but State Government has exempted co-operative societies registered under the Gujarat Co-operative Societies Act, 1961 from payment of such fees. Certain types of societies enjoy restricted exemption in respect of certain documents involving consideration upto a prescribed limit and fees are charged for the registration of documents for consideration in excess of the prescribed limit.

Marriages under the Special Marriage Act, the Indian Christiain Marriage Act and the Parsee Marriage Act are also registered.

Registries Offices

There are ten talukas and one mahal in the district, but there were only four Sub-Registries in the district as on 31st December, 1969, at Godhra, Kalol, Dohad and Lunavada. The remaining talukas and mahal are joined with these four Sub-Registries. The talukas of Shehera, Devgadh Baria and Limkheda are joined with Godhra, Jhalod with Dohad, Santrampur with Lunavada and Jambughoda mahal and Halol taluka with Kalol taluka for the purpose of registration work.

The Sub-Registrar of Godhra holds his office at Devgadh Baria on every third Monday throughout the year. The Sub-Registrar of Kalol holds his office at Halol for seven days from 8th to 14th (both days inclusive) in April, May, June and July, and for three days from 8th to 10th (both days inclusive) every month of August to March. The Sub-Registrar, Dohad, holds his office at Jhalod from second Monday to the following Saturday (both days inclusive) every month except January, July, August, September and November, when the people of Jhalod taluka have to go to Dohad for registration work. The Sub-Registrar, Lunavada, holds his office at Sant for three days from 3rd Monday to the following Wednesday from the months of January to May and October to December.

District Registrar

The Collector, Panchmahals, is the *ex-officio* District Registrar, who exercises powers of supervision and inspection over the entire registration staff in the district. Though the Sub-Registrars are appointed by the Inspector General of Registration, the District Registrar has powers to fill in temporary vacancies, he hears appeals and applications preferred to him

under sections 72 and 73 of the Indian Registration Act (XVI of 1908) against refusals to register documents by the Sub-Registrars under him. Under sections 25 and 34 of the same Act, he is empowered to condone delays in presentation of documents and appearance of executants, provided the delay does not exceed four months, and directs such documents to be registered on payment of a fine not exceeding ten times the proper registration fees. He is also competent to order refund in the case of surcharges and to grant full or partial remission of safe custody fees in suitable cases. Under section 42 of the Act, a will or codicil may be deposited in a sealed cover and may be got registered at the cost of the party desiring it after the depositor's death. He is also authorised to record and register births and deaths under the Births, Deaths and Marriage Registration Act, (VI of 1886).

Sub-Registrar

The main functions of the Sub-Registrar are to register documents, keep a record of all documents registered and send to officers concerned extracts from documents affecting immovable property in respect of which a record of rights is maintained. Every Sub-Registrar is an *ex-officio* Sub-Registrar for the registration of births and deaths.

The Sub-Registrar working as Headquarters Sub-Registrar at Godhra is vested with the powers of solemnising marriages under the Special Marriage Act, 1954.

The Headquarters Sub-Registrar, Godhra assists the Collector in adjudication of documents impounded under section 33 of the Bombay Stamp Act, 1958 (IX of 1958) and also in the adjudication of cases under section 31 of the Bombay Stamp Act, 1958.

In the year 1968-69, the annual income of the Registration Department in the Panchmahals district was Rs. 54,551 and the annual expenditure Rs. 32,071. Copying of documents is done by hand in all offices. In all, 4,463 documents were registered in the district in the year 1969. Of these 4,306 documents falling under compulsory registration, were of the aggregate value of Rs. 9,972,022; 5 falling under optional registration were of the aggregate value of Rs. 12,600; 53 affecting movable property were of the aggregate value of Rs. 49,010 and 104 were wills.

STAMPS

The Superintendent of Stamps is the authority controlling the supply and sale of non-postal stamps. In the Panchmahals district, the Collector as the administrative head of the district, is in charge of the entire work relating to the stamps. He has to regulate the sale of stamps and ensure

collection of stamp duties. As there is no treasurer in the treasury, the work of sale of stamps to vendors and to the public is done by a Stamp Senior Clerk under the direct supervision of the Treasury Officer. He is in charge of the local depot at Godhra and is responsible for the maintenance of the stock of stamps, their distribution to the branch depots in the district and sale to the public. Refund of the value of unused, spoiled and obsolete stamps is not within the competence of the Treasury Officer, as these powers are not delegated to him, after the separation of the Treasury from the Revenue Department. These powers are exercised by the Collector and Assistant Deputy Collector. A branch depot located at every taluka headquarters, is in charge of a Sub-Treasury Officer. As per Government Notification No. GHM/M/87/STP/1068/54035-H, dated 13th January, 1969 all the Sub-Treasury Officers have been appointed as "Proper Officers" for the purpose of the Act and under the Rule 9 of the Bombay Stamp Rules, 1939 they are empowered to affix the special adhesive stamps on the unexecuted documents presented for stamping by the public.

For the convenience of the public, stamps are sold not only at the district depot and branch depots but also at various other centres by licensed stamp vendors, who are appointed by the Deputy Collector. There are 14 Stamp Vendors in the district. The non-judicial stamps in case of instruments requiring stamp duty of the value of above Rs. 150 and the court-fee stamps exeeding Rs. 125 are sold directly by the Treasuries and Sub-Treasuries to the public. Stamp below these denominations are sold by authorised vendors. The Sub-Treasury Officers act as *ex-officio* stamp vendors at taluka places by virtue of their posts.

The total income realised from the sale of stamps in the district in the year 1968-69. (April 1968 to March 1969) was Rs. 358,296 for non-judicial stamps and Rs. 242,275 for judicial stamps. The vendors were allowed a small discount which in the year 1968-69 amounted to Rs. 9,938.57 for non-judicial stamps and Rs. 1,627.19 for judicial stamps.

Other Sources of Income

In order to meet the growing expenditure on developmental activities, the State and Central Governments have to augment their financial resources by tapping additional sources of revenue. Other sources are Income-tax, Sales Tax, Taxes on Motor Vehicles. State Excise, Central Excise, etc. These are briefly examined below.

Sales Tax

As a source of revenue, sales tax occupies a distinct position in tax-structure. It is not only productive from the point of view of revenue but

has the additional merit of flexibility. By changing the coverage and the rates of tax, the yield can be adjusted to the revenue needs of the State.

The Bombay Sales Tax Act, 1946 was made applicable to the Panchmahals district from 1st October, 1946. The Act provided a levy of single-point tax at the last stage on sales of goods. The then Bombay Government introduced a multi-point sales tax from 1st November, 1952. The Bombay Sales Tax Act, 1952 became also operative in this district. This Act was further amended and was known as the Bombay Sales Tax (Amendment) Act, 1953. It was also known as two-point sales tax and came into force with effect from 1st April, 1953. The two-point system continued in this district till 31st December, 1959.

Since different systems of sales tax operated in the constituent units of the former composite State of Bombay, the Bombay Government appointed a Committee under the chairmanship of Shri Babubhai J. Patel to evolve a uniform system of sales tax for the entire State. On the basis of its recommendations, the Bombay Sales Tax Act, 1959 was enacted and enforced with effect from 1st January, 1960. After bifurcation of the Bombay State, this Act of 1959 was adopted by the Gujarat State. In order to rationalise the tax-structure and streamline the administrative procedures the Government of Gujarat constituted in 1967 the Sales Tax Enquiry Committee with Shri M. M. Odedra as Chairman. The terms of reference were to examine the existing system of sales tax, to review its working and to make recommendations for rationalisation of the structure of the sales tax, and simplification of procedures. In making recommendations, the Committee was asked to take into account the revenue requirements of the State and to suggest measures for dealing with avoidance and evasion of tax. On 28th June, 1968 this Committee submitted its report to Government. Its main recommendation was related to the provision of a single-point tax. On the basis of these recommendations a Sales Tax Bill was introduced and passed in the Assembly in 1969. The law was called the Gujarat Sales Tax Act, 1969 and was made applicable to the entire State with effect from 6th May, 1970. The salient features of the law are (1) that a single-point levy is combined with a double-point levy; (ii) that a levy of retail sales tax is abolished and (iii) that exemption from the tax is granted to small manufacturers and traders of special category with an annual turnover of Rs. 30,000. It is hoped that these provisions will greatly benefit the traders.

The total collection of sales tax in the Panchmahals for the year 1968-69 amounted to Rs. 4,203,512.76.

Tax on Motor Vehicles

Tax on motor vehicles constitutes one of the important sources of State revenues. The Motor Vehicles Department is responsible for the

proper administration of the Indian Motor Vehicles Act, 1939 and Rules made thereunder. It collects taxes on motor vehicles, passengers and goods carried by road under (1) The Bombay Motor Vehicles Tax Act, 1958, (2) The Bombay Motor Vehicles (Taxation of Passengers) Act, 1958, and (3) the Gujarat Carriage of Goods Taxation Act, 1962. It also performs general duties and responsibilities enjoined on it under the provisions of these Acts and Rules made thereunder.

Administrative Set-up

The department is headed by the Director of Transport with head-quarters at Ahmedabad. From October, 1968, the State has been divided into three regions, *viz*.. Ahmedabad, Baroda and Rajkot. Accordingly, there are three Regional Offices, each of them being headed by a Regional Transport Officer. The Panchmahals district has been placed in the Baroda region which covers the districts of Baroda, Panchmahals, Kaira and Broach. The net collections of the revenue realised for the districts of Baroda, Panchmahals and Broach for the year 1968-69 were as under.

Sl. No.	Name of the Act	Amount in Rs.
1.	The Indian Motor Vehicles Act, 1939	337,103.05
2.	The Bombay Motor Vehicles Act, 1958	5,241,400.92
3.	The Bombay Motor Vehicles Act, 1958 (Taxation of Passengers)	37,233.96
4.	The Gujarat Carriage of Goods Taxation Act, 1962 ..	1,146,563.44
	Total	**6,762,397.87**

STATE EXCISE

Excise or abkari revenue is one of the sources of State income, though not an important one in view of the policy of total prohibition adopted by the Government of Gujarat. The Prohibition and Excise Department in the district is responsible for the administration of the Bombay Prohibition Act, 1949, Bombay Opium Smoking Act, 1936, Bombay Drugs (Control) Act, 1959, Dangerous Drugs Act, 1930, Medicinal and Toilet Preparations (Excise Duties) Act, 1955 and Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955. The District Inspector of Prohibition and Excise, Panchmahals, who is in charge of this work in the district, works under the supervision and control of the Collector. He has under him two Prohibition and Excise Sub-Inspectors, one stationed at Godhra and the other at Dohad.

The State Government levies excise duty on the following commodities under section 105 of the Bombay Prohibition Act, 1949 :

(a) any alcoholic preparation for human consumption,

(b) any intoxicating drug and hemp,

(c) opium and

(d) any other excisable article as defined in clause (13) of the section 2 of the Bombay Prohibition Act, 1949.

The total net revenue realised from excise duty in the district for the year 1968-69 was Rs. 38,087.

CENTRAL EXCISE

In the Panchmahals district there is only one range office with its headquarters at Godhra. It is placed under the Class II Superintendent of Central Excise, Godhra. Under him, there are eight sectors as follows.

Sl. No.	Name of the sector	Number of towns/ villages		Name of the taluka
1	Mehlol Sector	19	villages	Godhra
2	Timba Sector	13	villages	"
3	Ratanpur Sector	19	villages	"
4	Godhra Town Sector	Godhra town		"
5	Baria Sector	1	town	Baria
		186	villages	"
		244	villages	Limkheda
6	Dohad Sector	2	towns	Dohad
		122	villages	"
		152	villages	Jhalod
7	Lunavada Sector	1	town	Lunavada
		340	villages	"
		1	town	Santrampur
		399	villages	"
		89	villages	Shehera
8	Kalol Sector	1	town	Kalol
		69	villages	"
		1	town	Halol
		127	villages	"

Each sector[1] is headed by the Inspector of Central Excise.

1. A sector consists of a number of villages, which vary from sector to sector.

The Central Exise Department in the district deals with the excise duties mainly levied on tobacco, synthetic organic dyes, paints and varnishes, package tea, vegetable, non-essential oil, wireless receiving sets, china wares and porcelain wares and sodium silicate. Such duties yielded a total annual revenue of Rs. 760,870-00 in the year 1968-69.

INCOME-TAX

This is one of the most important Central taxes. For the Gujarat State, there is a Commissioner of Income-tax headquartered at Ahmedabad. Under him, there are Inspecting Assistant Commissioners of Income-tax. The Panchmahals district is placed in charge of the Inspecting Assistant Commissioner of Income-tax stationed at Baroda. Under him, there are three Income-tax Officers and two Income-tax Inspectors.

The major portion of the eastern part of the district is covered by forest and is economically backward. The tax revenue is realised from oil mills, timber, timru leaves, grains and grocery. In the absence of sufficient water and electricity, the district does not have factories of major industrial importance. This affects the yield from income-tax. The details of the number of assessees and realisation of tax revenue in the district for the years 1966-67, 1967-68, 1968-69 and 1969-70 are given below :

Year	Under Rs. 5,000		Over Rs. 5,000		Total	
	No. of assessees	Amount of tax (Rs. in thousand)	No. of assessees	Amount of tax (Rs. in thousand)	No. of assessees	Amount of tax (Rs. in thousand)
1	2	3	4	5	6	7
1966-67 ..	623	7	4,652	3,554	5,275	3,561
1967-68 ..	1,057	12	4,350	3,321	8,431	3,333
1968-69 ..	788	10	3,675	3,706	4,463	3,716
1969-70 ..	1,222	17	3,832	4,214	5,054	4,231

As noticed from the above statement, the variation in the number of assessees and amount of tax from time to time is mainly due to changes in the taxable limit and tax-rate structure.

CHAPTER XII

LAW AND ORDER AND JUSTICE

Police

Incidence of Crime

The following statement shows the incidence of crimes committed in the district between the years 1961 and 1969. It will appear that the crime graph has risen from 7,007 in 1961 to 9,187 in 1969. Among the crimes, substantial rise is noticed under those committed under the special and other local laws as the figure of 4,085 has shot upto 5,708 during the period. Those relating to person and property have risen from 2,301 in 1961 to 2,443 in 1969. It is, however, remarkable that not a single offence, (i) against the State, (ii) army and navy and (iii) weights and measures, was reported during the period under review. Moreover in 1969, four offences occurred which related to giving false evidence and only three in respect of coins.

Incidence of Crime

Sl. No.	Description of offence	Number of offences	
		1961	1969
1	2	3	4
1	Against the State	..	..
2	Relating to the Army and Navy	..	—
3	Public tranquillity	47	36
4	Relating to Public Servant	20	16
5	Contempt of the lawful authority of public servant ..	9	4
6	False evidence	1	4
7	Relating to coins	..	3
8	Relating to Government stamps	—	1
9	Relating to weights and measures	..	..
10	Affecting the public health, safety, convenience, decency	57	73
11	Relating to religion	3	..
12	Affecting life	61	36
13	Causing of miscarriage, etc.	2	..
14	Hurt	858	940
15	Wrongful restraint and confinement	13	122
16	Criminal force	372	358
17	Kidnapping, etc.	18	5
18	Rape	2	1
19	Unnatural offence	..	..
20	Theft	306	349

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Sl. No.	Description of offence	Number of offences 1961	1969
1	2	3	4
21	Extortion ..	1	3
22	Robbery ..	53	33
23	Criminal misappropriation	10	7
24	Breach of Trust	46	84
25	Stolen property	26	26
26	Cheating ..	105	113
27	Fraudulent deeds, etc.	..	6
28	Mischief ..	81	89
29	Criminal trespass	285	210
30	Offences relating to documents, trade or property marks	4	56
31	Breach of Contract ..	4	..
32	Offences relating to marriages	307	506
33	Defamation	22	10
34	Criminal intimidation, insult and annoyance ..	149	388
35	Under special and other local laws	4,085	5,708
	Total	7,007	9,187

Source :

District and Sessions Judge, Godhra.

HISTORICAL BACKGROUND[1]

In 1853, when the British assumed political superintendence of the Panchmahals, they found that there were many gang robberies and murders were committed by large bands of Bhils belonging to different States. After committing offences they escaped to the neighbouring States from where they could not be apprehended.[2] In 1853, the number of offences was reported to be small, but gradually instead of taking the law into their own hands, the people began to seek police help, and in spite of greater efficiency, the number of recorded crimes steadily increased between, 1854 and 1860. This may be ascribed to the fact that several crimes which were formerly not brought on the crime register were done so under the new dispensation. The main obstacle in suppressing crimes was that the bands of unsettled Bhils and Naikdas entered the territory from the neighbouring States, lifted cattle and passed out of the Panchmahals without any difficulty. Once they crossed over and entered the States limits, they were almost safe. Moreover, there was no arrangement for extraditing criminals from the neighbouring States. An attempt was, therefore, made to supply this want by arranging occasionally

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 273-275.
2. *Ibid.*, p. 273.

the meeting of the Rewa Kantha Political Agent and the Mewad Political Agent. But this system was found unsatisfactory and was, therefore, given up in 1864 and since 1872, the extradition of offenders was secured under the Extradition Act of 1872.

There was no regular force under the management of the Scindia. For the maintenace of order, the district was divided among the officers styled *jamadars*, each of whom was paid lumpsum from the Gwalior Treasury and was expected to keep certain number of armed men, distributed over his share of the district. There was also a detachment of mounted militia, called *sibandi*. After the transfer of the district to the British, on account of disorder and of the unruly character of so many of the people, it was thought advisable to raise an armed force of Bhils of Panchmahals. With the Khandesh force as its model, the Panchmahals Bhil Corps was formed and had in 1858 exclusive of establishment, a sanctioned strength of ten *subhedars*, ten *jamadars*, fifty *havaldars*, fifty *naiks*, one bugle major and ten buglers, and 800 privates, making a total of 931. Its headquarters was fixed at Dohad, where lines for 600 men were built. The Bhil Corps was a success. In 1860, though in Halol and Kalol on the west cattle lifting was a common offence, in Dohad and Jhalod where they had formerly been most rampant, offences of this class nearly ceased. In 1861, it was found most useful in forest fighting and wonderfully cheap and effective for carrying out outpost duty. In 1867, as the district was much more settled, the sanctioned strength of the corps was reduced. But it was subsequently found that the reduced corps was unable to put down the Naikda rising, and its strength was, therefore, raised considerably. By 1877, two-thirds of the corps were Bhils and Kolis and the rest were Marathas and *Pardeshis* (foreigners). The discipline was semi-military and the men were in appearance well-drilled and soldier-like. They were supplied with Saffer's carbines and sword bayonets.

Almost half of the corps was employed on out-post duty. They guarded Mamlatdars' and Mahalkaris' Offices, furnished escorts to district officers and was scattered in a number of small posts, *thanas*, in different parts of the district.

In the year 1877, the total strength of the district or regular police force was, including the Bhil Corps, 824. Of these under the District and Assistant District Superintendents of Police, two were subordinate officers, 111 inferior subordinate officers, 36 mounted police and 673 constables. Besides these, a force of 6 officers and 30 constables was employed as an escort to the Political Agent, Rewa Kantha.

Exclusive of the Superintendent, the Assistant Superintendent, and the force of 36 policemen under the Political Agent, Rewa Kantha, there were 822 policemen. Of these persons, 21 were officers and 145 constables employed as guards at district, central or subsidiary jails ; 14 officers and 126 constables

were engaged as guards over the lock-ups and treasuries or as escort to prisoners and treasure, 74 officers and 412 constables were engaged on other duties and 4 officers and 26 constables were stationed in towns and municipalities. Of the total strength, exclusive of the Superintendent and Assistant Superintendent of Police, 566 were provided with fire-arms, 256 with swords only or swords and batons.

The Panchmahals district was amalgamated with the Broach district with effect from 6th November, 1933 for revenue purposes but was retained permanently as a separate charge for the purpose of police administration[1] (even after the transfer of Rewakantha Agency Police to the Government of India) on the following considerations : (1) that the abolition of the Political Agency at Godhra affected the administrative rather than police work, (2) that as a combined police charge, the Broach and Panchmahals districts would be heavy, (3) that the Panchmahals district was surrounded by various Indian States, (4) that the state of crime and serious crime, growth of labour movement at Dohad and the easily inflammable mentality of the people necessitated a different and distinct approach, (5) that Panchmahals had troublesome borders and uncordial relations among different communities particularly at Godhra, (6) that the existing police arrangements were very wise and safe, (7) that the Bhils presented a peculiar problem in both excise and other crimes. There were two Bhil risings in 1899 and 1912, general strike of village accountants in 1920 and 1921 and serious riots in 1928 in Godhra, (8) that the Eastern Mahal was inhabited by Bhils and surrounded by their castemen of the Central Provinces and Indian States, being a constant source of anxiety when rains failed, (9) that the Panchmahals was the centre of Forest Satyagraha during the Civil Disobedience Movement in October 1930, and (10) that an area so liable to turbulent outbreaks should continue to have its separate police organisation.

REWA KANTHA[2]

The Police arrangements under the Rewa Kantha Agency were as follows :

In former times the duty of keeping order was entrusted to the mercenary troops, *sibandi*, both horse and foot, of which the total strength was 1,939 in 1854. These troops without method or discipline, were unfit to keep order. In several parts of the district especially in the border villages of Gujarat and Mewar, the people were in a state of chronic hostility. Receiving little help from the Chiefs, they refused to pay them revenue or yield them obedience

1. Government of Bombay, Home Department Resolution No. 2071/3-II, dated 31st October, 1934.

2. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), pp. 80-81.

and were not brought to order till a special post had been established among them. Besides their police duties, this *sibandi* was useful in collecting land and other revenue, and served to swell retinues of the Chiefs. In 1865 when Baria came under the supervision of the Political Agent, efforts were made to improve the *sibandi* by introducing some of the method and drill of a regular police force. The attempt was repeated when in 1867 Lunawada came under the direct management. Though some improvement was made, the result was not satisfactory. There was no proper supervision. The native Assistants had neither the training nor the leisure to look closely after the police. Accordingly when, in 1872, the neighbouring State of Sunth came under direct management, the Political Agent proposed to Government that the police of the 3 States should be formed into one body.

The *General Report on the Administration of the Bombay Presidency* for the year 1874-75 aptly mentions the purpose for organising the Federal Police in the following terms, " The wildness of some parts of Rewa Kantha, its proximity to Meywar and the absence of any systematic protection of life and property before British interference, favoured the commission of offences and impunity of crime. It was necessary not only to check the incursions of Bhils from Mewad, but also to overawe the Mewasi villages which claimed independence of an authority to keep the roads free from marauders, and to protect the peaceable section of the inhabitants ". This proposal was approved and a federal police, 441 strong, was formed and placed under the superintendence of a British Officer, and in 1857, its operations were extended to Kadana and Sanjeli. The result was satisfactory. There was a marked advance in order and method, and the bands of cattle-lifters and marauders, who used to carry their raids into the heart of Sunth were afraid to pass beyond the border villages. In 1876 when the Baria Chief came of age, his police contingent was withdrawn and to reduce its cost, the European officer was replaced by a Local Officer. The cost of maintenance was so heavy a burden to Lunawada and Sunth States that in 1877-78 it was further reduced.

From 1885-86 the contingent of the Gaikwad, which used to perform police duties in the Rewa Kantha Agency, was finally withdrawn and was substituted by the organised force of the Federal Police.

The *Gazetteer* further mentions that in the whole of Rewa Kantha, there was no regular village police. The duties of revenue and police were generally enjoined on one person who held service, *pasaita* land or enjoyed some exemption from the payment of plough-tax. They helped the police in catching offenders, mustering the bad characters of the village, tracking footprints of thieves, telling the police of accidental or suicidal deaths, and performed other petty police duties. The village watch, *rakhas*, generally Bhils or Kolis, were paid in the same way as *patels*, though on a smaller scale. In some cases where there was no State provision, the villagers paid

them in grain, the watchman agreeing in return to make compensation for all thefts and robberies that may be traced to their dishonesty or want of care.

Jambughoda (Narukot)

The strength of the detachment supplied from the Panchmahals Police was, in 1878 owing to the unusual amount of crimes, raised from 41 to 52. Of this force, 41 were armed, 8 unarmed and 3 mounted. They were distributed over three posts-Jambughoda, Khandivar, Vavchalvar.[1]

The Rewa Kantha Directory[2] published in 1922 refers to the police arrangements in the following terms :

Agency Police

> " In 1885 a local Corps was raised to discharge the Police duties under the Agency, previously performed by Gaekwad's Contingent which was disbanded in that year in accordance with the agreement made in 1881 with Baroda. This Police was under the control of the District Superintendent of Police of Panchmahals and was amalgamated with the district Police."

Some of the bigger States like Devgadh Baria, Santrampur and Lunavada had their own police forces Their details are given below.

DEVGADH BARIA[3]

For Police administration, the Baria State was divided into 8 divisions corresponding to the 8 Mahals, and each Mahal was placed under a charge of a Sub-Inspector of Police Each Mahal was further divided into circles in each of which was placed one out-post in charge of a Head Constable with a sufficient number of constables. The Baria State Railway line was within the charge of the Sub-Inspector of Police, Haveli Mahal.

The Head of the Department was styled the Superintendent of Police.

The police service was recruited mostly from local inhabitants.

The Village Police consisted of Police Patels, Kotwals, etc ; who were remunerated by rent-free lands.

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*. Vol. VI, *Rewakantha, Narukot, Cambay and Surat States*, (1880), pp. 176-77.
2. PARMAR L. H., (Compiler), *Rewa Kantha Directory*, Vol. I, (1922), p. 18.
3. *Report on the Administration of the Baria State*, (1942-43), pp. 12-13.

The District Police was also trained to cope with the work of prevention, detection and investigation of offences relating to excise, abkari intoxicating drugs and opium.

The State maintained Military Force Organised on the Indian Army System for the preservation of internal security and protection of communications within the State territories.

On acceptance of the Indian States Forces Re-organisation Scheme, 1939, the recognised State Service Unit was a full company of Infantry. The Ranjit Infantry Company serving under the Crown was taken over as an Indian Army Unit from May, 1943.

A training Platoon of Infantry was maintained at the headquarters (Baria) to furnish re-inforcements to the said unit.

With the approval of the Government of India, a Company of Infantry was maintained at the headquarters for internal security.

The ruler was in the direct control of the Department and the Dewan carried out administrative duties.

The cavalry squadron was a unit of the other forces of the State.

SANTRAMPUR[1]

The police force chiefly consisted of Rajputs, Muslims, Khants, Kolis, Gurkhas, etc. It was generally recruited locally. The Foot police was armed with Muskets supplied by Government, and the Mounted police with carbines and swords. On ceremonial occasions, the latter carried lances also.

The total strength of the police force of the State was 289 comprising 243 Foot Police headed by Police Superintendent, under whom were Police Inspector 1, Sub-Police Inspectors 6, First Class Head Constables 11, Second Class Head Constables 7, Third Class Head Constables 11, First Class, Second Class and Third Class Constables 204, Drill Inspector (Subedar) 1 and Sirastedar 1. The Mounted Police consisted of 36 men and comprised Risaldar 1, Duffedar 1, Trumpeter 1, and Mounted Constables 33. The Excise Police had a strength of 10 men and had third-Class Head Constable 1, First Class Constables 2, Second Class Constables 2, and Third Class Constables 5.

No Village Police was maintained but in Kunbi and other *showkari* villages, *chowkidars* or watchmen were employed. They were paid for their

1. *Report on the Administration of the Sant State*, (1940-41), pp. 10 11 and Appendix IV.

services in cash or kind by the State as well as by the villagers in some parts. In some villages, some of the watchmen were granted free agricultural lands for performance of such service. The Bhils did not employ any watchman in their villages. Besides revenue duties the Patel of every village was assigned police duties, *viz.*, to give information to the nearest *thana* of the commission of any congnizable offence or accidental or suspicious deaths in his village.

LUNAVADA[1]

The strength of the regular Police Force in the Lunavada State was 181. It was headed by the Superintendent of Police. The police force consisted of Police and Excise Superintendent 1, City Police 1, Police Sub-Inspectors 5, First Class Head Constables 6, Second Class Head Constables 8, Third Class Head Constables 8, First Class Constables 25, Second Class Constables 15, Third Class Constables 107 and Mounted Constables (Sowar) 5.

There were 21 police stations and outposts in the State. The Superintendent of Police and his subordinates carried out periodical inspection of the police stations and outposts under them. Over and above the regular Police Force, almost every village had its own separate Village Police, who were remunerated in land and cash from the State or in kind from the village people. These policemen or *chowkidars* played an important role in prevention and detection of crimes. Every village had a Police Patel also.

On integration, the police force in the States was reorganised into the district police force from 1948.

FUNCTIONS OF THE POLICE

The primary functions of the police are prevention and detection of crime, prosecution of criminals, maintenance of law and order, apprehension of offenders, escorting and guarding of prisoners, protection of Government treasuries, private or public property of which they may be placed in charge. Besides these, they have various other duties also to perform such as control of traffic, service of summons and warrants in criminal cases, destruction of stray dogs, inspection of shops selling explosives and poisonous drugs and extinguishment of fires. Other miscellaneous duties, which fall upon the Police Department, are verification of character, inquiries about passport, *bandobast* at fairs and festivals, and surveillance of criminals and habitual offenders, etc. These functions are incorporated in the Bombay Police Act, 1951, as adopted and applied to the Gujarat State.

1. *Report on the Administration of the Lunavada State* ending 31st October, (1945) pp. 24-25 and 47.

PRESENT SET-UP

Police Divisions

For the purpose of administration, the Gujarat State is divided into two Police Ranges, Baroda and Rajkot. Each range is placed under a Deputy Inspector General of Police. The Panchmahals district has been placed in the Baroda Police Range. The District Magistrate has control over the District Superintendent of Police and the Police force of the district. He decides the questions of policy and matters relating to the administration of law within the district, but does not interfere with such matters as recruitment, internal economy, and organisation of the District force. The District Superintendent of Police is the executive head of the police force in the district. His primary duties are to keep the force under his control properly trained, efficient and contented and to ensure by constant supervision that the prevention, detection and investigation of crimes in the district are properly and efficiently carried out by the police force.

The general pattern of the police administration in the district is as follows. At the district level, there is a District Superintendent of Police, who is responsible for maintenance of law and order in the district. The Panchmahals district is divided into three subdivisions, *viz*., Godhra, Dohad and Lunavada, and each subdivision is under the charge of a subdivisional Police Officer, who is responsible for all crime work as also for the efficiency and discipline of the Officers and men in his subsidivision. He works under the general orders of the District Superintendent of Police. He has also to carry out detailed inspection of Police Stations and outposts in his charge at regular intervals.

For the purpose of efficient supervision of crime work, the district has been divided into two circles, each under the charge of a Circle Inspector of Police. He is responsible entirely for crime work and surveillance of bad characters and gangs in his circle. He also supervises and co-ordinates the crime work of the different police stations within the circle.

At the district headquarters, the District Superintendent of Police is assisted by an Inspector who is designated Home Inspector of Police and works as a personal assistant to the District Superintendent of Police. He supervises the work of the office and the headquarters during the former's absence.

There is a Sub-Inspector each for the local crime branch and local intelligence branch in this district. There are 20 police stations and 48 outposts which are under the charge of Police Sub-Inspectors and Head Constables respectively. The posting of an additional Police Sub-Inspector at a Police Station depends upon the crime position and the area of the police station.

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Each police station is provided with a sufficient number of Head Constables and Constables. The Head Constables are empowered to register and investigate the crimes reported at the police station. Thus they work as Police Station Officers. Each police station has one writer Head Constable and one writer constable to do the office work at the police stations.

The sanctioned strength of the Police Officers and men for the district was 1,491 at the end of the year 1970. Its composition was as follows: District Superintendent of Police 1, Deputy Superintendents of Police 3, Police Inspectors (including Home Inspector of Police) 3, Police Sub-Inspectors (including 5 leave and training reserve) 41, Police Prosecutors 6, Unarmed Head Constables 197, Armed Head Constables 127, Unarmed Constables 571, Armed Constables 540, Head Wireless Operator 1, and Wireless Operator 1.

The expenditure on the officers and the police establishment in the district for the year 1969-70 amounted to Rs. 4,014,551. As regards the ratio of the police to the area and population, there was one policeman for an area of 2·3 sq. kms. and population of 983.23 persons. Among the officers and men shown above, the percentage of literate officers was 100 per cent. The district has a fleet of 14 police vehicles. Wireless arrangement is provided at the district headquarters only. Out of the total strength of policemen in the district, 954 were housed in Government quarters. Similarly 22 Police Sub-Inspectors were provided with Government quarters. A police mess is run at the district headquarters to cater to the food requirements of police men. A children's park is provided at the police headquarters, Godhra. The policemen are also given loans to purchase sewing machines from the Welfare Fund.

Kotwal Scheme

The *kotwal* scheme has been adopted since 1st May, 1962. *Kotwal* is a servant appointed at the village by the Mamlatdar for performing duties prescribed from time to time by Government or by any officer authorised by Government in this behalf. The number of *kotwals* to be appointed in each village is determined by the Collector in accordance with the scale and rules prescribed. After the introduction of the Panchayati Raj, they work under the Village Panchayat. The appointment of a *kotwal* is for the period upto the 1st April following the date of appointment. Though it is purely temporary, it is renewed from year to year so long as the holder of the appointment continues to be fit to hold it. His service does not qualify for leave, gratuity or pension. In February every year, the Talati-*cum*-Mantri of the village has to submit a report on the work of the *kotwal* to the Mamlatdar in the form prescribed. He sends the original direct to the Mamlatdar and forwards the duplicate to him through the Sub-Inspector of Police. A *kotwal* is required to give security for Rs. 100 and furnish two

sureties in form F, as he has to handle Government money. The Revenue Patel or the Revenue and Police Patel, if there be no Revenue Patel, is primarily responsible for the general supervision and control over the work of the *kotwal* of his village. The number of *kotwals* working in Panchmahals district is 675, at the end of March, 1971.

Village Police

The District Police is assisted by village police at the village level. Each village generally has a Police Patel, who is required to collect information regarding suspicious characters and send it to the Police Station. He has to keep a strict watch over the movements of notorious and bad characters under the surveillance of the police and to give all the information about the happenings in the village to the police party when it comes to the village for patrolling.

Home Guards

Home Guard Cadets are imparted training in squad drill, lathi drill, arm drill, firing, use of bayonet and physical exercises. They are also trained in semaphore Morse signalling. When called on duty, they enjoy the same powers and protection as those of the members of the Police force. Their functions consist mainly of guarding public buildings, patrolling, prevention of crime and assisting the police in their duties. They are paid an allowance at the rate of Rs. 2·50 per day, whenever they are on duty.

Besides, they are called on duty for *bandobast* during emergency and on other occasions when their need arises and their services thought essential by the District Police for maintaining law and order.

The number of Home Guards working in Panchmahals district was 1,489, at the end of 1969. Of these, 1,292 were males and 197 were females.

Gram Rakshak Dal

Besides village police, another organisation established by the Government for the protection of the rural areas is the Gram Rakshak Dal. It is a body of men primarily organised for the defence of the village against dacoits, and anti-social elements, for protection of person and property. During the time of emergency, the Gram Rakshak Dal functions as an adjunct to and works in close co-operation with the police in maintaining internal security. Every person between the ages of 20 and 50 years residing in a village, possessing good health and character, good antecedents and civic sense, and educated upto third standard vernacular, is eligible for enrolment as a member of the Gram Rakshak Dal. The District Superintendent of Police is the appointing authority and the training is imparted

by the Police Head Constables appointed specially for the purpose. Every member of the Dal enjoys the powers, privileges and immunities of a police officer when called for duty. The members of the Dal are given training in elementary squad drill, *lathi* drill, physical exercise, use of rifle, arms drill, organising *naka bandis*[1] in the village, combating of dacoits and robbers and giving first aid to the injured. They are also encouraged to do night patrolling in their respective villages, both on their own as well as with the police and are also mobilised when the village faces dangers like floods, fire, other natural calamities or attacked by dacoits, robbers, etc. In this district at the end of the year 1969, Gram Rakshak Dals were organised in 1,852 villages, and had a membership of 33,188 persons. Members of the Dal are recommended for arms licences in deserving cases. The post of an honorary District Gram Rakshak Dal Officer and 11 posts of Taluka Honorary Gram Rakshak Dal Officers have been sanctioned for this district for imparting training to the members of the Dal, a strength of 2 Police Sub-Inspectors and 15 Head Constables was also sanctioned.

Mahila Gram Rakshak Dal

Similar organisation for women was started in the wake of the Pakistani aggression in 1965. The main objective of organising a separate wing for women was to inculcate in them a spirit of defence and to induce them to take part in protecting life and property in the village. During natural calamities such as flood, fire, earthquakes, etc., they are required to give first-aid to the injured and prepare food for the affected. Help in saving women from harassment by the anti-social elements is one of the main functions of the Mahila Gram Rakshak Dal. Any woman between the ages of 18 and 50 years, possessing good health, character and educated upto fourth standard, is eligible for enrolment as a member of this organisation. The District Superintendent of Police is the appointing authority. In this work, he is assisted by the honorary women organisers of the district. Members are trained in elementary drill, use of rifle and cane, and imparted instruction in elementary knowledge of law, first-aid to the injured, collection of intelligence about anti-social elements and saving women from the clutches of such persons. In this district at the end of the year 1969, the Mahila Gram Rakshak Dals were organised in 21 villages and had a membership of 623. A post of Mahila Honorary Gram Rakshak Dal Officer has also been sanctioned by the Government.

Jails

ORGANISATION

Prisons in the Gujarat State have been established under the provisions of the Prisons Act of 1894. The Inspector General of Prisons, Ahmedabad,

1. Placing of guards at the crossing of roads.

is the head of the Jail Department and exercises, subject to the orders of the State Government, general control and superintendence over all the prisons, jails and the headquarter sub-jails in the State. The Jail Department functions under the Home Department.

The sub-jail is located at Godhra. Though the exact year of establishment of the jail is not available, it is believed to have been constructed by the Scindias. All the undertrial prisoners from Godhra taluka are confined here. The prisoners, who are committed to sessions by the magistrates are also transferred here from all the taluka headquarters in the district. Prisoners sentenced upto six months imprisonment are detained in this jail and juvenile delinquents are transferred to the District Jail at Junagadh as per the reclassification rules. The long-term prisoners are transferred to the Central Prison at Baroda. In the district, there are seven Taluka Sub-jails at Lunavada, Santrampur, Jhalod, Dohad, Devgadh Baria, Kalol and Halol under the Revenue Department. The Mamlatdar is designated as Superintendent of the Taluka Sub-Jails, and the Clerk of his office works as the Jailor on payment of a monthly remuneration of Rs. 5.

The sub-jail at Godhra has a capacity to accommodate 92 male prisoners and 8 women prisoners. The women undertrial prisoners are confined here. The convicted woman prisoner who is sentenced to more than 15 days is transferred to the Central Prison at Baroda. There is no separate accommodation for different category of prisoners, like political prisoners, criminal convicts, etc.

PRISON DISCIPLINE

Jail offences committed in Godhra Sub-Jail during the year 1969 numbered 32 and were classified as follows : offences relating to work-2, breaches of discipline-13, unauthorised articles-15 and others-2. Prison life is well organised. Prisoners behave in a disciplined manner and any breach of prison discipline is dealt with under the Prisons Act, 1894. Those found guilty are awarded various types of punishments such as (i) cut in remission period, (ii) separate confinement, (iii) stoppage of canteen facilities, (iv) standing hand-cuffs, etc.

The sub-jail at Godhra manufactures cot-tapes. The process of tape manufacture being simple, prisoners learn it within a week's time. The sale of cot-tape during the year 1969 was to the extent of Rs. 3,800. The demand of cot-tape manufactured in jails is more because of their durability and availability at reasonable rates in the market.

A small plot of land admeasuring 1·5 acres in front of the Jail is utilised for growing vegetables which are utilised for the prisoners themselves. During the year 1969 vegetables worth Rs. 1,200, were supplied to prisoners.

WELFARE OF PRISONERS

Though jails are considered penal institutions, the policy of Government towards prisoners is not retribution or revenge but of reformation and rehabilitation. Whatever may be cause of a prisoner's entry into jails, the jail administration provides training so as to enable him after release to settle down as honest, decent, and useful citizen of the community. With this end in view, various reforms have been introduced in jails. The prisoners get furlough at certain intervals. They are allowed to appear at competitive examinations. They are supplied with books and newspapers to read. Cultural activities are also organised on important social and religious occasions. Film shows are arranged by the Publicity Department for entertainment of the prisoners. There is a Visitors Board, under the chairmanship of the District Magistrate, which meets every quarter and hears the prisoners' complaints. The Government have also appointed two Moral Lecturers to deliver lectures on the moral topics to the prisoners.

JUVENILE DELINQUENTS AND BEGGARS

Organisation

Measures for the welfare of the juvenile delinquents and the beggars in this district have been undertaken under the provisions of the following three special Acts, *viz.*, (1) the Bombay Children Act, 1948, (2) the Bombay Probation of Offenders Act, 1938, and (3) the Women's and Children's Institutions Licensing Act, 1956. These activities are carried on under the direct control and supervision of the State Directorate of Social Defence, with headquarters at Ahmedabad.

Remand Home, Godhra

A Remand Home for boys was started at Godhra by the Government in 1964 to implement the provisions of the Bombay Children's Act, 1948. It provides training in craft and literacy to inmates detained in the Remand Home till their cases are finally decided by the juveniles court. Those requiring correctional treatment are committed to different certified schools in the State, while some are committed to the Remand Home itself pending vecancy in the certified schools in the State. The Remand Home is housed in a rented building and has a capacity to accomodate 25 inmates. This institution has been staffed as under :

1. Probation Officer-*cum*-Superintendent 1
2. Literacy-*cum*-Craft Teacher 1
3. Guards 2
4. Medical Officer (Part-time) 1
5. Cook 1

THE WOMEN'S AND CHILDREN'S INSTITUTIONS LICENSING ACT, 1956

This Act provides for the licensing of institutions catering to the needs of destitute women and children. The Director of Social Defence is the licensing authority.

THE BOMBAY PROBATION OF OFFENDERS ACT, 1938

This Act is in force in the district since 1963. Its aim is to give the offender an opportunity to correct himself and lead a normal life. The Chief Officer and the Probation Officer are responsible for implementation of this Act. The Chief Officer also conducts pre-sentence inquires in respect of offenders and submits reports to the Court. The work under this Act is progressing well.

THE RECEPTION CENTRE, GODHRA

A Reception Centre for women was started at Godhra in 1965 under the scheme of Moral and Social Hygiene and After-Care Programme. It provides shelter and takes care of the destitute women, widows and unmarried mothers including those rescued from the clutches of anti-social elements and others in difficulties on account of marital and family troubles. It is a short-term shelter home, where inmates are generally kept for a period of three months during which steps are taken by the Centre to rehabilitate the inmates either by way of reconciliation with family, employment or by training them in some useful crafts to enable them to live independently. Those inmates requiring longer period of rehabilitation are sent to State level homes. The Reception Centre has been declared as a protective Home under the Suppression of Immoral Traffic for Women and Girls Act, 1956 and works as Remand Home under the Bombay Children Act, 1948.

Since its inception, the Centre has given shelter to 198 women and 66 children till March, 1970.

Judiciary

JUDICIARY IN THE PAST[1]

The details about the judicial system till 1850 are not available. In 1853, the Scindia entered into an Agreement with the British to transfer the Panchmahals district for management for ten years. The Scindias signed an Agreement containing articles about the measures to be adopted by the Political Agent Rewa Kantha for the better management of the district.

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 270-72.

The 5th Article of the said Agreement embodies instructions for trial of offences. It runs as under :

The native Officers of the *Adawlut* shall have power to try petty offences and to sentence those convicted with imprisonment with hard labour for a period of one year subject to the confirmation of the Political Agent, but all cases of murder and heinous offences must be brought to trial before the Political Agent himself who will submit his Roobukree and final decision in each case for the information of the Durbar.

During the time of Scindia's, the settlement of civil disputes and the punishment of crimes were in the hands of the farmers of revenue, or of the Agent sent from Gwalior.

After the British assumed political control of the Panchmahals, under the Political Superintendent and his assistant, the *mamlatdars* settled civil suits. The police force was controlled by an officer called *amaldar* who, in big matters, reported straight to the Political Superintendent and had powers to imprison for 15 days. The police *amaldar* was under the general control of a *mamlatdar*, who could imprison for one month and inflict fine up to Rs. 25. The Assistant Superintendent could give 12 stripes, award imprisonment for 6 months and fine upto Rs. 100. Heavier cases went to the Political Superintendent. From time to time, steps were taken to introduce the British system and by 1877, the working of the courts was guided by the Criminal and Civil laws in force in other British districts.

For the disposal of civil suits, there were two subordinate judges, styled, *Munsifs*, one at Godhra and the other at Dohad. The Godhra *Munsif* tried all Godhra, Kalol and Halol suits and the Dohad *Munsif* those of Dohad and Jhalod. Appeals from their decisions lay to the Court of the Governor's Agent, and were by him generally transferred to his covenanted assistant, who had power to hear them and whose decisions were subject to an appeal to Government.

For the disposal of criminal cases, there were officers of three grades : the Agent to the Governor ; the First Class Magistrates, and the subordinate Magistrates. The Agent had the powers of Sessions Judge, sentences of death being submitted for confirmation to the Government. In the Agency work, the Political Agent was assisted by a highly paid Personal Assistant, called the Daftardar, who managed the Agency work with the help of his assistants The Political Agent had to hold the Agency Sessions Court periodically, but the Daftardar as the Assistant Sessions Judge often relieved him of this work also. The covenanted assistant had the powers of an Assistant Sessions Judge. Other First Class Magistrates and the subordinate Magistrates had the powers ordinarily vested in officers of those grades. Though criminal codes and laws were not

introduced into the district, punishments were inflicted under the provisions of the Penal Code, and all laws extended to the whole of British India were deemed to apply to the Panchmahals.

CRIMINAL JUSTICE

In 1878, there were ten officers sharing the administration of criminal justice. Of these three were magistrates of the First Class, and seven of the Second and Third Classes. Of the former, two were covenanted European civilians and one an uncovenanted Indian. With regard to the local jurisdiction and powers of these Magistrates, one of them, the Agent to the Governor, was placed in a special position, vested with the general supervision of the district. Each of the other two first class magistrates had, as First Assistant Collector, revenue charge of the parts of the district over which they exercised magisterial powers. Of the seven subordinate magistrates, five had, in addition to their magisterial duties, revenue powers as *mamlatdars* and *mahalkaris* and one was a sub-registrar of assurances. There was no regular village police.

Before Independence, there were two Sub-Judges' Court at Godhra and Dohad and Courts of the Resident Magistrates of the First Class in all the talukas in the district. The Sub-Judge's Court at Godhra exercised powers of the Special Jurisdiction conducting civil cases of the value of Rs. 10,000 and more while the Sub-Judge's court at Dohad exercised civil powers upto Rs. 10,000.

The Resident Magistrates of all the talukas in the district exercised the powers of First Class Magistrate and were under the control of District Magistrate. All the Taluka Mamlatdars exercised the powers of Second Class Magistrate.

In the Panchmahals, there were two courts one at Godhra and the other at Dohad presided over by the Second Class Subordinate Judges. These two courts formed part of the Judicial district of Ahmedabad till 1924 when it (Ahmedabad) included the revenue districts of Kaira and Panchmahals besides Ahmedabad. The Sessions Judge, Broach exercised jurisdiction in criminal matters and the District Judge, Ahmedabad over civil matters. In 1925, the judicial district of Broach and Panchmahals was created. Since then courts in Panchmahals district were placed under the District and Sessions Court, Broach and Panchmahals. The District and Sessions Judge, Broach camped at Godhra for the disposal of the judicial work. However, till 1942, the suits triable by the First Class Subordinate Judge were tried by the First Class Subordinate Judge at Nadiad, district Kaira. There were also the Courts of Resident Magistrates, First Class in the talukas of Godhra, Dohad and Kalol-Halol. In 1943, the Sub-Judge's Court at Godhra exercised special jurisdictional powers in respect of civil cases of the value of Rs. 10,000

or more and was invested with powers to conduct civil cases against Government, whereas the Sub-Judge's Court at Dohad tried Civil suits of the value upto a limit of Rs. 10,000 only.

Before 1st August, 1949, there was no separate District and Sessions Court in the district as the Panchmahals district was amalgamated with the Broach district. The District and Sessions Judge, Broach, who also functioned as the District and Sessions Judge, Panchmahals, visited Godhra every month to try civil and criminal appeals and sessions cases of this district. The revenue administration was bifurcated with effect from 1st April 1945. But the judicial administration continued in the amalgamated manner till August 1, 1949. A separate District and Sessions Court was, therefore, created for the Panchmahals district from 1st August, 1949.

After the merger of the States with the former Bombay State all the courts in the States were discontinued and the administration of civil and criminal justice brought on par with the judicial machinery existing in the Bombay State and the Courts of Civil Judges in the States of Devgadh Baria, Santrampur and Lunavada placed under the control of the District and Sessions Judge, Godhra. The High Court at Bombay exercised general control over the District Court in the Panchmahals. For execution of the criminal work, the posts of the Resident Magistrates were created in the former States in the Panchmahals. These Magistrates functioned under the control of the District Magistrate, before 1st July, 1953 when the judiciary was separated from the executive. From this date, the designation of the Resident Magistrates of the First Class was changed in to Judicial Magistrates, First Class, and placed under the control of the District and Sessions Judge, Godhra.

After bifurcation of the Bombay State in May 1960, a separate High Court for Gujarat was created from 1st May, 1960 and all the Judicial Courts in the district have been placed under the High Court.

The Judicial set-up in former important States of Devgadh Baria, Lunavada and Santrampur, before integration, is briefly described below.

SANTRAMPUR

Except some enactments relating to the Court Fees, Registration, Opium, etc : the State had no special laws of its own, but it had adopted the most important of the British Indian Laws with slight modifications to suit local requirements. Both Civil and Criminal Justice was administered according to the spirit of the British Laws. Owing to the outbreak of War in September 1939, the Registration of Foreigners Act, the Defence of India Ordinance and the rules thereunder applied to British India were made applicable to the State for the duration of War Several other British Indian

Laws were also applied for the purpose of working the provisions of the Defence of India Ordinance and the Rules.

Criminal Courts—There were 6 courts in the State as under :

(1) *Huzur Court*—Exercising powers of High Court presided over by the ruler himself.

(2) *Dewan's Court*—Exercising powers of a District Magistrate.

(3) *Sar Nyayadhish's Court*—Exercising powers of District and Sessions Judge.

(4) *Nyayadhish Court*—Exercising powers of First Class Magistrate and Subordinate Judge.

(5-6) *Mahal Courts*—Exercising powers of Third Class Magistrate.

Civil Courts—There were two Courts in the State which exercised original Civil Jurisdiction, as under :

(1) Nyayadhish Court and

(2) Sar Nyayadhish Court.

The Nyayadhish Court adjudicated suits upto the value of Rs. 500 and the Sar-Nyayadhish (Diwan's) Court those of any value above Rs. 500 and had also appellate powers.[1]

The District Judge had both original and appellate jurisdiction. He heard appeals from the judgements of the Nyayadhish both in civil and criminal matters and as Sessions Judge he exercised all the powers vested under the Criminal Procedure Code. This system of judiciary continued till merger, when the State was converted into a Taluka for the revenue purposes and the Court of the Civil Judge, Junior Division and Judicial Magistrate, First Class, was created at Santrampur from 1st August, 1948.

BARIA STATE[2]

There was virtually a separation of Judicial and Executive Departments.

1. *Report on the Administration of the Sant State* for the year (1940-41), pp. 10-13.

2. *Report on the Administration of the Baria State*, (1942-43), pp. 15-16.

The constitution and powers of the different Judicial Courts were as follows :

(i) *The Hazur Court*

Exercised the powers of a High Court in conformity with the spirit of the provisions of the Civil and Criminal Procedure Codes of British India.

(ii) *Other Courts of Criminal Jurisdiction*

(a) Court of Sessions,

(b) Court of First Class Magistrate, Western Mahals, and

(c) Court of First Class Magistrate, Eastern Mahals.

(iii) *Other Courts of Civil Jurisdiction*

(a) The Court of Sar Nyayadhish. It was the principal Court of original Civil Jurisdiction and was invested with the powers of a District Judge in British India.

(b) The Court of Nyayadhish. It had Jurisdiction to try suits of the value not exceeding Rs. 2,500.

LUNAVADA

Courts –The Judiciary had been separated from the Executive and no Revenue Officer in the State enjoyed any magisterial powers. A special High Court Judge was appointed with effect from 1st August, 1943. The Lunavada State High Court and Subordinate Courts Act was passed on 1st April, 1944 thereby giving a free hand to the High Court Judge in most of the matters pertaining to the Judicial Department. The following Courts were in existence.

1. The High Court,
2. The District and Sessions Judge's Court,
3. The First Class Magistrate and Nyayadhish's Court.
4. The Court of the Second Class Magistrate.[1]

After the merger of the State with the Bombay Province the Court of the Civil Judge, Junior Division and Judicial Magistrate, First Class, was

1. *Report on the Administration of the Lunavada State* ending 31st October, 1945, pp. 13, 25-26.

created with effect from 1st August, 1949 and it was presided over by a Civil Judge, Junior Division and Judicial Magistrate, First Class under the control of the District and Sessions Court at Godhra.

NARUKOT (Jambughoda)

In so poor and simple a territory as Narukot, money disputes were rare. Till 1880 there was no call for Civil Courts. Such cases arising between the Chief and the Cadets of his family and resident *Vanias* were settled by the Political Agent. From the introduction of British management upto 1868, under the Political Agent, limited magisterial powers were vested in an officer styled *thandar*. Since the 1868 risings, an Indian officer of better position with the title of *Mahalkari* was appointed. He exercised Second Class Magistrates' powers, cases beyond his jurisdiction were tried by the Political Agent, who had the powers of a Judge and Sessions Judge. From the Political Agent's decisions, appeals and references lay to Government. In the conduct of the Court's business, the spirit of British Act and Regulations was followed.[1]

Jambughoda was a Second Class State. There was combined court of First Class Magistrate and *Munsif* with powers to try civil suits upto the value of Rs. 5,000. The appeal lay to the Sessions Judge. The Judicial set up of the State was as under.

1. High Court

2. District and Sessions Court, presided over by a part-time judge, who tried criminal cases with the assistance of assessors and a Public Prosecutor. A prominent advocate from the adjoining British district was appointed as State Public Prosecutor and the services of a pleader of repute from a British Indian district were placed at the disposal of poor persons, who were unable to pay the fees and engage experts to defend themselves in courts where they were tried for capital offences.

3. Combined Court of First Class Magistrate and *Munsif*.

The ruler in very rare cases exercised the powers of mercy against the decision of the Judge of the High Court in cases of sentences of capital punishment. However, after the merger of the State with the Bombay Province, it formed part of revenue taluka of Halol. The Civil Judge, Junior Division and Judicial Magistrate, First Class, Kalol holds his court for the disposal of work.

The Maharana Saheb exercised powers of the local Government under the Civil and Criminal Procedure Codes. The High Court, presided over

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha Narukot, Cambay and Surat States*, (1880), p. 176.

by an independent High Court Judge, was the final Court of Appeal in civil and criminal matters. The Dewan, who, for the sake of convenience was invested with the powers of the Additional High Court Judge, passed interlocutory orders in the absence of the High Court Judge. The Courts of the District and Sessions Judge exercised all the powers which were exercised in British India by the said Courts. The District Judge also held the powers of a Judge of the Court of Small Causes, and disposed of suits upto Rs. 100 in value. The Court of the Second Class Magistrate was a touring one and the Magistrate held Court in all the Mahals of the State in fair season.

JUDICIAL SET-UP IN REWA KANTHA AGENCY AREAS

As regards the system of judiciary under the Rewa Kantha[1] Agency, the former *Gazetteer of Rewa Kantha, Narukot, Cambay and Surat States* (1880) states that Civil Courts were introduced into the Rewa Kantha at that time. Civil disputes were formerly settled by arbitration and money-lenders were allowed to recover their outstandings. The Chiefs were so anxious to realise for themselves all that could be taken from the cultivators, that they refused to help money-lenders in recovery of their debts.

In 1879, there were twelve Civil Courts in the Rewa Kantha Agency, eight in the States under the supervision of the British Government, and two in Baria and one each in Rajpipla and Balasinor. Of the Courts under British supervision in the area now comprising Panchmahals, the Chief was the Appellate Court of the Political Agent, which heard appeals from the decisions of the Assistant Political Agent. The second was the original and Appellate Court of the Assistant Political Agent with powers to hear original suits of the value of Rs. 1,000 and upwards in Lunavada and Sunth and Rs. 100 or more in the Saglala sub-division of Baria ; and to hear appeals against the decisions of the Deputy Assistant Political Agent of Lunavada and Sunth, and the Saglala *thandar*. The third and fourth were the courts of the Deputy Assistant Political Agents of Lunawada and Sunth, each with power to hear suits of less than Rs. 1,000. In the conduct of their work, the Civil Courts followed the spirit of the British Civil Procedure Code.

As regards administration of criminal justice in the Rewa Kantha Agency, the authority was divided into five classes : the officers, *thandars*, had second and third class magisterial powers in the estates of petty Chiefs, the third class Chiefs of Kadana, Sanjeli, etc., had the powers of second class Magistrate in offences committed by any but British subjects. The second class Chiefs of Baria tried all offenders except British subjects and the subjects of other States accused of capital offences. Besides having powers to try cases in which British subjects were accused the Political Agent as

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), pp. 77-79.

a Magistrate tried cases beyond the powers of *thandars* in the Mehvas estates and the third class Chiefs. In addition to this, the Political Agent presided as a Sessions Judge in the Rewa Kantha Criminal Court which was established in 1839. In this work, he was assisted by accessors and tried all British subjects accused of heinous crimes all such cases which the Chiefs or the local authorities were not competent to settle. He also heard appeals against the decisions of the Assistant Political Agent and of the other inferior Courts and exercised a general supervision over the administration of criminal justice. The Assistant Political Agent was vested with the powers of a first class Magistrate. He tried all offences committed in the State of Lunavada, Sunth, Kadana, Sanjeli and Sagtala, that were beyond the jurisdiction of the second class Magistrates and decided all cases arising in the above States as well as those of Baria in which the criminal happened to be the British subject. He had also the powers of committing all cases triable by the Court of Sessions and was vested with power of hearing appeals against the decisions of his Deputy at Lunawada and Sunth and the *thandar* of Sagtala. The Deputy Assistant Political Agent, Lunavada, Sunth, and the *thandar* of Sagtala had powers of a second class Magistrate. The *thandar* of Sagtala was also empowered to commit cases to the Court of Sessions.

COURTS OF AWARD

Except in murder cases, there was no arrangement between the Meywar and Rewa Kantha States for the surrender of offenders. The claims by the people of the different States were inquired into by Court known as the "International Panchayat" which held its sittings every year in some frontier villages. This Court consisted of the two British Political Officers in charge of the States concerned who had powers to refer cases for settlement to a local *panchayat*. The principal rules for the guidance of the court were that the claim must be made within a year of commission of the alleged offences; that tribals were bound to take guides, *valavas*, and that if they neglected this, no claim was allowed; that if the complainant was not present, the defendant, if he pleaded not guilty, was discharged, and if the defendant failed to appear, the complainant might win his cases by taking an oath as to the justice of his claim; and that the State, in whose limits the crime was committed, was responsible for the arrest of the offenders and for seeing that the Court's ruling was carried out. All sentences were fines, payable as compensation to the complainant and varying in amount according to the nature of the offence. When the officers agreed there was no appeal, but in case of difference the case was referred to the Rajputana Agent to the Governor General. The decisions of local *panchayats*, in cases referred to them by the Political officers, were final. The working of the system was not satisfactory. In 1874 the President reported that "he had never seen such an account of unblushing falsehood and the undisguised subordination of evidence", and in 1878 the Rewa Kantha Political Agent urged that the Border Court should give place to an extradition treaty.[1]

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), pp. 79-80.

The Rewa Kantha Directory[1] published in 1922 describes the judicial machinery in the area in the following manner.

The only chief in Rewa Kantha who enjoyed first class jurisdiction, *viz.*, power to try without permission from the Political Agent, capital offences of any person except British subject, was the Raja of Rajpipla. The Chiefs of Baria, Lunavada and Sunth had second class jurisdiction, that is, power to try for capital offences their own subjects only. They had unlimited powers in civil matters. Kadana was the third class State, Jambughoda was in the fifth class, being petty State with limited magisterial powers. Capital and other serious offences committed in the Jambughoda State by foreigners or British subjects and all offences committed in the smaller Mehwasi States were tried by the Agency Court, of which the Political Agent's Court was the Chief. This Court was established in 1842 by an order from the Court of Directors.

Present Set-up

(i) *Civil Courts*—District Judge : The District Judge. Godhra is the highest judicial authority in the district and presides over the District Court. The District Court is the principal court of original jurisdiction in the district. It is also a court of appeal from all decrees and orders passed in the suits valued upto Rs. 10,000 by the subordinate courts. The District Judge exercises general control over all the civil courts and their establishments and inspects the proceedings of courts subordinate to him. He also exercises jurisdiction under the following special Acts, *viz.*, the Bombay Motor Vehicles Act, the Land Acquisition Act, the Bombay Public Trusts Act, the Bombay District Municipalities Act, the Bombay Municipal Boroughs Act, the Bombay Rent Act, etc., as adopted and applied to Gujarat State as also the Indian Electricity Act, the Indian Telegraphs Act, the Indian Railways Act, the Representation of People's Act, etc.

Appointment to the post of Assistant Judge is made whenever necessary depending upon the volume of work in the District Court. The Assistant Judge exercises both original and appellate jurisdiction in civil as well as criminal matters. He can try original cases, the value of which does not exceed Rs. 15,000. So far as appellate jurisdiction is concerned, he is empowered to try such appeals from the decrees and orders of the subordinate courts, which are filed in the District Court and which may be referred to him by the District Judge. The post of an Assistant Judge in this district is vacant since June 1968.

Subordinate to the District Judge, are courts of the Civil Judges, Senior Division and judicial Magistrates first class at Godhra and the Courts of the Civil Judges, and Judicial Magistrates, First Class, Junior Division in the

1. Parmar L. H., (Compiler), *Rewa Kantha Directory*, Vol. I, (1922), pp. 16-17.

talukas. The jurisdiction of the latter extends to all original suits and proceedings of a civil nature wherein the amount involved in the subject matter does not exceed Rs. 10,000 in value, whereas that of the former extends to all original suits and proceedings of a civil nature irrespective of the value of the subject matter.

At Godhra, besides the District Court, there is a court of the Civil Judge, Senior Division and Judicial Magistrate First Class and other Courts, *viz*., (i) Court of the Joint Civil Judge, Junior Division and Judicial Magistrate First Class, Godhra, exclusively for criminal work, (ii) Court of the Joint Civil Judge, Junior Division and Judicial Magistrate First Class, Godhra. In this post appointment is made on probationary basis by giving simple money suits and other minor criminal matter for the first three months, whereafter regular appointment is made, (iii) the Court of Special Judicial Magistrate, First Class, for Railways, Godhra. This magistrate presides over the court kept at railway station and has jurisdiction over the railway line passing through the districts of Panchmahals, Baroda and Kaira. He has to try cases under the Indian Railways Act.

There are also courts of Civil Judges, Junior Division and Judicial Magistrates, First Class and Joint Civil Judge, Junior Division and Judical Magistrate First Class at Dohad. There are also courts of Civil Judges, Junior Division and Judicial Magistrates, First Class at Devgadh Baria, Santrampur, Lunavada and Kalol-Halol. Of these courts following are linked courts.

Linked Courts

1. *Santrampur-Lunavada* ... The Civil Judge, Junior Division and Judicial Magistrate First Class, Santrampur holds court for thirteen days in each month-commencing from 2nd Monday of the month for disposal of civil and criminal matters of Lunavada taluka.

2. *Kalol-Halol* ... The Civil Judge Junior Division and Judicial Magistrate First Class, Kalol holds court at Halol for ten days in a month from 2nd Monday of the month for disposal of only criminal matters of Halol taluka and Jambughoda taluka.

3. *Kalol-Jambughoda* ... The Civil matters arising in the Jambughoda taluka are heard at Kalol.

4. *Dohad-Jhalod* ... The Civil Judge, Junior Division and Judicial Magistrate, First Class, Dohad holds court at Jhalod for six days in a month from 2nd Monday for the disposal of criminal matters.

(ii) *Criminal Courts*—The District Judge, Godhra, is also the Sessions Judge of the district. As Sessions Judge, he tries criminal cases committed to his court by the Judicial Magistrates after preliminary inquiry and hears appeals against the decisions of the subordinate magistrates. He is also the special Judge of the district and tries all cases under the Prevention of Corruption Act, 1947.

The Assistant Judge exercises the powers of Additional Sessions Judge on the criminal side for the trial of sessions cases criminal appeals and miscellaneous criminal applications transferred to him for disposal by the Sessions Judge. If the Assistant Judge is not invested with the powers of a Sessions Judge, he works as an Assistant Sessions Judge only. The Sessions Judge and the Additional Sessions Judge may pass any sentence authorised by law, but any sentence of death passed by them is subject to confirmation by the High Court. They can also hear appeals and revision applications from the decisions of Magistrates. The Assistant Sessions Judge can impose a sentence of imprisonment for 10 years but has no power to hear appeals and criminal revision applications. The appointment of Assistant Sessions Judge or Additional Sessions Judge is made whenever necessary according to the volume of work in the Sessions Court.

The Bombay Separation of Judicial and Executive Functions Act, 1953 and the Code of Criminal Procedure of 1958 classify the Magistrates into two categories, *viz.*: (1) Judicial Magistrates and (2) Executive Magistrates. All the Judicial Magistrates in the district are the Magistrates of the First Class. They are subordinate to the Sessions Judge who may from time to time, make rules or give special orders as to the distribution of business among them.

Executive Magistrates fall under the following classes—(1) District Magistrate, (2) Sub-divisional Magistrates and (3) Taluka Magistrates. All Sub-divisional magistrates are subordinate to the District Magistrate and the Taluka Magistrates to the Sub-divisional Magistrates concerned subject to the general control of the District Magistrate. Their powers and functions are described in the paras III-A, IV and V of Schedule III of the Criminal Procedure Code. Appeals from orders of the Executive Magistrates requiring security for keeping peace lie to the Sessions Court.

Law Officers—The Law Officers of Government functioning in the Panchmahals District are: (1) the District Government Pleader and Public

Prosecutor and (2) Assistant Government pleader and Assistant Public Prosecutor. In the year, 1970 there were 86 legal practitioners in the district.

Civil Cases—The following statement shows the number of civil cases classified according to (A) the nature of suits and (B) the amount involved in them during the year 1969.

STATEMENT XII·1

Sl. No.	Particulars	No. of cases
	A—Civil Cases classified according to nature of suits, 1969	
1	No. of cases pending at the end of the year 1968	1,271
2	New cases instituted during the year 1969	
	Cases relating to—	
	(a) Money and movable property	1,518
	(b) Immovable property	376
	(c) Specific Relief	117
	(d) Mortgage	20
	(e) Others	..
	Total	**2,031**
3	Cases revived and received otherwise	13
4	Suits disposed of during the year	2,022
5	Cases pending at the end of the year 1969	1,293
	B—Civil Cases classified according to amount involved, 1969	
1	Not exceeding Rs. 10	22
2	Over Rs. 10 but not exceeding Rs. 50	124
3	Over Rs. 50 but not exceeding Rs. 100	197
4	Over Rs. 100 but not exceeding Rs. 500	1,050
5	Over Rs. 500 but not exceeding Rs. 1,000	269
6	Over Rs. 1,000 but not exceeding Rs. 5,000	238
7	Over Rs. 5,000 but not exceeding Rs. 10,000	35
8	Over Rs. 10,000	17
9	Cases of which the monetary value could not be estimated	79
	Total	**2,031**

Out of a total of 2,031 cases registered in the year 1969, those relating to money and property numbered 1,518 or 74·74 per cent. Of these, cases,

not exceeding Rs. 5,000 in value numbered 1,900 those above Rs. 5,000 but not exceeding Rs. 10,000 numbered 35 and those exceeding Rs. 10,000 numbered 17 whereas there were 79 cases, the monetary value of which could not be estimated. Out of 2,022 suits disposed of 464 were disposed of without trial, 293 were *ex-parte*, 2 were decided by admission of claim, 919 by compromise and 279 after full trial. One suit was disposed of by reference to arbitration and 64 suits were transferred.

There were 94 appeals (including miscellaneous appeals) pending at the end of the year 1968. During the year 1969, 135 more appeals were instituted bringing the total to 229. Of these 119 appeals were disposed of leaving 110 pending at the end of the year 1969. Out of the 119 appeals disposed of during the year, 8 were either dismissed or not prosecuted, decrees of the lower courts were confirmed in 75, modified in 14, reversed in 20 and 2 appeals were remanded for retrial.

Criminal Cases—In the year 1969, 17,218 offences were reported in the Criminal Courts of the Panchmahals district. The number of persons under trial was 33,615. Cases of 28,708 persons were disposed of 14,298 persons were discharged or acquitted; 14,396 persons were convicted; 194 persons were committed to Sessions; and 14 persons died or escaped. Of those convicted, 2,827 were sentenced to various terms of imprisonment, 7,718 were asked to pay fine, and 3,851 were released after giving security.

In the Sessions Court, 101 offences inclusive of those mentioned above were reported during the year 1969. Persons undertrial were 246, of whom 166 were acquitted or discharged and 26 persons were convicted and cases of 54 persons were pending for trial at the end of the year. Out of 26 persons convicted all were sentenced to various terms of imprisonment including 7 for life.

Revenue and Expenditure—The total revenue derived in the year 1970 from such items as general fees, fines and forfeiture, cash receipts of record room, miscellaneous receipts and sale proceeds of unclaimed and escheated property amounted to Rs. 1,77,703·00, whereas the total expenditure on salaries, allowances and contingencies amounted to Rs. 7,06,598.

Nyaya Panchayats In 1969, there were in all 142 Nyaya Panchayats in Panchmahals district constituted in accordance with Section 212 of the Gujarat Panchayats Act, 1961.

Bar Association—The Bar Associations are formed to promote co-operation among the members of the Bar. They are not registered. There are Bar Associations at Godhra, Dohad and Baria in the district and their membership was 34, 16 and 7 respectively at the end of March, 1971.

CHAPTER XIII

OTHER DEPARTMENTS

The role of public administration has been increasingly expanding in recent years to meet the exigencies of planning for a Welfare State. The activities now undertaken by Government are so diverse and manifold that a number of departments which did not exist or play any significant part in past, have come up since Independence to give effect to and keep pace with the growing tempo of work generated by various development activities under the Five Year Plans. The Departments of Agriculture, Animal Husbandry, Forest, Public Works, Industries, Co-operation, etc., have now become important. The organisational set-up of (1) the Agriculture Department, (2) the Animal Husbandry Department, (3) the Forest Department, (4) the Public Works Department, (5) the Co-operation Department, (6) the Industries Department, (7) Office of the District Information Officer, and (8) Office of the District Statistical Officer, are dealt with in this chapter.

Agriculture Department

The District Agricultural Officer is in-charge of the agricultural activities in the district. Before the introduction of the Panchayati Raj, he was under the administrative control of the District Collector. Thereafter, he has been placed under the District Development Officer of the District Panchayat. However, he remains as before under the Department of Agriculture for technical supervision and control. In this respect, he is directly responsible to the Superintending Agricultural Officer, Baroda. He is assisted by one Assistant District Agricultural Officer for looking after different activities and office work. Besides, there is one Agricultural Officer in charge of the seed multiplication farms. The District Agricultural Officer is further assisted by the Agricultural Supervisor in regard to schemes relating to improved seed multiplication and distribution, plant protection, compost and fertilizer distribution, etc.

At the taluka level in every taluka panchayat, there is an Extension Officer (Agriculture) assisted by village level workers under the administrative control of the Taluka Development Officer. Their main work is to propagate improved methods of agriculture among the farmers.

The District Agricultural Officer is responsible for carrying out agricultural extension activities through the field staff mentioned above. The *modus operandi* adopted by the extension staff covers individual contact of cultivators, small group contact, discussion, meeting and seminar, field demonstration and exhibition.

The main functions of the District Agricultural Officer are :

(i) implementation of developmental schemes under the Five Year Plans,

(ii) organisation of crop protection services and training methods,

(iii) supervision of agricultural activities in blocks, crop cutting experiments and seed multiplication farms, conducting trials of improved seeds and fertilizers,

(iv) organisation of farmers unions, crop competitions and *van mahotsav*,

(v) distribution and storage of improved seeds,

(vi) preparation of rural and town compost,

(vii) technical guidance to co-operative farming societies,

(viii) organisation of Rabi and Kharif campaign and imparting training to the technical staff and cultivators,

(ix) technical inspection of the agricultural development activities of the blocks,

(x) extention of agricultural development schemes like construction of wells, oil-engine and pumping set subsidy scheme, plant protection scheme, etc., and

(xi) to act as Secretary of the District Production Committee.

ANIMAL HUSBANDRY DEPARTMENT

The Officer at the district level in-charge of Animal Husbandry activities is the District Animal Husbandry Officer. He is responsible technically to the Director of Animal Husbandry, Gujarat State, Ahmedabad and administratively to the District Development Officer. The main functions of the District Animal Husbandry Officer are to carry out schemes relating to improvement of the breed of cattle, protection of cattle against contagious diseases, treatment of sick animals in veterinary dispensaries, castration of scrub animals and other developmental activities relating to animal husbandry.

He is assisted in his work by 10 Veterinary Officers in-charge of the Veterinary Dispensaries located at Godhra, Dohad, Jhalod, Devgadh Baria,

Limkheda, Lunavada, Halol, Kalol and Santrampur. The Dohad dispensary has one additional post of Veterinary Officer for looking after the local poultry farm. Moreover, there are two branch Veterinary Dispensaries and 43 Veterinary Aid Centres which are managed by Veterinary Stockmen. The district has one Artificial Insemination Centre at Godhra which is looked after by the local Veterinary Officer. There are two Artificial Insemination Sub-Centres, one at Halol and the other at Kalol in-charge of the respective Veterinary Officers. The poultry demonstration centre of Santrampur is incharge of a Stockman.

FOREST DEPARTMENT

The Forest Department is headed by the Chief Conservator of Forests, who is headquartered at Baroda. He is assisted by three Conservators of Forests placed in-charge of each Forest Circle at Junagadh, Baroda and Surat. The Panchmahals district falls under the jurisdiction of the Baroda Forest Circle.

The Conservators have under them Divisional Forest Officers to look after the administration of the Divisions under their charge. They belong to Gujarat Forest Service Class I. In the Panchmahals district the set-up of the Forest Department is as follows. The district is spread out in three Forest Divisions. Administratively, this district is covered by two full-fledged Forest Divisions, *viz.*. Godhra and Devgadh Baria. A part of the district, comprising Halol and Jambughoda talukas is included in the Chhota Udepur Forest Division which also covers parts of the Baroda district. The three Forest Divisions are headed by the Divisional Forest Officers, who belong to the Gujarat Forest Service Class I. The Divisional Forest Officers are assisted by Sub-Divisional Forest Officers who belong to the Gujarat Forest Service Class II. In the district, there are two Sub-Divisional Forests Officers (including one for fast-growing species) in the Godhra Forest Division, and one in Baroda Forest Division. Besides above mentioned officers one Sub-Divisional Forest Officer of Chhota Udepur Division looks after Halol and Jambughoda talukas of this district.

The Divisions are sub-divided into small executive charges called 'Ranges' in-charge of the Range Forest Officers, who are non-gazetted subordinate officers class III. They are usually trained at one of the forest colleges in India at Dehra Dun or at Coimbatore. There are in all 23 Range Forest Officers in this district located in different forest ranges. These also include special Range Forest Officers designated as Society and Mobile Squad Range Forest Officers (Godhra and Devgadh Baria) and Technical Range Forest Officers (Godhra and Devgadh Baria).

Each 'Range' is further sub-divided into 'Rounds' and each round is managed by a Round Officer or Forester, who is usually trained at the

forest classes in the State at Chhota Udepur in the Baroda district. There are in all 87 Foresters including Special Duty and Round Forest Officers.

Finally, each 'Round' is sub-divided into still smaller rank called 'Beats' and each 'Beat' is managed by a Beat Guard who is also called a Forest Guard. A training class for Forest Guards has been opened at Junagadh, which trains Forest Guards from all the Forest Circles. There are in all 318 Forest Guards in the Panchmahals district.

The total forest area in the Panchmahals district is 2,222·73 sq. kms. under three Divisional Forest Officers. The main functions of the Forest Department are :

(1) protection, conservation and development of forests, prevention of soil erosion and increasing of soil fertility,

(2) the exploitation and utilisation of the forests so as to obtain the maximum yield. This implies framing of Working Plans for the scientific management of forests, and

(3) the conduct of research into silviculture, utilisation and other problems affecting the regeneration and development of forests. The State Government has, however, laid special stress on conservation and afforestation schemes. The State is most conservative and reluctant in considering proposals for deforestation of the forest area for purposes of cultivation, etc. It has undertaken further schemes for afforestation of arid and blank areas, soil conservation, rehabilitation of pasture lands, preservation of wild life, etc.

Administration and Management of Wild Life

The administration and management of wild life in the State rest almost entirely with the Forest Department. The Chief Conservator of Forests, who is the head of the Department, is also the Wild Life Preservation Officer, while the Divisional and Range Forest Officers also function as *ex-officio*, Wild Life Wardens and Assistant Wild Life Wardens, respectively within their jurisdictions. Some members of the public interested in wild life conservation have been appointed as non-official Wild Life Wardens for their respective districts.

In the past, hunting was controlled and regulated under the provisions of the Indian Forest Act, 1927. It was applicable to the Government forests only and was, therefore, ineffective for dealing with wild life offences committed in non-forest areas and lands of private ownership. It was the erstwhile State of Bombay which gave a pioneering lead to the rest of the country by enacting an exemplary piece of legislation known as the Bombay

Wild Animals and Wild Birds Protection Act, 1951, which was extended to forest as well as non-forest areas. After the formation of Gujarat State, this Act was suitably amended and promulgated as the Gujarat Wild Animals and Wild Birds Protection Act, 1963. The salient features of this Act are as follows :

(1) The Act classifies the wild life of the State into different categories, *viz.*, small game, big game and special big game, for each of which a separate kind of game licence has been prescribed. These game licences, which are valid for the entire State of Gujarat, can be obtained from the Wild Life Preservation Officer or from the Wild Life Wardens on payment of monthly or annual fees at the following rates :

	Monthly fees in Rs.	Annual fees in Rs.
Small Game Licence	10	20
Big Game Licence	30	60
Special Big Game Licence	Not being issued at present	

The species permitted to be shot on these game licences and the bag limits prescribed are as under :

(i) Small Game Licence ... One bluebull, one wild boar, one hyaena, one wolf, hares and feathered game (no limit).

(The close season for small game extends from 1st April to 30th September).

(ii) Big Game Licence ... One panther and one sloth bear (There is no close season for big game).

Certain harmful species have been declared as vermin and no game licence is required for shooting the same. However, a free permit from the Divisional Forest Officer is required to be obtained for shooting vermin. The following animals, birds and reptiles are completely protected :

(i) Lion
(ii) Wild Ass
(iii) Hunting Cheetah
(iv) Tiger
(v) Sambhar
(vi) Cheetal
(vii) Barking Deer
(viii) Black Buck

(ix) Chinkara

(x) Four-horned Antelope

(xi) Rusty spotted Cat

(xii) Pigmy Hog

(xiii) Great Indian Bustard

(xiv) Flamingo

(xv) Pea Fowl

(xvi) Pink-headed Duck

(xvii) White-winged Wood Duck

(xviii) Crocodile

There is no system of shooting-blocks in this State. Besides the above game licences, licences are also issued for trapping and possessing pet animals and birds and for dealing in trophies.

(2) It prohibits unsporting methods of hunting.

(3) It provides for the destruction of dangerous animals which have become a menace to human life or property.

(4) It provides for the compounding of offences against wild life out of court, failing which the offender can be prosecuted and punished on conviction.

(5) It provides for the setting up of a State Wild Life Advisory Board comprising officials and non-officials to advise the State Government on matters and problems pertaining to wild life. This Board works in close liaison with the Indian Board for Wild Life.

(6) It provides for the establishment of wild life sanctuaries.

PUBLIC WORKS DEPARTMENT

The Public Works Department is one of the important departments of Government as various developmental works are executed through it. Consequent upon the launching and implementation of the Five Year Plans, it undertakes, on behalf of Government, construction and maintenance of major irrigation works, bridges and roads inclusive of those required for the defence of the country.

The Public Works Department deals with (1) Roads and Buildings, (2) Irrigation and Water Resources Investigation, (3) Electricity and (4) Ports. The sphere of activities of each of these branches are independent of each other. The first two branches work under a separate Superintending Engineer, while the work relating to electricity is placed under the charge of the Electrical Engineer to the Government. The port organisation is headed by Director of Ports with headquarters at Ahmedabad.

Roads and Buildings

There is no separate division[1] for roads and buildings wing in the district, but is placed under the charge of the Executive Engineer, Roads and Buildings Division, Baroda Division, Baroda who in turn functions under the guidance of the Superintending Engineer, Roads and Buildings Circle, Baroda. There are two Deputy Engineers of the State Public Works Department for the sub-divisional offices in the district at Godhra and Dohad. They work under the guidance of the Executive Engineer, Roads and Buildings Division, Baroda. The sub-division at Dohad was created only from May, 1970. The Deputy Engineers, Godhra and Dohad sub-divisions look after the construction and maintenance of those roads retained by the Government as also maintenance and repairs of Government buildings in the district. They execute new Government works pertaining to roads and buildings under orders of Executive Engineer, Baroda Division, Baroda.

The Superintending Engineers and the Executive Engineers, belong to the Gujarat Service of Engineers Class I and the Deputy Engineer to the Gujarat Service of Engineers, Class II. The sub-divisions are further divided into sections each in-charge of either a Junior Engineer, Supervisor or an Overseer.

With the introduction of the Panchayati Raj, from 1st April, 1963, the roads below the category of National and State Highways, *i. e.*, major district roads, other district roads and village roads have been transferred to the district panchayat and placed under the charge of the Executive Engineer, District Panchayat, Godhra. At present, besides the office of the Executive Engineer (Panchayat) at Godhra, there are four sub-divisional offices which look after the roads, bridges and buildings, transferred to the district panchayat, *viz.*, (1) Godhra having jurisdiction over Godhra and Devgadh Baria talukas, (2) Dohad having jurisdiction over Dohad, Limkheda and Jhalod talukas, (3) Lunavada having jurisdiction over the Lunavada and Santrampur talukas, and (4) Halol having jurisdiction over the Halol, Kalol and Jambughoda talukas. Each of these sub-divisions are placed under the charge of a Deputy Engineer Class II. They look after the roads transferred to the district panchayat.

In Panchmahals district, the Public Works Department maintained a total of 459·16 kms. of roads in 1969-70, while the roads under the charge of panchayat amounted to 2,800 kms. which also included scarcity roads.

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1. A separate 'Roads and Buildings' division at Godhra has come into existence from June, 1970.

Irrigation

The eastern part of the Panchmahals district is hilly. Rain there is meagre and this part is often affected by scarcity and famines. Irrigation, therefore, assumes special importance for the development of agriculture in the district. In view of the above circumstances, special administrative machinery has been installed in the district for the execution and maintenance of irrigation schemes, major and minor.

After introduction of the Panchayati Raj, the minor irrigation schemes have been transferred to the District Panchayat and medium and major irrigation schemes are maintained by the Government in Public Works Department.

Minor Irrigation schemes in the Panchmahals district are executed by the Executive Engineer, District Panchayat, Panchmahals. He is under the administrative control of District Development Officer, though for technical works, he is responsible to the Superintending Engineer, Irrigation Circle, Baroda.

In view of the heavy work-load, the strength of the sub-division in the district has been increased. At present, there are following six sub-divisions each under the charge of Deputy Engineer, who works under the charge of Executive Engineer, Irrigation, District Panchayat, Godhra.

1. Minor Irrigation Works Sub-division at Godhra deals with execution and maintenance of minor irrigation schemes in Godhra, Shehera and Lunavada.

2. Minor Irrigation Schemes—Survey Sub-division with headquarters at Godhra deals with (a) investigation of minor irrigation schemes over the whole district, (b) execution and maintenance of minor irrigation schemes in Devgadh Baria and Limkheda talukas and (c) investigation of check-dam schemes in Limkheda, Devgadh Baria and Dohad talukas.

3. Minor Irrigation Investigation Sub-division at Godhra deals with investigation and construction of check-dam schemes in Jambughoda, Halol and Kalol talukas.

4. Minor Irrigation Sub-division, Jhalod, deals with the execution of the new schemes and maintenance of minor irrigation schemes in Jhalod and Dohad talukas.

5. Minor Irrigation Sub-division, Santrampur deals with execution and maintenance of minor irrigation schemes in the Santrampur taluka.

6. Minor Irrigation Sub-division check-dam at Lunavada deals with investigation work of check-dams in Lunavada, Santrampur and Jhalod talukas.

The Kadana Project is the only major irrigation scheme in the district. For the execution of this project, a special wing has been opened at Kadana and is placed under the charge of Superintending Engineer, Kadana Project at Kadana. He is assisted by two Executive Engineers one each at Kadana colony and Diwada colony who in turn are assisted by 16 Deputy Engineers, 6 under the Executive Engineer at Kadana colony and 10 under the Executive Engineer at Diwada colony. Besides these two Executive Engineers, one Deputy Collector and a Mamlatdar are working for land acquisition and rehabilitation purposes. In addition to the work of the Kadana Project, these divisions are doing the investigation and survey work of the Panam and Bhadar Projects.

This circle at Kadana was specially opened for these works with effect from 20th October, 1969 and accordingly all above officers are working under the control of Superintending Engineer, Kadana Project Circle. Prior to this, these offices were under the control of Superintending Engineer, Baroda Irrigation Circle at Baroda.

Water Resources Investigation Circle

This wing is specially created for looking after the survey and investigation of irrigation schemes. There is a sub-divisional office of this wing at Godhra under the charge of Deputy Engineer, who is functioning under the direct control of Executive Engineer, Water Resources Investigation Division, Surat who in turn is functioning under the supervision and control of Superintending Engineer, Water Resources Investigation Circle at Ahmedabad.

Electrical Circle

For carrying out advisory, administrative and executive duties pertaining to the generation and use of electricity in the State, there is an Electrical wing in the Public Works Department headed by the Chief Electrical Engineer to the Government. There are four Electrical Divisions in the State each under an Executive Engineer with headquarters at Ahmedabad, Baroda, Rajkot and Gandhinagar respectively. Panchmahals district has been placed under the jurisdiction of Electrical Division, Baroda. The Deputy Engineer, Electrical Sub-division, Anand, who works under the control and guidance of the Executive Engineer, Electrical Division, Baroda, arranges for the electrical installations and their maintenance in Government buildings in the Panchmahals district. The inspection wing is working under the Industries, Mines and Power Department. The Assistant Electrical

Inspector at Baroda performs the duties under the Indian Electricity Act, 1910 and carries out inspection of medium pressure and high tension electrical installations, power houses, cinemas, etc., in this district, with the help of the staff working under him.

The number of villages electrified in the district was 131 on 31st March, 1970.

Ports

There is no port in the district.

CO-OPERATION DEPARTMENT

The Co-operation Department is headed by the Registrar of Co-operative Societies, who is headquartered at Ahmedabad. This department works under the Agriculture and Co-operation Department at the State level. Besides, Registrar of Co-operative Societies also functions in different capacities such as the Registrar General of Money-lenders, the Director of Cottage Industries and the Director of Agricultural Marketing. He is assisted by Deputy and Assistant Registrars working at the headquarters. As the Registrar General of Money-lenders, he enforces the Bombay Money-lenders Act, 1946, which provides for the regulation and control of the transactions of money-lenders. In his capacity as the Director of Agricultural Marketing, he enforces the Gujarat Agricultural Produce Markets Act, 1963 and performs the functions of organisation and constitution of regulated markets, assessment of licence fees and rates of commission and gives technical guidance as regards the manner in which the accounts of the market committees should be maintained. As the Director of Cottage Industries and Industrial Co-operatives, he is assisted at the headquarters by (1) a Deputy Registrar, (2) a Deputy Development Officer for Handicrafts, (3) an Engineer for Cottage Industries, (4) a Textile Expert, (5) an Assistant Director for Khadi and Village Industries and (6) a Textile Officer. The post of a Technical Expert for leather industries is for the present held in abeyance in the department as an economy measure.

Before the reorganisation of the Co-operative Department in 1968, there were three Divisional Deputy Registrars with headquarters at Ahmedabad, Baroda and Rajkot and District Registrars in each of the districts in the State. The Panchmahals district was placed under the Deputy Registrar, Baroda Division, who had jurisdiction over the districts of Baroda, Broach, Panchmahals, Surat, Bulsar and Dangs. At the district level, the District Registrars carried out the functions of all the four wings of the Co-operation Department, *viz.*, (i) co-operation, (ii) industrial co-operatives, (iii) agricultural marketing, and (iv) money-lending.

With the introduction of the Panchayati Raj from April 1963, some of the powers and functions of the co-operative sector were transferred to the panchayats and the services of the District Registrars were placed at the disposal of the district panchayat, though they continued to hold the charge of subjects dealt with by Government. With effect from September, 1964, they were withdrawn from the district panchayats but the services of Assistant District Registrars were placed at the disposal of the district panchayats to look after the subjects transferred to the panchayats.

One Assistant District Registrar, Co-operative Societies, deputed to the district panchayat deals with subjects transferred to the panchayats. They relate to the (1) registration of societies, (2) maintenance of prescribed registers, (3) powers relating to the formation, registration or continuation of societies and their membership, (4) amendment of bye-laws, (5) change of name, (6) disposal of surplus assets of societies in the event of their closure, and (7) holding annual general and special meetings of societies. The societies in respect for which these powers are delegated to the panchayats are agricultural credit, service co-operatives, consumers' stores, labour contract and industrial co-operatives, etc.

With a view to achieving greater effeciency and economy in expenditure, the department was reorganised in June, 1968. Important changes introduced in the set-up of the department are as follows :

(1) No changes have been made in the set-up of the department at the State level, *i. e.*, the Registrar of Co-operative Societies still continues to be the administrative and executive head of all the different activities of the department.

(2) The activities of the department are divided into four new sections such as (i) Co-operation and Agricultural Marketing, (ii) Industrial Co-operatives and Cottage Industries, (iii) Money-lending, and (iv) Audit.

(3) The Divisional offices under the Deputy Registrars with head-quarters at Ahmedabad, Baroda and Rajkot have been abolished, and the powers exercised and duties performed by them have been adjusted between the offices of the Registrar of Co-operative Societies at the State level and the District Registrars at the district level.

(4) The administration of the department at district level has been decentralised. Instead of placing all the four different sections under the charge of a single District Registrar, as was done prior to the reorganisation of the department in June 1968, these sections, (excepting Audit) are placed under the charge of different District Registrars, who are functioning quite independently of each other and are in-charge of one or more districts.

(5) The existing arrangement of deputing one Assistant District Registrar to each district panchayat continues even after the reorganisation of the department.

In the Panchmahals district the administrative set-up of each of the sections is as under :

(1) *Co-operation and Marketing*

According to the revised set-up, a District Registrar, Class I with headquarters at Nadiad deals with Co-operation and Marketing sections and exercises jurisdiction over the districts of Kaira and Panchmahals. He is assisted by one Office Superintendent, One Head Clerk, Accountant, three Co-operative Officers (one specially for Milk Societies), four Assistant Co-operative Officers and other staff at the headquarters. The District Registrar also functions as the Deputy Director of Agricultural Marketing and Rural Finance. He exercises powers in respect of all types of societies including federal societies, having jurisdiction beyond the district as also in respect of subjects not transferred to the panchayats. He entertains proposals for the establishment of regulated markets and the declaration of market yards.

For carrying out the work of Co-operation and Marketing wing in the Panchmahals district, the District Registrar, Nadiad, is assisted by an Assistant District Registrar, Class II, three Co-operative Officers, one Head Clerk, four Assistant Co-operative Officers and other staff posted at Godhra. The Assistant District Registrar, Godhra, exercises all the powers of the District Registrar in the district in respect of Co-operation and Marketing section except the federal societies, at the district level.

(2) *Industrial Co-operative and Cottage Industries*

The work of Industrial Co-operatives and Cottage Industries, including forest labour and labour contract societies in the Panchmahals district is looked after by an Assistant District Registrar, Industries, Class II, who has his headquarters at Godhra and has jurisdiction over Kaira and Panchmahals districts. He is assisted by a Co-operative Officer, a Head Clerk, an Assistant Co-operative Officer, two Senior Clerks, one Handloom Supervisor, one Industrial Supervisor and a Junior Clerk. He is placed under the jurisdiction of the District Registrar, Industries Class I, with headquarters at Ahmedabad, who exercises jurisdiction over the districts of Ahmedabad, Gandhinagar, Kaira and Panchmahals for these activities.

(3) *Money-lending*

A Co-operative Officer, Class III with headquarters at Godhra is responsible for the implementation of the Bombay Money-lenders Act, 1946

in Panchmahals district as the Inspector of Money-lenders. He works under the Assistant District Registrar of Money-lenders, Class II, Nadiad, who functions as the Assistant Registrar of Money-lenders for the districts of Kaira and Panchmahals. These officers are placed under the control of the Registrar of Money-lenders, Class I, at Ahmedabad, who has jurisdiction over the districts of Ahmedabad, Gandhinagar, Sabarkantha, Kaira, Panchmahals, Mehsana and Banaskantha.

The District Registrar, Ahmedabad, is responsible for the proper implementation of the Bombay Money-lenders Act, 1946 in the districts under him and grants or refuses licences to money-lenders on merits. In case of any breach, he is empowered to compound the offences under section 35(c) of the Act. It is also his duty to take final decision in cases of illicit money-lending detected by the subordinate officers working under him. The Assistant District Registrar conducts inquiries into applications for licences and forwards them with his report to the District Registrar (Money-lenders), who may grant or refuse them on merits. The Co-operative Officers attached to him detect the cases of illicit money-lending which the Assistant District Registrar forwards to the District Registrar for final disposal.

For effective implementation of the Bombay Money-lenders Act, 1946 in the backward areas of Devgadh Baria, Limkheda and Santrampur talukas, two additional posts of Co-operative Officers at Limkheda and Devgadh Baria in the Panchmahals district have been sanctioned recently by the Government.

(4) *Audit*

Section 84 of the Gujarat Co-operative Societies Act, 1961 provides for the statutory audit of every society once a year by the Registrar of Co-operative Societies or by any person so authorised by him. This duty is carried out by him through the department as well as through the certified auditors.

THE INDUSTRIES DEPARTMENT

The main functions of the Department of Industries are to look after the large scale and medium scale industries, assistance to small scale and cottage industries, establishment of industrial estates, purchase of stores for Government departments, enforcement of Weights and Measures Act, control of raw materials for industries, issue of essentiality certificates, export promotion, etc. According to the established policy of Government, the department assists industrialists in securing land, water, raw materials, power and other requirements.

It gives them technical advice and also furnishes information in respect of raw materials, processes of manufacture and industrial potentialities.

It conducts research and investigation in technical problems relating to industries.

The Department of Industries is headed by the Commissioner of Industries. His headquarters are at Ahmedabad. He works in several capacities such as the Controller of Weights and Measures, Controller of Coal and Coke and Controller of Molasses. Besides, he is instrumental in implementing the industrial policy of the State Government. Under him there is one Deputy Director of Industries (Metric) at Ahmedabad, who is in-charge of the Metric branch and is responsible for the enforcement of the Weights and Measures Act in the whole State. At the regional level, there are 3 more Deputy Directors of Industries, one each for Ahmedabad, Baroda and Rajkot regions and one Assistant Director of Industries for Surat region is posted at Surat. Besides looking after industrial development, they act as Deputy Controllers of Weights and Measures and Assistant Controller of Weights and Measures respectively in their respective regions.

The Panchmahals district falls under the jurisdiction of the Deputy Director of Industries, Baroda, a Class I Officer. He is in-charge of industrial development activities in the region, which also includes other districts such as Baroda, Kaira and Broach.

Among the important activities carried out by the Deputy Director of Industries, Baroda region, Baroda are the issue of essentiality certificates for the import of raw materials as well as capital goods. The issue of allotment certificates to steel processing industries and foundries for their requirement of steel is also attended to by him. As stated above, the Deputy Director of Industries is in-charge of the growth and the development of organised small scale industries in his region. These units have to face many problems and finance is one of them. The Deputy Director is empowered to recommend applications for implementing the hire-purchase schemes worked by the National Small Scale Industries Corporation, New Delhi. He also investigates applications of small scale units for registration with the Director General, Supplies and Disposals, New Delhi and forwards them with necessary recommendations to the authority concerned. The Deputy Director looks after the works pertaining to the grant of subsidy on consumption of electric power by small scale units in his region having connected load not exceeding 30 British Horse Power. He is the controlling officer for administration of the Bombay Weights and Measures (Enforcement) Act 1958 and the Rules framed thereunder. Under these Act and Rules, the Industries Inspectors collect fees for verification and reverification of weights and measures inspect instruments of weights and measures, and stamp them if found correct He prosecutes for breaches of the provisions of the Act He also looks after the collection of quarterly production statistics under the Industrial undertakings (Collection of Statistics and Information) Rules 1959,

At the district level the Industries Officer is posted at Godhra. The Industries Officer is in-charge of industrial development activities of the district. He is assisted by the Industries Inspectors posted at Godhra and Dohad.

The Industries Officer is charged with a number of functions which are more or less analogous to those assigned to the Deputy Director at the regional level. The most important function assigned to the Industries Officer is to look after the promotional aspect of industrial development in the district. To this end, he has to render all possible help to the parties approaching him for advice regarding the industrial potentialities such as infrastructure facilities like water, power, land, communications, etc. He has to assist them in getting required raw materials, loans and machinery on hire-purchase system. Other functions besides these relate to the proper enforcement of the Bombay Weights and Measures (Enforcement) Act, 1958 and Rules made thereunder. In this work, he is assisted by the Industries Inspectors who are required to visit centres allotted to them. In addition to the work of weights and measures, these Inspectors assist the Industries Officer in investigation of applications for the import of scarce and controlled raw materials, power subsidy, registration of small scale industries, telephone priority, collection of industrial statistics and information relating to industrial activities in the district. After investigation, the Inspectors submit their reports to the Industries Officer, who after ascertaining their genuineness, forwards them to the Deputy Director of Industries, Baroda with his recommendations. The Deputy Director issues necessary permits or essentiality certificates on merit. Similar procedure is followed in respect of applications for loans under the State Aid to Small Scale and Cottage Industries Rules, 1935 or under the schemes operated by the State Bank of India or the Gujarat State Financial Corporation or for the hire-purchase of machinery.

Further, the Industries Officer, under the rehabilitation scheme grants loans to goldsmiths as well as to the Burmese and the Portuguese repatriates to the extent of Rs. 2,000 per applicant. Upto the year 1969-70, Rs. 9,49,600 have been given as loans to 469 goldsmiths. A Burmese repatriate has been given a loan of Rs. 1,200 by the Revenue Department in March, 1970. The Industries Officer is empowered to register small industries and grant power subsidy to the registered units. In the district, 55 units of small scale industries are registered under the provisions of the Gujarat State Subsidy to Electric Power Consumption (Cottage and Small Scale) Rules, 1965.

Power Subsidy to Small Scale Industries

With a view to encouraging cottage and small scale industries and to increasing their production through the use of electric power, a subsidy scheme for electricity consumed by cottage and small scale industries is

implemented by the Commissioner of Industries. Under this scheme all small scale industries except flour mills, (excluding roller flour mills), rice and pulse mills, photographic units, ice factories, ice cream, ice candy and ice fruits industry (excluding cold storage), laundries, units engaged in the repacking of medical and toilet goods, oil expellers and tailoring units, having a connected load not exceeding 30 horse powers are eligible for subsidy. The quantum of subsidy admissible under the scheme is the difference between the actual rate paid per unit consumed and (1) 3 paise per unit subject to maximum of 12 paise per unit, and shall be payable for a period of ten years, from the date of its registration under the rules, if the industry is situated in an area with a population upto 20,000 or (ii) 6 paise per unit subject to a maximum of 9 paise per unit and shall be payable for a period of seven years from the date of its registration under the rules, if the industry is situated in an area with population between 20,000 and 1,00,000 or (iii) 9 paise per unit subject to a maximum of 6 paise per unit and shall be payable for a period of five years from the date of its registration under the Rules if the Industry is situated in an area with a population of one lakh and above. However, subsidy is not payable on the consumption of electric power exceeding 2,000 kWh in any month, in respect of small scale industrial units and 2,500 kWh in any month in respect of industrial co-operatives. Units desiring to avail of the subsidy are required to get themselves registered with the Industries Officer of the district concerned.

The total amount disbursed as power subsidy amounted to Rs. 26,901 during the year 1969-70. In all, 55 units have been registered in the district for claiming this subsidy.

Since October 1967, the District Collector is appointed as an *ex-officio* Deputy Commissioner of Industries for his district. The functions and powers assigned to him include : allotment of factory sheds and plots in the Government industrial estates, holding of seminars connected with industries, formulation of District Master Plans and correspondence with all authorities in or outside the State directly with regard to the difficulties of industries in the district. The meeting of the district level committee is called under the chairmanship of the district Collector to solve the general problems with regard to infra-structure facilities such as land, water and power.

Office of the District Information Officer, Panchmahals, Godhra

The important function of Government in a democracy is to keep the people informed of the work of their Government in various spheres of development and administration and enable them to take advantage of the welfare schemes sponsored by the State. It is also necessary, that Government should be kept informed of the public opinion and the needs and grievances of the people. The District Information Officer of the Directorate of Information, Gujarat State is stationed at Godhra. He is in-charge of

all works pertaining to information, publicity, mass communication and public relations in the district. He acts as a link between the Government offices and the press and keeps himself in touch with officers of various departments in the district. He issues to the press the news items which supply factual information on schemes and activities of the Government in the district. He also organises visits of pressmen to various development works in the district as and when considered necessary and organises press conferences to provide an opportunity to the press to get first-hand knowledge of the subject to be covered. He acts as a correspondent of the Directorate of Information, Gujarat State and covers on its behalf working of activities and the schemes of Government, press conferences, etc. He discharges two-way functions of keeping the people informed of the work of the Government and of keeping the Government informed of the public opinion and needs and grievances of the people. Besides, he helps tourists and others visiting the district and provides them with necessary information. He issues regular press-notes and hand-outs giving factual information about important schemes and activities of Government and corrects, in consultation with the department concerned, incorrect newspaper reports.

As in every other districts of the State, a mobile publicity van is put in-charge of the District Information Officer, Godhra. The van is equipped with 16 mm. film projector. It is taken round the district and film shows and talks which are both instructive and entertaining are arranged on various nation building activities such as agriculture, cattle improvement, health, prohibition, untouchabililty, small savings, education, Five Year Plans, family planning, etc. He keeps the rural-folk informed of the concessions and facilities offered to them by the State and Central Governments and also distributes leaflets, pamphlets, posters, etc., on items of public interest.

An Information Centre exists at Godhra, where books, periodicals, etc., bearing on the Five Year Plans, and its progress are displayed. It serves as a useful centre of information for the town of Godhra in particular and the district of Panchmahals in general.

Broadcasting

All India Radio, Ahmedabad, Baroda, Rajkot and Bhuj broadcasts daily in the evening a programme in Gujarati specially for the rural listeners. Till March, 1970, the Government of Gujarat had installed in all 161 community receiving sets in villages of this district. These sets are maintained and repaired by the Technician-in-charge, who is stationed at Godhra.

OFFICE OF THE DISTRICT STATISTICAL OFFICER, PANCHMAHALS, GODHRA

The office of the Bureau of Economics and Statistics, Ahmedabad is the apex office concerned with the collection and compilation of statistical

data so very essential for planning and development programmes of the State. It has a statistical office in each district under a District Statistical Officer who is responsible for collection and improvement in the quality of the basic statistics at the district level. Some of the important activities carried out by the District Statistical Officer are publication of District Statistical Abstract, collection of data pertaining to prices, progress of Community Development Programme and Five Year Plan statistics, conduct of various socio-economic surveys, spot studies, evaluation of schemes, etc. After the introduction of the Gujarat Panchayats Act, 1961 in April, 1963, he is placed under the district panchayat. So far as the statistics of the district are concerned, he acts as a link between Government and the panchayats. The District Statistical Officer is assisted by the Statistical Assistants at the taluka level.

PART VI—WELFARE DEPARTMENTS

CHAPTER XIV

LOCAL SELF-GOVERNMENT

INTRODUCTION

Local self-Government functioned in cities in ancient India but in the sense in which it is understood to-day, it was first introduced in the town of Madras in the days of the East India Company. In 1687, the Court of Directors ordered that, a corporation composed of British and Indian members should be formed for the purpose of local taxation, as funds were needed for carrying on administration. It was felt that it would be easier to collect taxes, if the Indians were associated in their levy. This was, because, no system of local self-Government could be a success unless it is provided with adequate finance. Local self-Government as a conscious process of administrative devolution and political education dates from the financial reforms of Lord Mayo's Government. In his famous resolution of 1870 the need for financial decentralisation was felt as an aid to economy and efficiency of administration. As a result, Government of India transferred to Provincial Governments certain departments of administration, of which education, medical services and roads deserve special mention. The Provincial Governments were given a grant smaller than the actual expenditure on the departments, and were required to meet the balance by local taxation. The second stage in the history of local self-Government was reached, when the famous resolution of 1882 was issued by Lord Mayo. It was the first real step in the experiment in grafting upon the paternal system of the Indian administration the democratic form of local self-Government. The experiment was made with the expectation of better services and greater amenities of life, and local bodies were called upon to serve as basic training ground for democracy.

MUNICIPALITIES

Early History

The credit for establishing the first municipality in the district goes to the princely State of Lunavada, which established a municipality at Lunavada in 1868. After Lunavada, a municipality was established at Godhra in 1875. Till 1901, when the Bombay District Municipal Act, 1901 came into being, the administration of the municipality was conducted by the Collector of the district. The municipality was governed under this Act till 31st March, 1940 except for a year or so in 1926. The municipality

was converted into Borough on the 1st April, 1940 and came to be governed under the Bombay Municipal Boroughs Act, XVIII of 1925. Dohad followed Godhra. A municipality was established at Dohad in 1876. Another important place in the district where the municipality came to be set up was Devgadh Baria. During the time of Maharaja Ranjitsinhji the municipality was established on 27th January, 1915. Lastly the Santrampur State, established a municipality at Santrampur.

As the Panchmahals district (excluding the territories covered by the princely States) formed part of the old Bombay State, the municipalities of Godhra and Dohad were governed by the legislation enacted in that State. The Bombay District Municipal Act, 1901 and the Bombay Municipal Boroughs Act, 1925 remained as significant milestones in the progress of the municipal administration.

Period from 1960 onwards under the Gujarat State

Before Independence, there were five municipalities in the district, *viz.*, Godhra, Dohad, Devgadh Baria, Santrampur and Lunavada. The Democratic Decentralisation Committee appointed by the State Government recommended formation of gram panchayats at places having population of 10,000 and below and nagar panchayats at places having population between 10,000 to 30,000. These and other recommendations were accepted by the Government and on their basis the Gujarat Panchayats Act, 1961 was enacted. As a result, these 5 municipalities underwent administrative transformation. The municipalities of Lunavada, Devgadh Baria and Santrampur were converted into nagar panchayats. As Godhra and Dohad had population over 30,000, no change was made in their structure and they were continued as municipalities. Municipalities in Gujarat are now being governed by the Gujarat Municipalities Act, 1963 enforced with effect from 1st January, 1965. The Act provides for elected councillors and reservation of seats for women, Scheduled Castes and Scheduled Tribes. Every municipality is vested with functions relating to the provisions of water supply, drainage, lighting, disposal of night-soil and rubbish, medical aid, care of the sick particularly at the time of outbreak of epidemics, extinguishment of fires, protection of life and property of the people and registration of vital statistics.

The Act empowers a municipality to levy taxes on buildings, lands, vehicles, water supply and drainage, lighting, etc., octroi on animals or goods, sanitary cess and special cess on education.

GODHRA MUNICIPALITY

As stated before, the Godhra Municipality was established in 1875. It became a district municipality in 1901 and was raised to the status of

a borough municipality on 1st April, 1940. From October, 1944 to 31st March, 1951, the municipality was superseded for incompetence and persistent defaults in performance of duties. The municipality at present is governed by the Gujarat Municipalities Act, 1963. The present area within the municipal limits admeasures 11·14 sq. kms. According to the 1961 Census, it has total population of 52,167 persons. There are in all 35 members out of whom two are from Scheduled Castes and three from women.

The municipality discharges its functions through the following committees, *viz.*,

1. The Executive Committee.
2. The Sanitary and Public Health Committee.
3. The Public Works Committee.
4. The Light and Drainage Committee.
5. The Water Works and Drainage Committee.
6. The Dispensary Committee.
7. The Motor Vehicles Committee, and
8. The Law and General Reference Committee.

The Chief Officer is the executive head of the municipality.

Income and Expenditure

During the year 1968-69, total income of the municipality excluding the opening balance was Rs. 19,17,506 and the total expenditure Rs. 23,09,139 as seen from the Statement XIV-1.

STATEMENT XIV·1

Income and Expenditure of Godhra Municipality for the Year 1968-69

Sl. No.	Income	Rs.	Percentage	Sl. No.	Expenditure	Rs.	Percentage
1	2	3	4	5	6	7	8
1	Rates and Taxes	.	.	1	General Administration and collection charges	2,96,892	16.94
2	Realisation under Special Act .. .	1,142,195	59.57	2	Public Safety	1,07,351	6.12
3	Revenue derived from municipal property .	1,33,136	6 94	3	Public Health and convenience .	6,55,444	37.39
4	Grants and contributions for general and special purposes	6,27,812	32.71	4	Public instruction	5,99,085	34.18
5	Miscellaneous ..	14,363	00 75	5	Miscellaneous .	94,212	5.37
	Total income excluding the opening balance ..	**19.17.506**	**100.00**		**Total ..**	**17,52,984**	**100.00**
6	Incidence of taxation per head of population ..	36.75		6	Expenditure per head of population .	33.60	

Source :

The Chief Officer, Godhra Municipality, Godhra.

Water Supply

The present water supply scheme which exists in the town came in to force from 1st April. 1958. The scheme has been divided into two parts, *viz*., (i) head works and (ii) distribution scheme. The head works are run and maintained by Government. The water is supplied to the municipality at the sanctioned rate. Distribution scheme is under the control of the municipality. The cost of distribution amounted to Rs. 10,04,300 in 1969. The municipality paid Rs. 5,72,280 towards laying of pipes and Government gave grant of Rs. 2,72,081 at 33⅓ per cent. Further, an amount of Rs. 2,29,200 was also paid for laying pipes in the town area and Government gave grant of Rs. 67,458 at 33⅓ per cent. The actual cost of the scheme aggregated to Rs. 10,22,898. The municipality supplies water to individuals through private connections on payment of fees. There are in all 3,301 private connections. In addition to these, it has also provided 52 public stand-posts in backward and poor localities. 7 water troughs and five hydrants have been provided in the city. In short, under the scheme, the head works have been constructed at the cost of Government, whereas distribution scheme has been financed through contributions from the municipality and the Government grants.

Roads

The total length of roads maintained by the municipality is 29·39 kms., of which asphalted roads claim 12·77 kms., cement concrete roads 1·02 kms., stone roads 0·93 km., and *kaccha* roads 14·67 kms.

Conservancy and Drainage

The municipality had employed 91 sweepers to clean about 29·39 kms.. of surface roads twice a day. The municipality had also employed 60 scavengers for removing night-soil and rubbish. The waste water is disposed of in cess-pools and night-soil is carried in wheel-barrows and collected in the night-soil truck. The municipality maintains two night-soil trucks, four refuse trailers and two trucks to meet the demand of disposing rubbish and night-soil. Two dust-bins have also been provided by the municipality. The refuse is used for preparing manure. The annual expenditure incurred on collection of rubbish amounted to Rs. 1,26,872 in 1969, while the expenditure on scavenging and removal of night-soil came to Rs. 1,14,061 in the same year. Income realised from manure was Rs. 13,915 while expenditure incurred on preparing manure amounted to Rs. 11,504.

Public Safety

The municipality maintained two fire fighters, two trailer pumps and hose-pipe measuring 1,000 feet to extinguish the fire. The Fire Brigade

unit was created in June, 1948 after destruction of the city in the fires of March, 1948. It consists at present of one Fire Superintendent, three motor drivers and seven firemen.

Street-lighting

In 1969-70 there were in all 1,242 electric lights, out of which 846 were ordinary lights, 388 tube-lights, 4 mercury lamps and 4 top lanterns. In addition to electric lights, 47 kerosene lights have also been provided by the municipality in the distant areas. The municipality receives power from the Godhra Electricity Company Limited under an agreement. The total annual expenditure on street-lighting amounted to Rs. 67,741 in the year 1969-70.

Gardens

Two gardens are being maintained by the municipality. No radio-sets have been installed so far.

Education

The municipality has taken the responsibility of primary education since 12th April, 1954. There are in all 25 schools run by the municipality. Out of these 18 are Gujarati, 5 Urdu and 2 Sindhi schools. The total cost incurred by the municipality was Rs. 5,70,313 in 1968-69.

Markets

The municipality maintains two markets. The beef market has 25 stalls while the meat market has 10 stalls. All stalls are under roof but the beef is kept hanging. There is also one slaughter house. In the year 1969-70, total income realised from both the markets and the slaughter house was Rs. 9,390.

Housing

The municipality has constructed 10 quarters without any subsidy or loan from the Government for its Harijan employees. The total cost of construction amounted to Rs. 16,979.

THE DOHAD MUNICIPALITY

The municipality was established in the year 1876 during the time of Bombay Province and was governed under the Municipal Act, 1884. Later on, the District Municipal Act, 1901 was applied to this municipality. At present, it is governed under the provisions of the Gujarat Municipalities

Act, 1963. The present area within the municipal limits admeasures 6.47 kms. According to the Census of 1961, it has a population of 35,483 persons. Out of 25 elected members, one seat is reserved for Scheduled Castes and one seat for Scheduled Tribes and two for women.

The municipality discharges its functions through the following committees, *viz.*,

1. The Executive Committee,
2. The Public Works Committee,
3. The Octroi Committee,
4. The Sanitary Committee,
5. The Water Supply and Drainage Committee,
6. The Legal Committee,
7. The Library Committee,
8. The Vehicle Committee, and
9. The Garden and Light Committee.

The Chief Officer is the executive head of the municipality.

Income and Expenditure

During the year 1969-70, the total income of the municipality excluding the opening balance was Rs. 14,26,929 and the total expenditure was Rs. 12,12,256 as seen from the statement given below.

STATEMENT XIV-2

Income and Expenditure of Dohad Municipality for the Year 1969-70

Sl. No.	Income	Rs.	Percentage	Sl. No.	Expenditure	Rs.	Percentage
1	2	3	4	5	6	7	8
1	Rates and taxes ..	919,047	64.41	1	General Administration and collection charges	276,742	22.83
2	Realisation under special Act	--	--	2	Public safety	125,379	10.35
3	Revenue derived from municipal property .	210,481	14.76	3	Public health and convenience	359,443	29.65
4	Grants and contributions for general and special purposes	275,357	19.29	4	Public instruction	351,965	29.03
5	Miscellaneous ..	22,044	1.54	5	Miscellaneous	98,727	8.14
	Total Income excluding the opening balance ..	1,426,929	100.00		**Total** ..	1,212,256	100.00
6	Incidence of taxation per head of population	40.22		6	Expenditure per head of population	34.16	

Source :
The Chief Officer, Dohad Municipality, Dohad.

Water Supply

The piped water is supplied in the town. The water supply scheme of Dohad is approximately likely to cost Rs. 38 lakhs. The work of providing gravity mains and distributing pipe lines has been completed. The work of filteration plant is also completed. The municipality has provided stand-posts at different places in the town and private connections have also been given to the public.

Roads

The total length of roads maintained in the year 1969-70 by the municipality was 29·20 kms., of which asphalted roads claim 12·60 kms., cement concrete roads 4·72 kms., metalled roads 10·66 kms., and unmetalled 1·22 kms.

Conservancy and Drainage

The municipality employs 60 sweepers, who clean about 20 kms., of surface roads twice a day. The night-soil and rubbish are collected in hand carts and baskets. 40 Harijans have been employed for collecting night-soil. The system of carrying the night-soil on head was abolished in 1965. No dust-bins are kept by the municipality but rubbish depots are maintained in the streets. The refuse is used for preparing compost manure. Annual expenditure incurred on collection and removal of night-soil and refuse as well as preparing manures was Rs. 68,266 in the year 1968-69.

Public Safety

The municipality maintains one fire fighter and two trailer pumps to extinguish the fire. The staff consists of one mechanic, two drivers, two firemen, one fire Sub-Inspector and three cleaners. The municipality has provided 15 water hydrants in the town.

Street-lighting

There are 1,199 lights ; out of which 385 are tube lights, 802 ordinary lights and 12 search lights. The annual expenditure on street-lighting in the year 1968-69 was Rs. 62,678.

Gardens

Four gardens are maintained by the municipality, *viz.*, (1) the Nehru Garden, (2) the Talav Power Road Garden, (3) Desaiwada Garden, and (4) Padav Garden. Padav Garden and Balkridangan are maintained by the municipality in Padav. No radio-sets have been installed so far. However, a play ground has been provided for the purpose of recreation.

Markets

The municipality maintains one vegetable market and one mutton market. The vegetable market was constructed in 1954 at the cost of Rs. 62,070. It has 56 stalls. The mutton market was constructed at the cost of Rs. 37,819. It has 51 stalls. The total income realised by way of rent from both the markets in the year 1968-69 was Rs. 10,048. One vegetable market is also constructed by the municipality near Gadi fort. The municipality maintains a slaughter house. The income during 1969-70 was Rs. 4,732. The question of construction of a fish market is under the consideration of the Board.

Education

The municipality has not been running any primary school, night school or Balmandirs. One library called 'Antee Free Municipal Library' is maintained by the municipality at present The municipality is giving grant-in-aid, at the rate of Rs. 2,000 every year to Dohad Nagar Palika Vania Society, managed by Dohad Anaj Mahajan Education Society and also contributes Rs. 2,400 for scholarship for higher education and Rs 300 to three Balmandirs every year.

Housing

The municipality has constructed 68 quarters for its Harijan employees with the help of Government at the total cost of Rs. 119,721. The Government share towards the cost of construction amounted to Rs 59,860.

TOWN PLANNING SCHEME

Prior to Independence, the town planning activity in the Panchmahals district and princely States of Lunavada, Devgadh Baria, Santrampur, Sanjeli and Jambughoda whose territories now form part of the district was practically absent. Moreover, as the preparation of the Master Plan was not obligatory on the part of local authority, the town planning schemes in the district did not show any significant progress even after Independence and during the First Five Year Plan. It was, therefore, felt that unless it was made obligatory on the part of a local authority to prepare a Master Plan of the area within its jurisdiction within a prescribed time and unless suitable legal provision was made for its enforcement, the local authority would not undertake the work of preparation of a Master Plan. In order to remedy this situation, the Bombay Town Planning Act, 1954 was enacted. The new Act came into force from 1st April, 1957. Under this Act it was made obligatory on the part of every local authority to prepare a development plan of the area within its jurisdiction within 4 years from 1st April,

1957. After the formation of the Gujarat State, the need of a uniform legislation for all the three constituent units of Gujarat State, *viz.*, Gujarat, Saurashtra and Kutch was felt and the Bombay Town Planning Act, 1954 was, therefore, amended by the Bombay Town Planning (Gujarat Extension and Amendment) Act, 1967.

The Town Planning and Valuation Department in the Gujarat State performs manifold activities in the sphere of both town planning and valuation of lands and buildings and provides consultancy services to Government. Since most of the local authorities have no technical staff of their own, it has been decided by the Department to prepare development plans for local authorities. So far as Panchmahals district is concerned, the development plans of the towns of Godhra, Dohad and Devgadh Baria have been prepared.

Development Plan of Godhra

The preliminary work regarding the preparation of the development plan of Godhra town was undertaken during the First Five Year Plan. This work gathered momentum only when the Deputy Consulting Surveyor prepared a plan during the Third Five Year Plan which was sanctioned by the Government in May, 1968. Such sanctioned plan is valid for a period of 10 years. Under the Plan, the total cost of reservation of sites made for schools, shopping centres, mutton market, play ground, etc., is estimated at Rs. 783,685. It also provides for the reservation of sites for the revenue staff, the police headquarters, the State Transport Workshop, etc.

Development Plan of Dohad

The development plan of Dohad was prepared during the Third Five Year Plan. The Dohad municipality introduced this plan from 1st August, 1964 and implemented it completely. Further the municipality has proposed to introduce the Town Planning Scheme No. 1, which is awaiting final sanction of Government.

Development Plan of Devgadh Baria

The work of preparing development plan was undertaken through Government in 1964. The total cost for preparing the development plan amounted to Rs. 5,000. The plan was sanctioned by the Government in 1968.

District Local Board

Prior to introduction of Panchayati Raj, there was District Local Board in existence in the district. There were four Committees, *viz.*,

(1) Standing Committee, (2) Public Health Committee, (3) Dohad-Jhalod Committee, and (4) Dispensary Committee.

The total income and expenditure of the Board during 1960-61 were Rs. 1,612,814 and Rs 1,895,619 respectively. The main sources of income were local rates and land revenue and major heads of expenditure were civil and public works, medical and education.

PANCHAYATS

If the attainment of political freedom has any meaning for rural areas, it should provide them with the means and opportunities for economic and social betterment. To achieve these objectives, the people must have their own organisation for evolving and implementing rural development programmes, which cannot be better fulfilled than through the institution of village panchayats. The village panchayat, therefore, is a basic unit of local self-Government. The Constitution of India lays special emphasis on local self-Government. Article 40 of the constitution states :

" The State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-Government ". The Five Year Plans have assigned a place of pride to the panchayats in the task of decentralising the local administration and in giving them the necessary scope for initiative, planning and execution of schemes aiming at the welfare and development of the village economy.

The village panchayats in the Panchmahals district were governed by the Bombay Village Panchayats Act, 1933. The Act governed the establishment and powers and functions of village panchayats in the former Bombay State. Of all the States and Estates Lunavada State whose territories now form a taluka in Panchmahals district had enacted legislation for the formation of village panchayats. But no village panchayat was formed and the Act remained on paper.

The Bombay Village Panchayats Act, 1958

After the formation of bilingual Bombay State, as there were different Acts prevalent in different areas, a new Act called the Bombay Village Panchayats Act, 1958 was enacted. Under this Act, a district village panchayat mandal was constituted for the district, for exercising powers of supervision, guidance and control over panchayats in the district In order that the representatives of village panchayats may have an effective voice in shaping the policy in regard to matters concerning village panchayats, seven to twelve members were elected to the mandal by Sarpanchas in the district from amongst themselves.

The important features of the Act are :

(1) reservation of two seats for women in every village panchayat ;

(2) constitution of Gram Sabha of all residents in the village who are entitled to vote ;

(3) establishment of a district village panchayat mandal for every district ;

(4) secretary of a village panchayat to be a Government servant and to be paid by Government ;

(5) training of village panchayat secretaries to be provided by Government ;

(6) entrusting the work of collection of land revenue (including cesses) to village panchayats ;

(7) payment of land revenue grant to all village panchayats in the State on an uniform basis at a rate not less than 25 per cent of the ordinary land revenue and not exceeding 30 per cent of the ordinary land revenue ;

(8) constitution of a group nyaya panchayat for a group of five villages or more ;

Thus in the Act, it would be observed that the Government had taken a number of measures to activise the village panchayats and training of rural people in the village administration.

Functions—The panchayats were given more powers and functions under this Act. They have been enumerated in section 45 of the Act and they fall under the different spheres such as :

(i) maintenance of sanitation and health ;

(ii) maintenance of sanitary public works ;

(iii) maintenance of self-defence and village defence ;

(iv) spread of education and culture ;

(v) running of village administration ;

(vi) maintenance of welfare of the people ;

(vii) improvement of agriculture and preservation of forests ;

(viii) improvement of breeds and protecting cattle ;

(ix) revival and encouragement of village industries, and

(x) collection of land revenue.

After the formation of Gujarat State on 1st May, 1960, the concept of Democratic Decentralisation gained momentum. The State of Gujarat alike other States of India also strove to achieve Democratic Decentralisation by introducing Panchayati Raj. The circumstances leading to the enactment of Gujarat Panchayats Act 1961 and the subsequent development that has taken place are described in the subsequent pages.

Democratic Decentralisation— The First Five Year Plan stressed the role of local bodies in the implementation of development programmes and indicated that the general policy of Government should be to encourage them in assuming responsibility for as large a portion of administrative and social services within their areas to the extent possible. As these local bodies depended mostly upon Government grants which were subject to various conditions and restrictions, their activities were too limited to produce any noticeable impact in rural areas, and the real object underlying the formation of local self-governing institution was frustrated.

The Second Five Year Plan, stressed the need for creating within the district a well organised democratic structure of administration in which the village panchayats will be organically linked with popular organisations at a higher level. In such a structure, the functions of the popular body would include the entire general administration and development of the area, other than such functions as law and order, administration of justice and certain functions pertaining to the revenue administration. With this background before it, the Balvantrav Mehta Committee which was appointed to go into the question of the working of Community Projects and National Extension Service held that community development could not progress without responsibility and power which would be possible only under a process of democratic decentralisation from a village to the district level. They further held that community development could be real only when the community realises its responsibilities, exercises its necessary powers through its chosen representatives and maintains continuous interest in local administration. With this object in view, they recommended an early establishment of statutory elective local bodies which alone could lead to effective rural development. They also recommended that necessary resources, powers and authority should be vested in such bodies. In effect, the Balvantray Mehta Committee recommended that if the experiment of democratic decentralisation were to yield maximum results, it was necessary

that all the three tiers of the scheme, *viz.*, Village Panchayat, Panchayat Samiti and Jilla Parishad should be started at the same time and operated simultaneously in the whole district. In May, 1958, the National Development Council accepted the recommendation of the Committee with regard to " Democratic Decentralisation" and resolved that State Governments should accelerate the process for the establishment of democratic institutions functioning either at the village level or at the block or taluka level or district level. The process of democratisation should be completed as speedily as possible. As agreed in the meeting of the Standing Committee of the National Development Council in January, 1958, the pattern of democratisation would be worked out by the State Governments in the light of their own conditions and requirements. As a consequence, Government of Gujarat appointed a committee in July, 1960 under the chairmanship of the Revenue Minister to study this question and to make recommendations. The committee submitted its report on 31st December, 1960. These recommendations were incorporated in the Gujarat Panchayats Act, 1961. This Democratic Decentralisation came to be subsequently called the Panchayati Raj.

THE GUJARAT PANCHAYATS ACT, 1961

The Panchayati Raj was ushered in the districts of Gujarat on April 1, 1963 when taluka and district panchayats providing the middle tiers of the democratic decentralisation scheme were formally inaugurated. The introduction of the scheme which vests in the elected bodies at all levels with wide powers and provides them with necessary funds and trained administrative personnel was completed with the formation of the State Panchayat Council on May 1, 1963.

Gram Sabha

All adult persons whose names are included in the list of voters maintained for a gram are deemed to constitute gram sabha of the gram. A gram sabha has to hold at least two meetings every year, provided that the Sarpanch may, at his option and if required by taluka panchayat or district panchayat, shall call a meeting of the gram sabha. It has to consider annual statement of accounts, administration report, development and other programme of works and the audit notes and replies thereto and any other matter which the taluka panchayat and district panchayat, may require to be placed before the meeting of the gram sabha.

The gram sabha is required to carry out such other functions as provided in the Gujarat Gram Panchayats (Gram Sabha Meetings and Functions) Rules, 1964.

Gram Panchayat/Nagar Panchayat

A gram panchayat is constituted for a local area the population of which is less than 10,000 and nagar panchayat is constituted for a local area the population of which normally exceeds 10,000 but does not exceed 20,000. Such a local area may be a revenue village, or a group of revenue villages or hamlets forming part of a revenue village of such other administrative unit or part thereof. The number of members of a gram panchayat varies from 9 to 15 and that of a nagar panchayat varies from 15 to 31. Every gram panchayat elects a Sarpanch and Up-Sarpanch from amongst its members and a nagar panchayat elects a Chairman and a vice-Chairman from its own members. Provision is made for reservation of seats for women and one seat for the Scheduled Tribes in every gram and nagar panchayat. In addition to allotment of one reserved seat for Scheduled Castes, more seats are allotted on the basis of their population in the gram/nagar panchayats. Provision is also made for the reservation of seats for the members of the Scheduled Tribes on population basis.

Duties of a gram/nagar panchayat are specified in the Act. If funds permit, the gram/nagar panchayat may at its discretion take up certain other activities such as education, medical relief, promotion of social, economic and cultural well-being of the inhabitants in its area and arrange public receptions, ceremonies or entertainments within its jurisdiction, etc.

Taluka Panchayat

The taluka panchayat has as its members Sarpanchas of all gram panchayats, chairmen of all nagar panchayats within the taluka as *ex-officio* members. It co-opts as members, two women interested in welfare activities pertaining to women and children, two representatives of Scheduled Castes, two representatives of Scheduled Tribes if the population of Scheduled Tribes is more than 5 per cent of the total population of the taluka and two social workers residing in the taluka and of the area having practical experience in respect of matters pertaining to rural development. Local members of the Legislative Assembly, Mamlatdar or Mahalkari of the taluka or mahal, Presidents of municipalities in the taluka and elected members of the district panchayat ordinarily residing in the taluka are its associate members.

Functions of the taluka panchayat as scheduled in the Act range from subjects relating to sanitation, health, education, culture, social education, community development, agriculture, irrigation, animal husbandry, village and small scale industries, co-operation, women's welfare, social welfare, rural housing, pastures and relief against natural calamities. As in the case of gram/nagar panchayats, a number of discretionary functions have been delegated to taluka panchayats also.

District Panchayat

The district panchayat consists of (a) *ex-officio* presidents of all taluka panchayats in the district and (b) elected members. The latter include (1) one member elected by each constituent taluka panchayat and (ii) those elected directly. The nature of direct election to the district panchayat is as follows :

For the purpose of election of members to a district panchayat, the State Government shall divide each district into as many single-member territorial constituencies as there are seats and delimit their extent. Two of the seats intended for directly elected members are reserved for women, one or more seats for Scheduled Castes and one or more seats for Scheduled Tribes according to population, if it is not less than five per cent. Associate members will include (1) local Members of Parliament, (2) Members of Legislative Assembly, (3) the District Collector and (4) presidents of all municipalities in the district. The President and Vice-President of the district panchayat are elected by the members from amongst themselves. Thus, the Collector is made an associate member without a right to vóte.

The District Panchayat is vested with administrative and executive powers. It is responsible for various developmental activities in the district, such as establishing and maintaining dispensaries, public health centers and allied institutions. It has been entrusted with wide range of educational activities. It manages primary education and uses the agency of taluka panchayats to supervise it. It co-ordinates and integrates community development schemes and looks after the development of irrigation, agriculture, animal husbandry, public health and medical relief, social welfare, cottage and small scale industries, collection and maintenance of statistics, etc. All these functions have been transferred on an agency basis to the district panchayat. A large number of executive functions such as registration of co-operative societies, approval of amendment to their bye-laws, calling of or extending the period for the calling of annual general meeting of co-operative societies and such other functions as under the Co-operative Societies Act were exercised by the Registrar, Co-operative Societies, have also been transferred to the district panchayat.

Administrative Machinery

In order to carry out various duties and functions entrusted to the district and taluka panchayats under the Gujarat Panchayats Act, 1961 and other Acts, a hierarchy of administrative machinery has been devised and experienced personnel transferred to man it. The District Development Officer is the chief executive officer for the district panchayat and so is the Taluka Development Officer at the taluka level. In order to enable them to discharge their executive functions efficiently, these officers are given certain powers which are laid down in sections 123 and 143 of the Gujarat

Panchayats Act, 1961. With the transfer of many of the departmental schemes and activities, a large number of district level functionaries have also been transferred to the district panchayat. These are : Executive Engineer; (Roads and Buildings), District Health Officer, Deputy District Development Officer (Revenue), Deputy District Development Officer, (Development), District Agricultural Officer, District Animal Husbandry Officer, District Statistical Officer, Assistant District Registrar, Co-operative Societies, District Backward Class Welfare Officer, Administrative Officer, Education, Project Officer, Rural Industries, Executive Engineer (Minor Irrigation), District Family Planning Officer, Administrative Officer (Family Planning) and Accounts Officer.

At the taluka level, the Taluka Development Officer is assisted by Extension Officers in various fields, *viz.*, agriculture, co-operation, industries, social education, etc. At the village level there is a Talati-*cum*-Secretary who looks after the collection of land revenue and maintenance of records of the gram panchayats.

Progress in the establishment of Panchayats

In the district the scheme for the establishment of village panchayats has been taken up since the beginning of the First Five Year Plan and at the end of the First Five Year Plan period there were in all 158 village panchayats in the district. There was, however, a marked increase in the progress in the establishment of the panchayats in the district. At the end of 1960-61 (*i. e.*, at the end of Second Five Year Plan) there were 762 village panchayats covering 1,915 villages and 3 towns. Of these panchayats, 429 were group panchayats covering 1,582 villages and the rest were independent panchayats. The village panchayats having nyaya panchayats numbered 138. It may be pointed out that even by the end of Second Five Year Plan, all the villages in the district were covered by village panchayats. These panchayats under the Bombay Village Panchayats Act, 1958 were given 30 per cent grant of the land revenue by the Government. During the Third Five Year Plan, large-sized panchayats were converted into small-sized panchayats.

There were in all 862 gram panchayats, 4 nagar panchayats and 11 taluka panchayats in 1969 in the district.

Income and Expenditure of Gram, Taluka and District Panchayats

The income and expenditure of gram, taluka and district panchayats are described below.

From the Statement XIV.3 it will appear that Government grants are given to all three tiers of the Panchayati Raj. The village panchayats,

taluka panchayats and district panchayat get their shares in fixed percentage from the land revenue collected. However, there are several distinguishing features. To start with, in the case of gram panchayats gifts and donations amounted to Rs. 1,075. It is significant to note that neither taluka panchayats nor the district panchayat gets any gift or donation from the public. The gram panchayats get such amount as donation presumably to commemorate the memory of some family member by construction of a school, library, or water works at the villages. Secondly, it is only the gram panchayats which are found to levy taxes and fees. Broadly speaking, the Panchayati Raj bodies are run practically from Government grants and revenues. Apparently, there is no tax efforts on the part of the taluka panchayats or district panchayat.

STATEMENT XIV.3

Income of Gram Panchayats, Taluka Panchayats and District Panchayat, 1968-69

Gram Panchayats	Rs.	Taluka Panchayats	Rs.	District Panchayat	Rs.
1	2	3	4	5	6
1. Government Grants (Land Revenue) ..	1,940,063	Government Grants ..	6,141,372	Government Grants ..	14,500,479
2. Gifts and donations	1,075	Statutory Grant as Land Revenue grants	1,292,889	Statutory Grants (Education and Medical) .	118,541
3. Taxes, fees ..	1,450,719	Education and Medical ..	100,848	Land Revenue	..
4. Others ..	812,713	From District Panchayat's own fund	..	Local fund cess	642,288
Total ..	4,204,570		7,535,109		15,261,308

Source :

District Development Officer, Godhra, District Panchayat.

Statement XIV.4 shows items on which expenditure is incurred by gram panchayats, taluka panchayats and district panchayat.

STATEMENT XIV-4

Expenditure of Gram Panchayats, Taluka Panchayats and District Panchayat, 1968-69

Sl. No.	Gram Panchayats	Rs.	Per-centage	Taluka Panchayats	Rs.	Per-centage	District Panchayat	Rs.	Percen-tage
1	2	3	4	5	6	7	8	9	10
1	Sanitation and health	641,531	15.40	Sanitation and health ..	696,395	5.03	Sanitation and health ..	831,338	10.10
2	Public works .	1,004,096	24.11	Public works ..	3,916	0.03	Public works ..	4,149,707	50.39
3	Education and culture	614,994	14.76	Education and culture	11,092,726	80.13	Education and culture	373,815	4.53
4	Administration ..	1,019,412	25.19	Administration ..	1,822,828	13.17	Administration ..	444,326	5.40
5	Welfare of people ..	66,483	1.59	Welfare of people ..	..	..	Welfare of people ..	1,165,782	14.16
6	Agriculture, preservation of forests and animal husbandry .	213,194	5.12	Agriculture, preservation of forests and animal husbandry ..	227,416	1.64	Agriculture, preservation of forests and animal husbandry	1,101,816	13.38
7	Village and cottage industries .	96,119	2.31	Village and cottage industries	..	..	Village and cottage industries	167,720	2.04
8	Collection of land revenue and maintenance of land records ..	194,879	4.68	Collection of land revenue and maintenance of land records	..	..	Collection of land revenue and maintenance of land records	..	..
9	Village defence ..	154,503	3.71	Village defence ..	..	..	.. ..	..	..
10	Other miscellaneous ..	88,985	2.13	Other miscellaneous ..	..	..	.. ..	..	..
	Total	4,094,196	100	Total	13,843,281	100	Total	8,234,504	100

Source :
District Development Officer, Godhra, District Panchayat.

The expenditure pattern varies with the levels of Panchayati Raj and the development programme. The gram panchayats spend the largest amount (25 per cent) on administration followed by (24 per cent) on public works, 15·40 per cent on sanitation and health, and 14·76 per cent on education and cottage industries, other miscellaneous and welfare of people, they they spend 5·12 per cent. For collection of land revenue and maintenance of land records, they spend about 4·68 per cent. For village defence, village and culture. For agriculture, preservation of forests and animal husbandry spend 3·71 per cent, 2·31 per cent, 2·13 per cent and 1·59 per cent respectively.

In case of taluka panchayats, the maximum expenditure (80·13 per cent) is spent on education and culture, followed by 13·17 per cent on administration. On agriculture, sanitation and health and public works, they spend about 6·70 per cent. In comparison to the gram panchayats they spend least on public works, sanitation, health and agriculture.

In the case of district panchayat, the bulk of expenditure (50·39 per cent) is incurred on public works, presumably transferred by the State Government for execution. About 14·16 per cent is spent on welfare of people. 13·38 per cent is spent on agriculture, preservation of forests and animal husbandry. 10·10 per cent is spent on sanitation and health. On the administration, it spends only 5·40 per cent. On education and culture and village and cottage industries, it spends 4·53 per cent and 2·04 per cent respectively.

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CHAPTER XV

EDUCATION AND CULTURE

EDUCATION

Formerly, this district was inhabited mainly by the Naikdas, Adivasis and other backward classes, and was covered with thick forests. The means of communications were scanty and many areas of the district were not easily accessible. Further, the district was socially and economically backward. As a result, education was confined to the politically and economically powerful classes of the district. Literate persons in the rural areas were few and far between. Lastly, the unsettled political conditions of the district before the advent of the British contributed not a little to the backward condition of education.

HISTORICAL BACKGROUND

Education in Early Modern Times

The Rewakantha Directory throws a lurid light on the State of education in the district as under :

" Before the introduction of State education, most villages of some importance had their private indigenous schools taught by Brahmins, and in villages unprovided with such schools, stray Brahmins sometimes opened temporary classes during the rainy season. For two or three of the rainy months and at harvest times, the Brahmin teacher was generally paid in grain and sometimes in money. His total receipts varied from Rs. 50 to 75 per annum. Private schools in towns were mostly established by the forefathers of the present Brahmin teachers. On entering the school, a boy offered 8 annas to the goddess of learning, *Saraswati*. Everyday that he attended, he brought the teacher a handful of grain, and on holidays 1 pice in addition. When he was going to be married, his teacher got Re. 1. Boys seldom stayed at these schools after 12 years of age. Girls, as a rule, did not attend any school. Between 6 and 8 years, boys were taught native numeral tables 'Anks'. Afterwards they learnt to write by tracing letters on sanded boards and by writing characters with wet chalk on black-boards. They seldom learnt writing well, but mental arithmetic was taught to perfection, and this part of their teaching has been since adopted in State schools. In the indigenous schools, boys went to their teachers dwelling, and as the house was often small, the pupils sat in a group at the side of the street in front of the door in the mornings and evenings, working sums or shouting arithmetical tables. The position

of the masters, and the religious elements in some parts of their instruction greatly helped them in their work. Only the Brahmins and the trading class attached any importance to education, because it helped them in their daily vocations. The other classes of the population were generally indifferent "[1].

Modern Education

The district formed two parts, *viz.*, (1) the British areas, and (2) the princely States. In the British areas, a beginning of the western education in the district may be traced to the first vernacular school, which was established in the year 1854 at Godhra. In the year 1856, the number of such schools rose to 7. In 1858-59, there were 8 schools under the supervision of the Education Department, Northern Division. There was also a small girl's school at Kalol mustering 15 children and nucleus of another at Malav.[2] By 1877-78 the number of schools rose to 36 with 2,689 students on the roll.[3] In the year 1893-94, there were 142 primary schools with 6,746 students on the roll and in the year 1902, due to plague and famine, they declined to 108 with 5,500 students.[4] In the year 1908, a Talukdari school which was at Vajiria in Sankheda Mewas was shifted to Godhra. It was an Anglo-Vernacular school for the special purpose of teaching the sons of petty Talukdars of the Rewakantha Agency, who could not afford to go to the Rajkumar College at Rajkot, or the Talukdari Schools at Wadhwan or Sadra. There were 16 students in the year 1921. In the year 1911, the number of schools was 196 with 9,982 pupils. In the year 1921, the number rose to 219 with 13,198 pupils.[5]

In the princely States, which are now merged into this district after integration of the States, the progress of education was directly under the Agency administration. Attempts were made to catch up with the progress made in the British Panchmahals. In the year 1864, there were 5 schools (4 for boys and 1 for girls) with 287 students. In the year 1878-79, the number of schools rose to 36 (Baria 15 schools, Lunavada 13 schools, Sant 7 and Sanjeli 1) and the pupils to 1,625.[6]

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1. Parmar L. H, (Compiler), *The Rewakantha Directory*, Vol. I, Revised Edition, (1922), p. 89.
2. *Annual Administration Report*, (1858-59), Panchmahals.
3. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), pp. 284-285.
4. Enthoven R. E., *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, (1904).
5. Green A. M., *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, (1914 and 1920).
   (a) Statistics showing the progress of education during the period 1921 to 1942 are not available as the records were lost in big fire at Collector's Office in 1942.
   (b) These includes private elementary schools.
6. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. VI-B, *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay, (1880).

In the year 1921, the number of primary schools rose to 47.[1] The primary education was free in most of the States and was almost compulsory in Jambughoda State. The administration and control of the schools in Baria State was under the State Administration, while schools in the rest of the States were under the supervision of the Deputy Educational Inspector, Panchmahals district. In the year 1930, the control over all educational institutions in Baria and Lunavada States was transferred to the respective States. As the Sant State did not accept the condition laid down, the control over its educational institution was not transferred to the State.[2] In the year 1934-35 there were 47 primary schools in Baria, 26 in Lunavada, 14 in Sant and 2 in Sanjeli.[3]

The beginning of the secondary education in Panchmahals district may be traced to year 1878 when the first secondary school, Shri S. K. High School was established at Lunavada. Thereafter the Telang High School at Godhra was established in the year 1894. Few other schools were also opened subsequently. In 1905 one English School was started at Halol and another at Baria. The Baria school became a full-fledged high school in 1919. Before these schools were established, the students had to go out of the district to Nadiad, Baroda and Ahmedabad for obtaining secondary education.

Due to the limitation of admission in the Telang High School at Godhra, only few pupils could take advantage of the secondary education. Considering this hardship of the pupils, Shri Manilal Mehta a leading lawyer of Bombay, known as the founder of the secondary education in Panchmahals district, started in the year 1910 two classes of the Middle School at Godhra with ten pupils under the guidance of Shri Ferdunji Mehta, the Head Master of the Telang High School. By stages, more classes were added to this school and in 1923, the school was recognised by the Government. In 1927, it became a full-fledged high school, with 276 students.

In 1913, one English School was started at Kalol by the local people. Shri Manilal Mehta started two other English Middle Schools at Dohad and Jhalod in 1914 and 1917, respectively. Few other schools were also opened subsequently by him each at Vejalpur (Kalol) in the year 1923, Shehera in 1926 and at Kakanpur (Godhra) in 1927. The Shehera Middle School was closed in 1948 and was restarted in 1956. The English class at Timba was also started in 1927 and it is now a full-fledged high school. Before the merger of the States in 1948, there was also an English School in

1. Parmar L. H., (Compiler), *Rewa Kantha Directory*, Revised Edition, (1921).

2. *Annual Administration Report of the Rewa Kantha Agency*, (1931-32), *vide* Government letter No. 3552-A, Political Department, dated 5th September, 1930.

3. *Annual Administration Reports of Baria, Lunavada, Sanjeli and Sant*, (1934-35).

Santrampur managed by the State.[1] In 1947-48, there were 13 Secondary Schools in the district.

The progress of secondary education was, therefore, very slow in the district before Independence, but it gained momentum after Independence.

There was no institution imparting post-S. S. C. or higher education in the district before Independence.

Progress of Education After Independence

Year	Primary schools (including Basic schools)	Pupils	Secondary schools	Pupils	Colleges (Arts, Science and Commerce)	Pupils	Technical Institutions	Pupils
1	2	3	4	5	6	7	8	9
1951-52	773	71,311	14	4,902	.		.	.
1956-57	1,539	112,585	28	7,153	..		2	N. A.
1961-62	1,817	160,861	67	13,589	1	373	5	N. A.
1966-67	1,852	175,523	89	29,585	4	1,459	5	N. A.
1969-70	1,887	179,331	116	33,007	4	2,174	5	1,093

N. A. = Not available

The total number of educational institutions increased from 787 in 1951-52 to 2,012 in 1969-70. The total number of pupils also increased, in greater proportion. Thus, a very remarkable progress in the number of primary and secondary schools and students was achieved.

Extent of Literacy in the Former Panchmahals District

According to the Census of 1901, there were 14,820 or 5·67 per cent literates in the district. Literacy among males was 10·53 per cent, while it was only 0·71 per cent in the case of females. In 1911, the percentage of literacy declined to 5·00 per cent and that of males to 8·94, while the percentage of literacy among females rose to 0·82. According to 1921 Census, the percentage of general literacy rose to 6·64, 11·37 per cent among the males and 1·60 per cent among the females. The percentage of general literacy in 1931 rose to 7·37. Among males it was 12·30, while that of females 2·02.

1. R. D. Shukla's (Advocate) article in the Souvenir published on the occasion of the Golden Jubilee of the New High School, Dohad, (1964), pp. 28-29.

LITERACY AND EDUCATIONAL STANDARDS

Growth of Literacy Since 1951

According to the Census of 1951, there were 14,645 literates in the district of Panchmahals as constituted then and formed 12·82 per cent of the total population. The percentage of male literates was then 19·50 per cent, while that of female literates 5·62 per cent. In 1961, the percentage of literacy rose to 19·23 per cent (29·01 per cent for males and 8·80 per cent for females). Percentage of literacy to total population by age and sex is given for total/rural/urban in the following table.

STATEMENT XV.1

Literacy Percentage by Age-groups, 1961

Age-groups	Total			Rural			Urban		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
All ages	**19.23**	**29.01**	**8.80**	**15.53**	**25.04**	**5.39**	**50.68**	**62.28**	**38.06**
5-14	27.87	39.16	15.71	23.85	35.69	11.14	62.27	68.74	55.22
15-34	25.22	38.95	10.51	20.26	33.86	5.67	64.54	79.65	48.59
35-50	15.28	23.99	5.33	11.05	18.50	2.50	51.86	69.40	30.66
60+	9.64	17.86	1.86	6.47	12.52	0.76	39.94	67.70	12.62
Age not stated	11.17	17.31	3.57	8.77	14.29	1.37	35.29	66.67	18.18

Source :

District Census Handbook 1961, Panchmahals, p. 16.

Literates among children in the age-group 5-14 constituted 27·87 per cent of whom males accounted for 39·16 per cent and females 15·71 per cent. The highest literacy among persons, males and females is found in the age-group 5-14 in the district as a whole in the rural areas. In urban areas, the highest literacy among persons and males is found to be in the age-group 15-34 and for females it is highest in the age-group 5-14.

It is but natural that the proportion of literacy in the age-group 5-14, is highest because they form the group of school-going children.

Literacy—The following statement gives details about the extent of literacy in rural and urban areas of the different talukas of Panchmahals district, as revealed by the Census of 1961.

STATEMENT XV.2

Rural/Urban Literacy by Sex, 1961

Sl. No.	Taluka	Rural / Urban	Literates (number)	Percentage to total population	Literate males	Percentage to total male population	Literate females	Percentage to total female population
1	2	3	4	5	6	7	8	9
	Panchmahals district	**T**	**282,533**	**19.23**	**220,022**	**29.01**	**62,511**	**8.80**
		R	**204,044**	**15.53**	**169,757**	**25.04**	**34,287**	**5.39**
		U	**78,489**	**50.68**	**50,265**	**62.28**	**28,224**	**38.06**
1	Godhra ..	T	59,408	27.58	45,440	40.38	13,968	13.57
		R	34,046	20.85	28,575	33.53	5,471	7.01
		U	25,362	48.62	16,865	61.77	8,497	34.18
2	Kalol ..	T	30,919	30.99	22,802	43.91	8,117	16.97
		R	25,995	28.85	19,602	41.81	6,393	14.80
		U	4,924	50.85	3,200	63.35	1,724	37.22
3	Halol ..	T	23,556	23.52	18,089	34.93	5,467	11.30
		R	21,431	23.25	16,552	34.82	4,879	10.93
		U	2,125	26.56	1,537	36.05	588	15.73
4	Jambughoda ..	R	3,621	21.78	2,935	34.01	686	8.58
5	Shehora ..	R	18,148	20.17	15,713	33.00	2,435	5.75
6	Lunavada .	T	34,070	23.16	26,089	34.49	7,081	11.17
		R	25,335	19.40	20,773	30.76	4,562	7.24
		U	8,735	52.83	5,316	65.56	3,419	40.59
7	Santrampur	T	24,847	13.17	21,054	21.69	3,793	4.14
		R	21,515	11.81	18,780	20.07	2,735	3.09
		U	3,332	50.72	2,274	65.18	1,058	34.35
8	Jhalod	R	15,658	12.94	12,494	20.07	3,164	5.33
9	Dohad .	T	38,049	20.17	26,076	27.06	11,973	12.97
		R	9,961	7.21	8,775	12.55	1,186	1.74
		U	28,088	55.69	17,301	65.43	10,787	44.96
10	Limkheda .	R	10,892	8.59	9,819	15.05	1,073	1.74
11	Devgadh Baria	T	23,365	13.37	19,511	21.64	3,854	4.56
		R	17,412	10.69	15,739	18.71	1,703	2.15
		U	5,923	51.63	3,772	62.41	2,151	39.63

Source :

District Census Handbook 1961, Panchmahals, p. 16.

The percentage of literacy was quite high in the urban areas. The highest percentage of general literacy was recorded in the Kalol taluka (30·99 per cent) because of the educational facilities and the lowest in Limkheda (8·59 per cent) because of the Adivasi population. In the urban areas, the highest percentage of literacy was found in the Dohad taluka (55·69) and the lowest in the Halol taluka (26·56). The

literacy figures for the rural areas for Kalol are maximum (28·85 per cent) and the Dohad taluka has the minimum (7·21 per cent). The highest percentage of literacy in Kalol was distributed in the proportion of 43·91 per cent for males and 16·97 for females. The lowest percentage for males was 15·05 in Limkheda taluka and that of females 1·74 per cent both in Limkheda and Dohad talukas. Urban literacy was the highest for males in the Lunavada taluka (65·56 per cent) and for females in Dohad taluka (44·96 per cent). It was the lowest for the Halol taluka which returned 36·05 per cent males and 15·73 per cent females. In the rural areas, the Kalol taluka showed the highest percentage of literacy for both the sexes, 41·81 per cent for males and 14·80 per cent for females, the lowest being Dohad with 12·55 per cent and 1·74 per cent respectively.

Educational Standards

A true index of educational progress can be had from the figures of different educational levels compiled by the 1961 Census which are reproduced below.

STATEMENT XV·3

Educational Levels in Urban and Rural Areas, 1961

Sl. No.	Educational levels	Urban			Rural		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
	Total ..	**154,859**	**80,703**	**74,156**	**1,314,087**	**677,858**	**636,229**
1	Illiterate ..	76,370	30,438	45,932	1,110,043	508,101	601,942
2	Literate (without educational level) ..	10,877	6,982	3,895	65,977	56,143	9,834
3	Primary or Junior Basic ..	61,838	38,233	23,605	135,385	111,159	24,226
4	Matriculation or Higher Secondary ..	4,995	4,339	656	2,682	2,455	227
5	Technical diploma not equal to degree ..	54	52	2	..	..	..
6	Non-technical diploma not equal to degree ..	1	1	..	..	..	..
7	University degree or post-graduate degree other than technical degree ..	401	363	38	..	..	..
8	Technical degree or diploma equal to degree of post-graduate degree ..	323	295	28	..	..	..
	(i) Engineering	44	44	..	..	..	..
	(ii) Medicine ..	98	91	7	.	.	..
	(iii) Agriculture ..	7	7	..	..	..	..
	(iv) Veterinary and Dairying	2	2	..	..	..	..
	(v) Technology ..	..	..	..	..	..	..
	(vi) Teaching ..	58	40	18	..	..	..
	(vii) Others ..	114	111	3	..	..	..

Source :
District Census Handbook 1961, Panchmahals, Table C-III, Part-A and C-III, Part–B.

These figures serve as an index to the educational progress the district has made in recent years. The statement clearly reveals the common pattern of standard of education in urban and rural areas. Generally, the standard of education is lower in the countryside than in the towns. As many as 84·47 per cent of the total rural population was illiterate as against 49·32 per cent for the urban areas. It indicates the better availability of educational facilities in towns rather than in villages. Another significant feature is that in the district, both in urban and rural sectors, those without any educational levels are comparatively less than those who have passed primary or junior basic stage.

In recent years, appreciable progress in the field of university and technical education has been made in the district. According to the Census, in the urban areas, 401 persons received university education or the post-graduate degree other than technical degree and 323 persons were reported to have technical qualifications. It is interesting to note that of the persons taking post-S. S. C. courses, 44·61 per cent held technical degrees or diploma equal to degree or post-graduate degree and 55·39 per cent had university degree or post-graduate degree other than technical degree. The higher percentage of technical hands is due to the employment in the Railway Workshops in Freelandganj at Dohad.

Among the technical courses, 'engineering', 'medicine' and 'teaching' are given preference. Females have also started taking benefits of higher and technical education. They generally opt for medicine and teaching.

Pre-primary Education

Pre-primary classes of the Balmandir pattern are conducted at several places in the district. Among them, the Indira Balmandir at Derol is the oldest, established in the year 1945. It is run by Vikas Mandal, Derol. There are other four important Balmandirs in the district, one each at Vejalpur, Devgadh Baria, Lunavada and Jhalod. Now most of the taluka headquarters and towns of the district have Balmandirs. Their total number in the district was 16 with 1,300 children in the year 1969-70.

Primary Education

After Independence, provision of free and compulsory primary education gave a great impetus to the spread of primary education in the district. In 1953-54, the Government launched an intensive drive for providing schools to as many villages as possible and adopted the policy of opening one school in every village with a population of 500 and over. As a result of this campaign, in 1960-61, 77·02 per cent of the villages in the district were provided with primary schools.

With the introduction of the Panchayat Raj in Gujarat from 1st April, 1963, primary education, except in authorised municipal areas, has been transferred to the District Panchayats. The District Panchayats discharge their responsibility as regards primary education through their Education Committees. The Education Department appoints Administrative Officers in the District Panchayats. In urban areas, the responsibility for primary education is discharged by the authorised municipalities, which are also given grant in accordance with the rules.

The following statement gives details about the progress made in the field of primary education after the introduction of the Five Year Plans in 1951.

Year		Number of Primary Schools (including basic)	Number of pupils		
			Boys	Girls	Total
1		2	3	4	5
1951-52	..	773	53,309	18,002	71,311
1956-57	..	1,539	85,748	26,837	112,585
1960-61	..	1,736	95,041	35,665	130,706
1969-70	..	1,887	130,604	48,727	179,331

Source :
Administrative Officer, Panchmahals.

As can be seen from above, primary education registered a remarkable progress during the three Plan periods. The number of institutions rose from 773 in 1951-52 to 1,736 in 1960-61 and to 1,887 in 1969-70, while the number of pupils increased from 71,311 to 130,706 and to 179,331 during the same period.

Compulsory Primary Education

Compulsion was introduced by the Bombay Primary Education Act, 1947 from 1st June, 1947 in the talukas of Godhra, Kalol, Halol, Dohad and Jhalod, the areas of the former Panchmahals district. It was limited to the villages having population of one thousand and more and the age-group in the initial stage covered by the Act was 7-8 years. Thereafter, it was extended by stages to the pupils falling in age-group of 7-11 years. In the former native State areas of this district, after their merger, the Act was introduced in the year 1948-49 covering the pupils of the age-group 6-11.

From 1954-55, the villages having a population of five hundred and above were also covered by the scheme in the district and 1956 onwards, the scheme covered students falling in the age-group 7-11.

Basic Education

One of the ideas behind the basic education is that education should be correlated to some form of manual productive work. Children should not get merely book knowledge, but they should also learn some simple craft to inculcate in them a sense of self-reliance, responsibility, initiative, enterprise and resourcefulness. In the district under this scheme a number of basic schools were established. On the eve of Independence, 36 primary schools were converted into basic schools. In 1951, there were 98 basic schools, out of which 23 schools were junior basic and 75 were senior basic schools. The number rose to 185 in the year 1956, out of which 74 were junior basic and 111 were senior basic. In the year 1966, the number of schools increased to 233. Out of these schools, 102 schools were purely spinning, 82 spinning and weaving, 43 were kitchen gardening and agriculture, and only 6 were purely card-board modelling. The number of students covered under the basic education during this period was 41,034. During the period 1968-69, though the number of schools did not increase, there was a considerable increase in the number of students (58,670).

School Buildings

The problem of housing increasing number of pupils in the schools is also an important item in the development programme. Before Independence, there were 175 primary school buildings in the district. For construction of primary school building an intensified programme was initiated during the First Five Year Plan and continued in the Second and Third Plan periods with much success. The number of school buildings was 285 at the end of the First Five Year Plan. In the year 1969-70, the total number of school buildings was 1,632, out of which 711 were owned and 921 were rented.

Training Facilities for Primary School Teachers

In view of the expansion of primary education, it was found necessary to expand training facilities for teachers to improve the quality of teaching in the primary and basic schools. There were two primary teachers training colleges, one for men and another for women in the district at the end of First Five Year Plan. During the Second Five Year Plan, one more college for men was started at Santrampur. In 1964-65, a women's college was started at Limdi in the Jhalod taluka under the management of the Bhil Seva Mandal. Out of these four colleges, two women's colleges at Godhra and Limdi are run by voluntary agencies and other two colleges for men, one at Santrampur and the other at Devgadh Baria are run by Government. The number of pupils in these colleges increased from 306 in 1961 to 396 in 1969-70.

Secondary Education

The Secondary education constitutes a vital link between the primary and the college education. Broadly speaking, secondary schools are intended to impart education suitable for pupils in the stage of adolescence.

After Independence, the progress of secondary education was very rapid. Following statement shows that commendable progress has been made by the district in secondary education.

Year	Number of schools	Students		
		Boys	Girls	Total
1947	13	2,251	136	2,387
1951	14	4,469	433	4,902
1956	28	6,470	683	7,153
1961	67	10,965	2,624	13,589
1966	89	22,332	7,253	29,585
1968-69	109	23,834	8,462	32,296
1969-70 .. .	116	24,330	8,677	33,007

Source :
District Educational Officer, Panchmahals.

The above statement shows that number of schools and pupils have progressively increased. It shows a remarkable growth between 1956-1966, when it added 61 schools and 22,432 pupils (15,862 boys and 6,570 girls). In the year 1969-70, the number of institutions rose to 116 and students, 33,007 (24,330 boys and 8,677 girls).

In the district, there was no separate high school for girls before 1956. The first secondary school for girls was started at Lunavada in 1957, thereafter girls' schools were started at Kalol, Dohad and Godhra. The number of girl students in four girls' schools in the year 1969-70 was 2,275.

Physical Education

Physical education is a curricular subject in general but a compulsory subject in the secondary schools of the State. At primary level, one period per day is allotted to physical education. Besides, a number of activities are organised to accelerate physical education in the State. The details of these activities and schemes sponsored in the district are described below.

District sports are organised by the District Sports Council. The District Collector is the President, and the Educational Inspector is the Secretary of the Council. Educational institutions actively take part in sports competition held at the taluka, the district and the State level.

Sports competitions are held twice (autumn meet and winter meet) every year at the taluka, the district and the State levels. In the year 1969-70, there were 5,144 participants in the competitions at the taluka level, 870 at the district level and 126 at the State level competitions in athletics, *kho-kho*, volley ball and *kabaddi.*

In the year 1969-70, 10 participants represented the district at the national competition in autumn meet held at Poona and 16 participants in winter meet held at Lucknow.

Regarding the special features of the sports activities, the district is famous for its athletic activities. Athletes and players of this district are selected for all-India autumn meet, winter meet and national sports. In the national sports competition held at Cuttack in January 1970, the district won one gold medal and one silver medal in athletic games. In 1969, one primary school teacher participated in the ten thousand metres walk at State sports competition and stood first. The district occupied an honourable place by winning championship at State sports in 1967-68 and 1968-69.

Higher Education

Before the formation of the separate State of Gujarat, there was no institution for higher education in the district. After the formation of the Gujarat State, Sheth Purshottamdas Thakurdas Arts and Science College, was started at Godhra from June 1960 and subsequently colleges were established at Devgadh Baria and Dohad in 1964 and at Lunavada in 1966. A brief description of each is given below.

The Sheth Purshottamdas Thakurdas Arts and Science College, Godhra—This was the first college to be established in the district at Godhra in 1960 with a view to bringing higher education at the doorsteps of the rural people. In the Arts section, the college conducts classes upto the B. A. degree courses and in Science section upto B. Sc. courses. It has its own college building and a hostel with a capacity of 76 students. The number of students on its roll was 389 in the Arts section and 385 in the Science section in the year 1969-70. It has a good library with 12,000 books. The college is managed by the Panchmahals Shikshan Pracharak Mandal, Godhra.

The Yuvraj Subhagsinhji Arts and Shri Kantilal Saburdas Shah Commerce College, Devgadh Baria—The college was established in 1964.

It conducts classes upto the B. A. and B. Com. courses. It has its own building with hostel accommodation for college students. The number of students on its roll was 244 in the Arts section and 69 in the Commerce section in the year 1969-70. It has a library with 5,000 books. The college is managed by the Baria Higher Education Society, Devgadh Baria.

The Navjivan Arts and Commerce College, Dohad—The college was established in the year 1964. It conducts classes upto the B. A. and B. Com. degree courses. The number of students on its roll was 256 in the Arts section and 320 in the Commerce section in 1969-70. The college is housed in a rented building. It has a good library with 7,000 books. The college is managed by the Anaj Mahajan Sarvajanik Education Society, Dohad.

Shri Lunavada Arts and Science College, Lunavada—The college was established in the year 1966. In the Arts section, the college conducts classes upto the B. A. degree courses and in Science section upto B. Sc. courses. College is housed in a rented building. The number of students on its roll was 263 in the Arts section and 153 in Science section in 1969-70. It has a library with 5,851 books. The college is managed by Shri Lunavada College Samiti, Lunavada.

Technical Education

Before the advent of mechanisation of industries, there was hardly any need of institutions for technical and professional education. For such training, as was then required in the economic structure of the time, was imparted through a system of apprenticeship, which trained an individual in the technique of production, handed down from father to son. With the adoption of modern and mechanised means of production, the need for imparting professional and technical education was keenly felt. Such facilities during pre-Independence days were very meagre. Systematic attempts were, therefore, required to achieve the goal of planned economic development by making increasing provision for scientific and technological studies and research under the Five Year Plans to meet the growing demand for professionally and technically qualified personnel. The most important among such institutions started in the district of Panchmahals are noted below :

(i) The Government Technical High School, Godhra,

(ii) The Government Technical High School, Dohad,

(iii) The Government Polytechnic, Dohad.

(iv) The Industrial Training Institute, Godhra and

(v) The Industrial Training Institute, Dohad.

(i) *Government Technical High School, Godhra*—This institution was established at Godhra in the year 1954. It is run by the Directorate of Technical Education, Government of Gujarat, and conducts the classes for technical education in standards VIII to XI. It provides training for electrician wireman apprentice course. Number of students on its roll was 371 in the year 1969-70. The institution has its own building.

(ii) *Government Techinical High School, Dohad*—It was established in 1955 as a Government institute. It conducts the classes for technical education in the standards VIII to XI. The number of students on its roll was 191 in the year 1969-70. The institution has its own building.

(iii) *Government Polytechnic, Dohad*—It was established in 1959 as a Government institute. It conducts full time diploma courses in subjects like civil, mechanical and electrical engineering and part-time diploma in mechanical and electrical engineering. During the year 1969-70, there were 281 students on its roll with 30 members on the teaching staff. It has its own building and hostel accommodation for 180 students. For the benefit of the students, the Government has started a Book Bank in this institute.

(iv) *Industrial Training Institute, Godhra*—The institute was established in 1959 as a Government institute. It conducts various technical courses, including (1) draughtsmen civil, (2) electrician, (3) fitter, (4) turner, (5) pattern maker and (6) moulder.

During the year 1969-70, there were 106 students on its roll with 12 members on the teaching staff. The institution has its own building.

(v) *Industrial Training Institute, Dohad*—It was established in the year 1961 as a Government institute. It conducts various technical courses, including (1) blacksmithy, (2) carpentry, (3) draftsman mechanic (4) fitter, (5) turner, (6) instruments mechanic and (7) welder.

During the year 1969-70, there were 144 students on its roll with 12 members on the teaching staff. The institution has its own building.

Courses in Commerce—Commercial education in the State is provided through three types of institutions, (1) colleges of commerce, (2) Commercial High Schools and Multipurpose schools with commerce as a course and (3) commercial institutions. Colleges of commerce are affiliated to Universities and provide a three year degree course after the secondary stage. The commercial high schools and multipurpose schools provide a pre-vocational course of commercial education, along with general education. The commercial institutions provide instructions in such courses as shorthand, type-writing, accountancy and secretarial practice. The course extends over four years, standards VIII to XI and has gained popularity as

a Multipurpose Course in secondary schools. There are eight such schools in the district, teaching commercial subjects. They are listed below:

(1) The Telang High School of Commerce, Godhra,

(2) The R. and L. Pandya High School, Dohad,

(3) The M. Y. High School, Dohad,

(4) The M. G. S. High School, Kalol,

(5) The S. K. High School, Lunavada,

(6) The M. S. High School, Halol and

(7) The S. P. High School, Santrampur.

For higher education in commerce, there are two colleges, (1) Shri Kantilal Saburdas Shah Commerce College, Devgadh Baria and (2) Navjivan Arts and Commerce College, Dohad.

WOMEN'S EDUCATION

The progress of women's education in the district was very slow before Independence. This was because the district was inhabited by a large number of tribal people and the general cultural background of the entire district was very backward. The people generally were not responsive to educational pursuits. One of the factors responsible for reluctance of the parents to send their daughters was absence of separate educational institutions for girls. In the year 1858-59 there was a small girls' school at Kalol with 15 pupils. In the year 1878-79, there were 3 girls' schools in the district, one was in the old Panchmahals district and two were in the Princely States, Baria and Lunavada. In the year 1911-12 in the former Panchmahals district, 882 girls were taking education in public schools and the number rose to 2,640 in the year 1921-22. The number of girls studying in private schools in the year 1911-12 was 1,899, and this number rose to 2,898 in the year 1921-22. In the year 1921-22, among the Princely States, there was one girls' school in each State, Baria, Lunavada and Sunth.

On the eve of Independence, in the year 1945, the number of girls under primary education was 9,763, out of these 5,864 were studying in mixed schools and 3,899 girls were studying in 39 girls' schools.

The progress of women education in the primary section was accelerated after Independence. This can be clearly seen from the following statement.

Year	Number of girls' schools and students		Number of girls studying in mixed schools	Total number of girl students in primary schools
	(a)	(b)		
1	2	3	4	5
1951-52 .. .	37	18,002	7,482	25,484
1956-57 .. .	32	29,174	11,225	40,399
1960-61	32	24,191	11,474	35,665
1969-70 . ..	32	29,871	14,888	44,759

In the field of secondary education, the progress was comparatively less. One of the factors responsible for this was absence of separate secondary schools for girls in the district. In the earlier stage, separate schools for girls were started only in the primary sector. As such, by and large, girls discontinued their studies after completion of the primary stage. Early marriage was also an important factor for discouraging girls taking secondary education. In the year 1921, the number of girls taking education in secondary schools was 42. It was increased to 136 in the year 1947 and the number further rose to 683 in the year 1956. Upto 1956, there was no separate high school for girls in the district. Shri Luneshwar Kanya Vidyalaya at Lunavada was the first girls' secondary school started in the year 1957 in the district. In the year 1969-70, the number of girls' high schools rose to 4 which were located at Dohad, Godhra, Kalol and Lunavada. The total number of girls studying in these four high schools was 2,275, while 6,402 girls were studying in co-educational institutions At the university level, very lately girls started taking interest in studying. In the year 1970 the number of girls in Arts, Science and Commerce Colleges was 643.

Since 1968, the State Government has made a provision of free education for girls studying in VIII and IX standard. In the year 1969-70, 2,531 girls were benefited by this provision in the district.

To meet the shortage of women teachers, there are two women training institutions for primary teachers, one at Godhra and the other at Limdi. In the year 1970, there were about 200 women teachers taking training in these institutions.

Source :

(1) CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880).

(2) *Ibid.*, Vol. III, *Kaira and Panch Mahals*, (1879).

(3) PARMAR L. H., (compiler), *The Rewakantha Directory*, Vol. I, (1922).

(4) *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, (1926).

Ashram Schools

The importance of Ashram schools for the educanonal development of the tribals needs no emphasis, as they aim at inculcating in the minds of children of Scheduled Tribes the fundamentals of cultural, social, moral and hygienic values. These are residential schools and generally situated away in hills and forests in the tribal tracts. They have agriculture as the main craft, while spinning and weaving are subsidiary crafts. These Ashram schools have proved extremely useful amongst the measures adopted for providing educational facilities to the Scheduled Tribes.

In this district, the first Ashram school was established in the year 1922 by the late Shri Thakkar Bapa at Mirakhedi. During the short period, the Ashram school made good progress. Encouraged by this, the Bhil Seva Mandal was established in 1923. Thereafter, the Bhil Seva Mandal has started Ashram school at Jesawada, Jhalod, Bhimpuri, Jambua and Gultora.

In 1969, there were 16 Ashram schools, 15 are conducted by the Bhil Seva Mandal and one is under the Panchmahal Jilla Kelavani Mandal, Kalol.

The statement given below gives details of these Ashram schools.

Sl. No.	Location	Taluka	Starting year	Managements	Number of students 1969		
					Boys	Girls	Total
1	2	3	4	5	6	7	8
1	Dhanpur ..	Limkheda	1956	Bhil Seva Mandal, Dohad	67	52	119
2	Sagtala ..	Devgadh Baria	1954	,,	74	46	120
3	Varuna ..	Santrampur	1954	,,	60	60	120
4	Randhikpur ..	Limkheda	1957	,,	63	57	120
5	Vangad ..	Santrampur	1958	,,	72	48	120
6	Itadi ..	Jhalod	1958	,,	69	51	120
7	Kathla ..	Dohad	1959	,,	58	57	115
8	Mora ..	Godhra	1962	,,	69	48	117
9	Panchwada ..	Dohad	1961	,,	56	61	120
10	Kanjeta ..	Limkheda	1964	,,	70	50	120
11	Mirakhedi (Post-Basic) ..	Jhalod	1965	,,	137	..	137
12	Munpur ..	Santrampur	1963	,,	75	40	115
13	Babrol ..	,,	1967	,,	46	44	90
14	Chakalia ..	Jhalod	1967	,,	61	29	90
15	Padhora ..	Devgadh Baria	1966	,,	60	30	90
16	Narukot ..	Jambughoda	1960	Panchmahal Jilla Kelavani Mandal, Kalol	62	58	120
	Total ..	..	..	.. ..	**1,099**	**734**	**1,833**

Out of these schools, 15 schools provide free educational facilities upto standard VII. While one at Mirakhedi is a post-basic school and has provision upto standard XI.

All the Ashram schools provide free lodging, boarding and medical facilities.

Education for the Physically Handicapped

Welfare of the physically handicapped has now become one of the important activities of the Directorate of Social Defence. Attempts are being made to train them in such a way that they are able to stand on their own legs and live as useful members of society. At present there is one school at Dohad for the blind in the district. It is called the Mohanben Bhavanilal Jain Andhjan Vidyalaya, Dohad. It was established in 1962. It provides free lodging, boarding and clothing. It imparts education to the blind children upto primary classes in Braille system. Besides education, the children are given training in weaving, coir work, music, etc. It is run by a voluntary agency. The number of students benefited by this institution was 14 in the year 1969-70.

Social Education

The objective of social education is not confined only to the spread of literacy, but it aims at preparing the people for responsible citizenship. It helps an individual citizen to participate with understanding in the activities around him, to develop his latent faculties and create in him a healthy, scientific and civilized outlook towards life and his surroundings. In order to achieve these wider objectives, the programme of social education needs to be oriented to local needs and conditions as well as to the cultural level of the particular locality covered. Efforts are made to promote adult education in the district. The progress achieved so far is as follows.

Sl. No.	Year		Number of social educational classes	Adult made literates
1	1955-56	..	68	1,223
2	1962-63	..	53	587
3	1966-67	..	25	429
4	1968-69	..	23	266
5	1969-70	..	17	177

Source :

Administrative Officer, District Education Committee, Panchmahals.

ORIENTAL SCHOOLS AND COLLEGES

Sanskrit—Oriental schools engaged in imparting instruction in Sanskrit were encouraged by the Lunavada State. The Sanskrit Pathshala named after the Shri Sajjankunverba Saheba, was opened in the year 1911-12 at Lunavada. It had 36 students on the roll at the end of the year 1928-29. Some of the deserving pupils, who came from outside, were provided free lodging and boarding. The students were trained according to the curriculum of the Government Sanskrit Colleges in Calcutta and Banaras. The number of students on its roll in the year 1944 was 58. After the merger of the State in 1948, the Pathshala is run by the Ruler from his private funds. It has produced several eminent Shastris.

EDUCATION AMONG SCHEDULED CASTES AND TRIBES

The following statement brings out the state of literacy and educational standards of the Backward Classes in the district in 1961 :

Educational levels	Rural		Urban	
	Percentage of general population	Per cent of total Scheduled Castes and Scheduled Tribes	Percentage of general population	Per cent of total Scheduled Castes and Scheduled Tribes
1	2	3	4	5
Total	**100.00**	**100.00**	**100.00**	**100.00**
Illiterate	84.47	92.71	49.32	77.61
Literate (without educational level)	5.02	3.44	7.02	4.16
Primary or Junior Basic ..	10.31	3.83	39.93	17.59
Matriculation and above and Technical	0.20	0.02	3.73	0.64

Source :
Census of India 1961, Vol. V, Gujarat, Part V-A, *Tables on Scheduled Castes and Scheduled Tribes*, pp. 236, 248, 261 and 269.

The statement reveals the low level of literacy among the Backward Classes especially among those living in rural areas. Out of 555,060 Scheduled Castes and Scheduled Tribes persons, only 42,909 or 7·73 per cent were literates. It seems that most of the Scheduled Caste and Scheduled Tribe students come upto the primary or junior basic stage. Those who have passed the S. S. C. examination and above or undergone technical training, constitute a very small percentage of their total population.

Their women-folk are mostly illiterate, as out of a total female population of 271,551 souls, only 4,239 or 1·56 per cent were literate upto primary or junior basic stage.

SPREAD OF EDUCATION AMONG BACKWARD CLASSES

The pioneering work for the spread of education among the Backward Classes was done by a few devoted, selfless workers who were inspired by the new awakening brought about by the entry of Gandhiji in the Indian public life. With the idea of imparting education to the Backward Class children a 'Harijan Ashram' was started at Godhra under the stewardship of Mama Saheb Phadke in the year 1917, the first of its kind in India. The Panchmahals district was fortunate to have the services of Shri Thakkar Bapa and other social workers, who started relief works in the talukas of Dohad and Jhalod during the famines of 1919-20 and 1921-22. Struck by their poverty and backwardness, Shri Thakkar Bapa established in 1922, one Ashram at Mirakhedi with the idea of imparting education to the children of Bhils and preparing social workers from the tribals themselves. Satisfied with the progress made by this institution within a short period, he started the Bhil Seva Mandal in 1923 at Dohad. Thereafter a number of Ashram schools and hostels were started at different places in the district. Voluntary agencies also played a very important role in the spread of education among the Backward Classes in the district. At present the following institutions are conducting educational and welfare activities in the district:

(1) The Bhil Seva Mandal, Dohad,
(2) The Harijan Sevak Sangh,
(3) The Panchmahal Kelavani Mandal, Kalol,
(4) The Sagtala Vibhag Sarvodaya Saghan Yojana, Devgadh Baria and
(5) The Sarvodaya Yojana, Mirakhedi (Randhikpur).

During the British period, the Backward Class pupils were awarded scholarships upto Rs. 20. After Independence, realising the need for uplift of the Backward Classes, the Bombay State, in the year 1951, constituted a separate Department. Backward Class children were provided with tuition fees, examination fees, scholarships, hostel facilities, etc. These concessions, which were provided in the Bombay State are still continued in the Gujarat State after its bifurcation.

A brief description of some of the important schemes designed to promote literacy and education among these disadvantageous classes is given below.

Educational Facilities for Backward Classes

Primary and Secondary Education—Primary education is free for all classes of people. Scholarships are awarded to Backward Class students, who secure 40 per cent or more marks in the last annual examination.

Backward Class pupils receiving secondary education are exempted from tuition fees according to income. Full tuition fees are paid to those students whose parents total annual income from all sources does not exceed Rs. 3,600 and half tuition fees to those whose parents earn between Rs. 3,601 to 4,800. Scholarships are awarded to Backward Class students, studying in standards from V to XI and other technical and professional courses, who have secured 40 per cent or more marks in the last annual examination, and total annual income of whose parents does not exceed Rs. 6,000. Backward Class students are granted examination fees for the S. S. C. examination, if their parents annual income does not exceed Rs. 3,600.

Higher Education—For the post-S. S. C. examination courses, the Government of India award scholarships to Backward Class students through the Directorate of Social Welfare. The rates of scholarships range from Rs. 27 to Rs. 75 per student. To facilitate their admission in various courses, Government has reserved certain percentage of seats for them in various educational institutions, higher and technical.

Hostel Facilities—It was felt necessary to provide hostel facilities to induce children of Backward Classes to take up higher education. Such hostels were started after Independence. By 1970, there were thirty-one hostels for Backward Class students in the district in addition to the sixteen Ashram schools located at different places. In these hostels, students are provided free lodging, boarding and other facilities.

In order to remove the feelings of inferiority from the minds of Backward Class students, those Backward Class hostels, which admit students belonging to non-backward classes (upto 10 per cent of the sanctioned strength) are given grant upto 100 per cent.

During the Second Five Year Plan period, financial assistance towards tuition and examination fees and scholarships amounting to Rs. 69,200 were given to 3,216 Backward Class students. During the Third Plan period 1,500 students of Scheduled Castes were awarded tuition fees ; while examination fees were given to 1,000 students. Besides, 5,310 students were given scholarships. In the case of the Scheduled Tribes, 7,000 students were given tuition fees, 1,000 students were given examination fees and 6,913 students were awarded scholarships.

Backward Class hostels run by the voluntary agencies are also given financial assistance by the Government.

Educational Management

Before Independence, the Government and the Chiefs were solely responsible for promoting modern education. After Independence, condi-

tions began to change, public spirited and enthusiastic persons formed educational societies to promote education of the people. The general policy of the Government of Gujarat is that Secondary Education should be conducted by private agencies with financial assistance from the State. The activities of some of the leading educational societies in the district are given below.

The Bhil Seva Mandal, Dohad—The Bhil Seva Mandal was established by the late Amratlal Vithaldas Thakkar (Thakkar Bapa) in the year 1923. Because of his inspiration, the Mandal has developed a net-work of institutions serving the Scheduled Castes and the Scheduled Tribes. The Mandal is the first of its kind started to ameliorate the condition of the suffering Adivasis on a national basis.

The history of the Mandal is also very interesting to note. In the year 1919, there was a severe drought in the district and thousands of people suffered because of acute shortage of food. To meet the situation, Shri Indulal Yagnik toured the district, collected facts and highlighted the plight of the sufferings of the people in the 'Navjivan'. On the basis of the report thus published, Mahatma Gandhiji requested late Shri Shastriji the President of 'Hind Sevak Samaj' to spare the services of Shri Thakkar Bapa. Thakkar Bapa and Indulal Yagnik started relief work in the drought affected areas of Panchmahals district. Shri Thakkar Bapa had previously an experience of relief work in Bihar, where together with the relief work, he had linked educational activities and had started schools for spreading education among the Adivasi people. As the Bihar experiment was successful, Shri Thakkar Bapa started similar schools in the course of relief work in Panchmahals district. A beginning was made by establishing an Ashram Shala at Mirakhedi in 1922. He was assisted by a band of devoted workers. With their co-operation, Thakkar Bapa established the Bhil Seva Mandal, in the year 1923 and under it a number of Ashram Shalas were started, at Jesawada and Jhalod and on a small basis at Bhimpuri, Jambua, Gultora in the year 1925. One of the important objectives of this Ashram Shala was to train the Adivasi children so as to enable them to take the responsibility of social work among their people. Because of devoted workers, the Ashram Shalas have proved very successful.

In the year 1970, the Bhil Seva Mandal had under its charge, 14 Ashram schools, one post-basic Ashram school, and one post-basic Kanya Vidyalaya. Over and above, it also manages a training centre for the Adivasi female social workers, one women's Primary Teachers Training College, and Womens Saghan Training Class. In these institutions, agriculture, kitchen-gardening and spinning and weaving are taught.

For the benefit of Adivasi students of secondary school, the Mandal also runs 17 hostels in the district.

The Panchmahal Kelavani Mandal, Kalol—The district was fortunate enough to have the services of the late Shri Thakkar Bapa. Under his stewardship in the year 1928, the Mandal was established for spreading primary education in the western areas of the .district. Thereafter it progressively developed and established a net-work of number of institutions in the district, particularly in Kalol, Halol and Godhra talukas. In the year 1937-38, because of liberal grant available under literacy drive schemes of the Bombay Government, the Mandal took advantage of these liberal grants, and spread its work very rapidly. It hit the figure of 100 schools in the district. Over and above this, at Navakuva in Halol taluka, one 'Gandhi Ashram' was opened with facilities of free boarding and lodging for Adivasi students.

Thereafter as the School Board Panchmahals had taken responsibility of running the primary education, the Mandal stopped expansion of its activities and since 1948 handed over most of the schools to the School Board in stages. Because of this, the Mandal established a training college for men primary school teachers in the year 1954 at Kalol. This too was closed, because of certain difficulties. At present, the Mandal conducts the following institutions :

Sl. No. 1	Place 2	Nature of Institution 3	Year of establishment 4	Number of pupils 5
1	Chhatardi Vav ..	.. Primary School	1946	135
2	Amarapura ..	.. "	1945	72
3	Kathola ..	.. "	1939	68
4	Navakuva ..	.. High School	1957	162
5	" ..	.. Hostel for Backward Class students	1946	35
6	Karoli ..	.. "	1960	20
7	Narukot ..	.. Ashram School	1962	125

The Mandal has done pioneer work and rendered very useful service in the field of education in the district.

Shri Jhalod Kelavani Mandal, Jhalod—Shri Jhalod Kelavani Mandal was established in the year 1936, with a view to organise and promote educational activities in the district. It started a high school in 1937, *viz*; Shri Bhagubhai Mafatlal High School at Jhalod, followed by a Balmandir in 1955 and a Prathmik Shala in the year 1966. The total number of students in pre-primary section was 58, 201 in Prathmik Shala and 1,399 in the High School, in the year 1969-70.

The Panchmahals Muslim Education Society, Godhra—The Society was established in the year 1944. It manages the Iqbal Union High School, Godhra. The number of students in school was 1,200 in the year 1970.

The Madressa Mohammadiyah Panjataniyah Society, Dohad—The Madressa was registered in 1949 at Dohad. It conducts the following educational institutions in the district.

Sl. No.	Name of the Institution	Nature of Institution	Number of students
1	2	3	4
1	The Mohammadiyah Kumar Shala	Primary	856
2	The Mohammadiyah Kanya Shala	,,	884
3	The Panjataniyah Kumar Shala	,,	167
4	The Panjataniyah Kanya Shala	,,	284
5	The Mohammadiyah and Panjataniyah High School	High School	545
6	The Mohammadiyah Diniyat, Dohad	Diniyat	1,274

Besides the subjects included in the general curricula, technical subjects are also taught in the High School and sewing classes are conducted for the benefit of women.

The Dohad Anaj Mahajan Sarvajanik Education Society, Dohad—The society was established in 1949. The various educational institutions ranging from the primary to the collegiate level are under its management. The following institutions are under this society.

Institutions run by the Society

Sl. No.	Nature of Institution	Name of the Institution	Year of establishment	Number of students (1969-70)
1	2	3	4	5
1	Pre-primary	Shantaben Nootan Vidya Vihar	1959	156
2	,,	Radhabai Panalal Agrawal Bal Vidya Vihar	1960	68
3	,,	Bonjibahen Shishu Vidya Vihar	1962	114
4	Primary	Chhotalal Jadavji Nootan Prathmik Shala	1963	582
5	Multipurpose High School	Radhikabahen and Lallubhai Pandya High School	1957	1,351
6	,,	Navjivan Girls' High School	1960	1,502
7	,,	Shrimati Memunabai Yahyabhai High School	1964	1,291
8	College	Navjivan Arts and Commerce College	1964	632

The Baria Kelavani Mandal, Devgadh Baria—The Mandal was established in 1952. It is managed by a Board of Trustees. The following institutions are under its management.

(i) *Sir Ranjitsinhji High School, Devgadh Baria*—The School was established in 1905, and was managed by the former Baria State. After merger, it was managed by the former Bombay State. In 1952, it was handed over to the Baria Kelavani Mandal for management. A well-equipped laboratory and good library are attached to the school. The school is actively participating every year in the district and State Science Fair.

(ii) *Yuvraj Subhagsinhji Arts College, Baria*—The College was established in the year 1964. In the beginning, the college was under the Baria Kelavani Mandal, thereafter it was handed over to the Baria Higher Education Society in the year 1965.

(iii) *The Dhanpur Sarvajanik High School, Dhanpur*—The school was established in the year 1968. It conducts classes for standard VIII and IX. The number of students on its roll was 70 in the year 1970.

(iv) *The Home Science Classes*—The Mandal has started the Home Science Classes for girl students in a new building.

To promote physical education, the Mandal conducts a Gymnasium. The Mandal organises cultural functions such as drama, *garbas*, and elocution competitions in the school.

The Godhra Sarvajanik Shikshan Mandal, Godhra—The Mandal was established in 1956 with a view to providing educational facilities in the district. Under its management, there are the Maneklal and Manilal Mehta High School and the New Era High School. The Maneklal and Manilal Mehta High School, which was the first private school established in the year 1910 in the district, is a multipurpose school. In the New Era High School, technical subjects are also taught. The total number of students in both the schools was 1,789 in the year 1969-70.

CULTURE

The Panchmahals district which is mostly inhabited by Bhils and Barias in the rural areas was handicapped for many years in its cultural progress. The major portion of the nineteenth century was a period of general backwardness and stagnation for the Panchmahals district, as it was under the control of the Scindias who were not able to govern the said district properly from distant capital at Gwalior. There was hardly any safety for the life and property of the people, and in the villages at times,

the people had to hide foodgrains in cow-dung to save them from the clutches of the Pindharas. Roads and communications were meagre.

In the western part of the Panchmahals, in a few places like Lunavada, Madhwas and Shehera, the Brahmins learnt Sanskrit and preserved and spread the ancient Vedic and Puranic culture. It is said that some Shrigaud Brahmins of Shehera were well-versed in the Vedas and the Shastras and one Purshottam Jayashanker Shukla of Shehera, was a Ganpati of the Vedas. Some five generations ago, he had made his mark before the learned Brahmins at Poona in recitation of the Vedas with proper intonations. But one does not find the existence of literary activity in the Panchmahals district during the nineteenth century or in the first quarter of the twentieth century. That may be due to the all-pervading ignorance and general backwardness of the major part of the district.

The various persons distinguish themselves in different fields of literature. Their areas of distinction may be classified as under :

1. Literary, Research and Criticism,
2. Gujarati Journalism and Translations from English and other languages into Gujarati.
3. Poets,
4. Novels, and
5. Land Revenue Administration.

1. *Literary, Research and Criticism*

Shri Chhaganlal Vidyaram Raval (1859 A. D.) was born at Lunavada on Phalgun Sud 8 of Samvat 1915. He was a primary teacher, who took interest in the research of the old Gujarati poetry and was helped by Shri Purshottam Vishram Mavji of Bombay in this research work. He published five volumes of "Prachin Kavya Sudha" in 1922 and 1925. He had begun to write from A. D. 1896 and had translated some books from Marathi also.

Shri Bapalal Garbaddas Vaidya was born in 1896 at Sansoli in the Kalol taluka of the district. After completion of his primary education at Sansoli, he went to Baroda for his secondary education. There he developed love for literature particularly Sanskrit. Shri Bapalal aspired to become a doctor, but due to illness, he had to leave Bombay. He became a part-time teacher in the Rashtriya Shala of Shri Chhotubhai Purani at Broach. Here along with his service, he started study of the Ayurveda under guidance

of Vaidya Shri Amritlal Pattani of Zadeshwar Ayurveda Hospital. There he acquainted himself with practical knowledge of the Ayurveda. From Broach, along with Amritlal Pattani, he settled at Dhasa (Saurashtra) and started practice and research in the Ayurveda. Side by side, he was doing athletic activity and running a gymnasium. He came in contact with the eminent botanist, Jayakrishna Indraji, who initiated him in the study of medicinal herbs in Kutch and Saurashtra. Thereafter, he started an Ayurvedic dispensary at Hansot in the Broach district. In the year 1941, he shifted to Broach and started a dispensary.

He took active part in the Satyagraha movements of 1930, 1932 and 1942. In 1946, he became the principal of the Nazar Ayurvedic Maha Vidyalaya at Surat. He served in this institution for 19 years upto 1965. He was also an editor of the magazine 'Bhishag Bharti' for several years. His contribution to the Ayurvedic subjects is substantial as he has published the following books in Gujarati:

1. Dincharya
2. Gujaratni Vanaspatio
3. Bhartiya Ras Shastra
4. Ayurvedama Vaijnanik Drasti
5. Nighantu Adarsh (Khand 1, 2).

Shri Bapalalbhai was awarded Ranjitram Suvarna Chandrak for his outstanding work in the field of Ayurvedic literature in the year 1965.

Shri Vaidya also took active part in a number of associations connected with the Ayurveda and also was attached to a number of universities. In the year 1948, he was President of the Gujarat-Kutch-Kathiawad Vaidya Sammelan. He was President of the Committee on Standard Herbs and Drugs (Bombay State), a member of the "Board of Ayurvedic Research", a member of the Faculty and Board of the Ayurvedic and Unani Tibbi systems of medicine. He was also a Dean of Ayurveda Faculty, Gujarat University, and a member of Committee of the Sheth Ujamshi Pitambar Ayurveda Research Unit of M. S. University of Baroda. He was a member of the post-graduate Institute of Medical Science (Ayurveda Section), Banaras Hindu University. He was nominated President of the Pilani Pharmaceutical Congress (Ayurveda Section). Lastly, he was attached to a number of universities and Medical Colleges at Gwalior, Indore, Poona and Banaras.

Shri Ramchandra Damodar Shukla, M. A., LL. B., (b. 8-7-1905) who belongs to Shehera, had his higher education at Ahmedabad in the Gujarat College. His critical article published in the magazine the 'Sahitya' in 1924 on Shri Kanaiyalal Munshi's novel 'Patanni Prabhuta' wherein Munshi's reliance on the novels of Alaxander Dumas was revealed, brought him into

light. In 1924, he published his 'Switzerlandni Swatantrata' based on Schiller's 'William Tell'. He edited critical essays on the elements of the short story and the history of the short story 'Navalika Sangraha' in two parts (1928 and 1932). His book 'Gujarati Sahityanu Manan ane Vivechan' containing critical essays including the history of the Gujarati novel was published in 1936. His book 'Pashchimni Kalakrutio' containing translations of French and Russian short stories and translation of Galsworthy's drama 'Mob' were also published in 1936.

Dr. Indravadan Kashinath Dave, M. A., Ph.D., is at present, the Principal of Jambusar Arts College. His thesis on the life and literary works of the poet 'Kalapi', has been published by the Gujarat University in 1969. It is a scholarly study of the life and literature of 'Kalapi'. He belongs to village Shehera which ranks with Rajgadh and Godhra in giving birth to authors and learned scholars.

2. Gujarati Journalism and Translations from English and other Languages into Gujarati

In response to the call of Mahatma Gandhi to boycott colleges, Shri Chandrashanker Pranshanker Shukla (b. 1901) of Godhra, left the Gujarat College, and joined the Gujarat Vidyapith in 1920. His 'Sitaharan' in prose was published in 1923, and attracted the attention of the literary circles. He worked as a lecturer in the Gujarat Vidyapith. He was, for sometime editor of Gandhiji's weekly views paper 'The Harijan-bandhu'. He had good mastery over the Sanskrit, English and Gujarati languages, which helped him to translate several philosophical works of Dr. Radhakrishanan from English into Gujarati, and some Upanishads from Sanskrit into Gujarati. His translations are in lucid and chaste Gujarati prose.

Shri Shivshanker Pranshaker Shukla (b. 1908) belongs to Godhra, and was for a long time associated with the Gujarat Vidyapith, where he took part in the compilation of the 'Jodni Kosh' with Shri Maganbhai Prabhudas Desai. He has published some translations, and is at present working as a librarian in the Majur Mahajan office at Ahmedabad.

Shri Ramanlal Himatlal Pathak, B. A. (b. 30th June, 1922) is the younger brother of Dr. Jayant H. Pathak, and belongs to Rajgadh village, which has the honour of giving three authors to the Gujarati literature. He is a journalist. He translated 'Tokyo thi-Imphal' a book on history in 1947. He published 'Sabse Unchi Prem Sagai', a collection of short stories in 1956.

Govindprasad Mansukhram Pathak (b. 1912) was a Sub-Editor of the 'Gujarat Samachar' a daily newspaper of Ahmedabad for some years. His one-act plays '*Kurkuria*' and '*Sudhaben Secretary*' were published in

'*Kumar*' and other magazines. His translation of a English short story '*Kuva Kanthe*' was published in the '*Manasi*'. He has translated 'Silver Box' and 'Justice', the dramas of John Galsworthy, which await publication. He belonged to Shehera and was a promising young man with a flowing style, but he met with a premature death in 1942.

Shri Wamanrao Sitaram Mukadam was a prominent Congress leader of Panchmahals, and had taken a leading part in the political awakening of the district. He was one of the main organisers of the first Gujarat Political Conference held at Godhra in 1917 under the guidance of Gandhiji. He courted jail several times in the freedom struggle and was a member of the Bombay Legislative Assembly. He published the 'Life of Shivaji' and translated the Marathi drama 'Ekach Pyala' into Gujarati. He was the editor of the weekly, the 'Veer Garjana' which greatly influenced the people.

Though a primary teacher, Shri Bhikhabhai Purshottam Vyas (b. 1899), who belongs to Godhra, took keen interest in the literary activities of Panchmahals. He edited a monthly periodical, the 'Balak' for children for a number of years. It was he who started the Panchmahals Sahitya Sabha which was inaugurated by the poet Nanalal Dalpatram Kavi in June, 1925 at Godhra in the Stewart Library when Shri Ramanlal Desai and Shri Chandrashanker Shukla were present. He published 'Sita-Purvardha' and 'Sita-Uttarardha' and a drama 'Gunjan-svar' in 1925.

3. *Poets*

Even during this obscure period in the nineteenth century, Motiram Kaduji, a Chitroda Nagar Brahmin of Shehera, who had renounced the world at a young age and had become a saint, composed and sang devotional songs in praise of Lord Krishna, which have a stamp of originality. His lyrical songs seem to have been influenced by the lyrical songs of the poet, Dayaram. His songs are still unpublished. It was through the researches of the late Shri Chhaganlal Vidyaram Raval of Lunavada, that Motiram Kaduji's poems came to light in 1926. They have remained unpublished so far. These poems were the spontaneous outcome of devotional feelings of the poet. He composed and sang devotional songs in the Bhajan-Mandalis of his disciples. He died at Shehera at the age of 33 in Samvat year 1895 on Kartik Sud Bij. At Shehera, there is a temple of Mota Bhagat, who was a disciple of Motiram Kaduji.

Except for the lone star of Motiram, the literary firmament of Panchmahals was completely dark. The modern English education started very late in the Panchmahals; and before the beginning of the twentieth century, only a few persons from the higher strata of society could afford to

go out of the district for higher education. Lunavada produced Prof. Kashiram Dave, who was a scholar of Sanskrit. The late Shri Nanalal Kavi greatly revered him as his *guru*.

The birth of Independence in India has stirred the creative faculties of some citizens of Panchmahals. Shri Naishadrai Meghjibhai Desai, B. A., B. T., (b. 7th October, 1924) who belongs to Godhra has published three books of poetry, namely, 'Vidya-na-phul' (1955), 'Pukar' (1955) and 'Vasant' (1956). He has also published 'Manamna' (1962), 'Ma-bapni-Muzvan' (1961) and 'Sansar Yatra' (1959).

Dr. Jayant Himatlal Pathak, M. A. Ph. D., (b. 1920) belongs to Rajgadh, a small village of the Baria taluka. He is at present Director and Professor of Gujarati literature in the M. T. B. Arts College at Surat. He has published 'Marmar', 'Sanketa' and 'Vismaya' which are collections of his poems : and his poetry has made a distinct mark in Gujarati literature. He is also a good literary critic, and his 'Adhunik Kavita Pravah' and 'Alok' have been highly appreciated by students of literature. He has translated into Gujarati 'Stories from Chekhov', 'Quiet Flows the Don' and 'A Tale of Two Cities'. He has been awarded medals for his critical ability in 'Adhunik Kavita Pravah' and his poems in 'Marmar'.

Shri Nandkumar Jethalal Pathak, B. A., born on 23rd January, 1915, is the third writer given by the Rajgadh village (Baria taluka). He published 'Samvedna' a collection of his poems in 1942 and 'Mobhna Pani' a novel in 1947. His drama 'Parki Jani' was published in 1950. He has written one-act plays with scintillating dialogues. He is on the staff of the All India Radio, Ahmedabad.

Shri Punjalal Dalwadi was born in 1901 at Godhra. His family originally belonged to the Napa village of the Borsad taluka (Kaira district). After passing the Matriculation examination, he joined the Gujarat College at Ahmedabad, but could not complete his studies due to family circumstances. Thereafter, he began to compose devotional songs. He then stayed with the family of Shri Ambubhai Purani at Broach, where he devoted his energies to publishing the Gujarati translations of Maharashi Aurobindo's works. Thereafter from 1926, he went to Pondicherry and has since settled in the Arvind Ashram. His main contribution is to the poetic literature particularly devotional songs. His many songs, sonnets and lyrical poems are composed in devotion to 'Mataji' (Mother). Moreover, he has translated into Gujarati several books of Shri Aurobindo and 'Mataji'. His first collection of poems under the title of 'Parijat' was published in 1938. Thereafter, he has published the following books mainly in Gujarati.

Poems—(1) Lotus Petals (English)-(1943), (2) Panchjanya-(1957), (3) Gurjari-(1959), (4) Vaijayanti-(1962).

Songs—(1) Gitika-(1945), (2) Prabhat Geet-(1947).

Gadya Muktako (Prose Poems)—(1) Japmala-(1945), (2) Urmimala-(1945), (3) Shubhakshari-(1946), (4) Aradhika-(1948), (5) Mataji-na-Moti-(1955), (6) Rosary (English).

Gujarati Translations from English Books—(1) Param Shodh-(1945), (2) Shri Mataji-ni-Shabdasudha-(1946), (3) Dhyan-(1961), (4) Jap-(1962), (5) Baji Prabhu-(1968).

Bal-kavyo (Children's Poems)—(1) Bal Gunjar-(1945), (2) Kavya Kishori-(1946), (3) Geet-Gunjari-(1952), (4) Bal Bansari-(1960).

Hymns—(1) Shri Arvind Vandna (1951).

Recently, he has translated seven dramas and all the poems of the Collected Poems and Plays written by Shri Aurobindo.

4. *Novels*

Shri Ramanlal Vasantlal Desai, (1892-1954) the eminent and popular novelist of Gujarat, was born in 1892 at Sinor in the Baroda district. He was a native of Kalol of Panchmahals district. He got his M. A., degree in 1916 with Gujarati. Literature and Sociology were his favourite subjects. After completion of his studies, he joined the Baroda State service. Since 1917, he started writing articles in journals. His first drama 'Sanyukta' was published in 1920. Thereafter he wrote a social drama 'Shankit Hrudaya' in 1925. His first novel 'Jayant' was published in 1925, and thereafter, his 'Shirish', 'Kokila', 'Purnima', 'Bansari', 'Gram Laxmi', 'Bharelo Agni' and other novels and short stories were published. A Raibahadur Hargovinddas Kantawala prize was awarded to him for his novel 'Divya Chakshu'. In 1932 'Gujarat Sahitya Sabha' awarded him a Ranjitram Gold Medal for his works which gave him a prominent and permanent place in the literary world of Gujarat. He was President of 'Pragatishil Sahitya Mandal' and also of the 'Baroda Sahitya Sabha' in 1937. His novels 'Kokila' and 'Divya Chakshu' and some other books were translated in Hindi, Marathi and in other Indian languages. Films based on his famous novels 'Kokila' and 'Purnima' were produced in Gujarati. Seventy books were published during his life time. A number of his books were also published posthumously.

5. *Land Revenue Administration*

Dr. G. D. Patel was born on 14th August, 1908 at Godhra. He obtained M. A. and Ph.D. degrees in Economics and joined the Revenue

Department of the Government of Bombay in 1935. Under the Bombay Government, he held important posts of the Alienation Enquiry Officer for Gujarat States (1950-51), and the Special Officer for Land Reforms in the Secretariat, Government of Bombay (1951 to 1953 and 1955 to 1956). Under the Government of India, he held the posts of the Chief Research Officer, Taxation Enquiry Commission (1953-54), Senior Research Officer, Planning Commission (1957-61). Director. Sabarkantha Field Study Project (1962-64), and Secretary. Study Team on Tribal Development Programmes, Planning Commission (1967-68). Thus, he held important posts in the former Bombay Government and the Government of India and retired from the Indian Economic Service. Government of India. Since August 1969, he is working as Chief Editor, Gujarat District Gazetteers under the Government of Gujarat. As such. he has edited the District Gazetteers of Kutch, Amreli, Dangs, Panchmahals, Sabarkantha and Mehsana.

Dr. Patel is both an academician and an administrator with intensive research experience in the field. He is well-known for his books on the Land Systems and the Land Reforms, which are used as reference books not only in India but in the universities of the U. S. A., the U. K. and Japan and are cited in judical pronouncements. He has published books on these subjects, *viz.*, 'Agrarian Reforms in Bombay' (1950), 'The Indian Land Problem and Legislation' (1954), 'The Land Problem of Re-organised Bombay State' (1957), 'The Land Revenue Settlements and the British Rule in India' (1969), and 'The Land Systems of Union Territories of India' (1970). He has also published books in Gujarati, *viz.*, 'Apani Paristhiti' (1945), 'Gurjarine Haiye' (1953) and 'Sabarkanthani Lok Ganga' (1965). He was responsible for drafting the Report on the Sabarkantha Field Study Project in 1964, and the Report of the High Level Team on District Administration in 1971.

FOLK-SONGS

The life of the Adivasis of Panchmahals is not without joys. It is enlivened by folk-songs. These folk-songs reveal many aspects of the Adivasi life. Festivals, marriage songs and romantic stories are the main themes of their folk-songs. The folk-songs reflect the aims and aspirations, hopes and frustrations, trials and tribulations of the people in various walks of life. The impact of modern civilisation is also reflected in their songs.

Marriage Songs

(a) This song is sung at the time of marriage. In this song, the newly-wed daughter-in-law goes out to fetch water but on her way back, she visits the shops of a Bania for saree and of a goldsmith for ornaments. As a

result, she returns late to her in-law's house. Her mother-in-law, therefore, inquires about the cause of her late-coming.

નવો કૂવો રે નવી વાવ,
પાણીલાં ગઈતી રે તળાવ.

ગઈતી ગઈતી વાણીલાંને હાટ,
પાણીલાં ગઈતી રે તળાવ.

સુનેડી[1] મુલાવતાં લાગી વાર,
પાણીલાં ગઈતી રે તળાવ.

ગઈતી ગઈતી સુનીડાને[2] હાટ,
પાણીલાં ગઈતી રે તળાવ.

દોરીડો મુલાવતાં લાગી વાર,
પાણીલાં ગઈતી રે તળાવ.

મિંદલી મુલાવતાં લાગી વાર,
પાણીલાં ગઈતી રે તળાવ.

(b) One newly-married expectant wife goes to a tank for washing clothes. On seeing Singoras in the tank, she earnestly desires to have them. While coming back, she tells her husband to get Singoras for her. The song gives some idea about desires of a young pregnant woman. She tells her husband to get Singoras at any cost even by selling his father, mother, cattle, house and other property if necessary.

હું તો હુંગોડે તળાવ પાણી ગઈતી રે (૨)
હુ તો ઈકે[3] હીગુડું[4] દેખી આવી રે (૨)
પરણ્યા ઈકે હીગુડું લઈ આલો રે (૨)
મને એકે હીગુડે રડ[5] લાગી રે (૨)
તારી આઈ વેસી દે, તારો બાપ વેસી દે (૨)
પરણ્યા એકે હીગુડું લઈ આલો રે (૨)
તારી બુન વેસી દે, તારો ભાઈ વેસી દે (૨)
પરણ્યા ઈકે હીગુડું લઈ આલો રે (૨)
તારું ઘેર વેસી દે, તારું બાર વેસી દે (૨)
તારા ઢોર વેસી દે, તારાં ઢાંખર વેસી દે (૨)
પરણ્યા ઈકે હીગુડું, લઈ આલો રે (૨)

(c) This song gives glimpses of the married life of a happy Bhil family. A young girl is married in a well-to-do Bhil family. She is happy at her father-in-law's place. When her parents visit her father-in-law's

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૧. ચુંદડી ૨. સોનીને ૩. એક ૪. શિગોડું ૫. લગની

house, she receives them with great pleasure and makes them comfortable by spreading carpet and cot and providing good dinner.

ઊંચી મેડી નીચી મેડી ભડકીયાં કમાડાં રે,
આવો બાપ બેહો બાપા ઢોલીડા ઢળાવું રે,
ઢોલીડા ઢળાવું બાપા હુકલા ભરાવું રે, (૨)
આવો માડી બેહો માડી જાજમે પથરાવું માડી,
જાજમ પથરાવું માડી સોકલા ખાંડાવું રે,
સોકલા ખાંડાવું માડી થાળીયે મંજાવું રે,
સોકલા રંદાડું માડી સોકલા હેળવાડું રે,
સોકલા હેળવાડું માડી હાથલડા ધોવાડું રે,
હાથલડા ધોવાડું માડી સોકલડા જમાડું રે.

(d) In this song, unlike happy picture of a married life narrated above, a miserable condition of a newly-married girl is depicted. The parents took a heavy dowry in marrying their daughter. She, therefore, becomes very miserable at her in-law's house. She, therefore, sends a message to her father to free her from this pitiable plight. As she is married for a big dowry by her parents, she requests her father to sell bullocks, ornaments of her brother or uncle and return the dowry but make her free from this cloistered existence. The song also shows the type of marriage custom among the tribals known as marriage by purchase.

બાપો મારો રૂપિયાંનો લોભી,
બાળક બનડી વેસી ખાદી.

આલો રે બાપા ગાડેના ધોરીડા,
સુડે રે બાઈના બંદીખાના.

વીરો રે મારો રૂપિયાંનો લોભી,
બાળક બનડી વેસી ખાદી.

આલો રે વીરા હાથનાં ભોરીલાં,
સુડે રે બેનનાં બંદીખાના.

બાબો મારો રૂપિયાંનો લોભી,
બાળક બનડી વેસી ખાદી.

આલો રે બાબા કાનાંના કઠોડા,
સુડે રે બાઈનાં બંદીખાનાં.

(e) This is another song which gives a glimpse of marriage custom among tribals. One girl named Radha has 7 brothers. She is loved by all the brothers and is married in a very rich and happy family. Younger

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૧. નીચી

brother of Radha is in love with one girl, Maludi. The brother tells this fact to Radha. He also reveals that he is very much in love with Maludi. The love is so intense that it is more precious than the amount of Rs. 1,600 and only Radha can help her brother by providing funds for his marriage. Radha offers a number of temptations to Maludi in order that she may leave her brother alone. Radha offers her various ornaments but Radha's efforts fail because Maludi considers the bond of love dearer than the value of ornaments. This song suggests that marriages among tribals are settled by purchase.

મારી હાતે ભાયાની બેનાં રાધા રે માલુડી. (૨)
મારી રાધા હરકી બેનાં બાંધા સુંડે રે માલુડી. (૨)
મારા હોળલે' રૂપીઆના બાંધા રે માલુડી. (૨)
તને આલું આલુ ગળાંનો દુરીડો રે માલુડી. (૨)
તારો દુરીડો હુંગો ને બાંધા મોગા રે માલુડી. (૨)

× × × ×

તને આલુ આલું ગાડેના ધોરીડા રે માલુડી. (૨)
તારા ધુરીડા હુંગા ને બાંધા મોગા રે માલુડી. (૨)
મારી રાધા હરખી બેનાં બાંધા સુડે રે માલુડી. (૨)

(f) This song indicates a ceremonial practice during settlement of marriage. The tribals believe in supernatural elements. As such when they go for arranging marriage, they always look first for good omens. The women, who sung this song suggest that if they come across good omens, they may proceed further. failing that they should return home.

હકન થાય તો ઢોલીડા ઢળાવજો. (૨)
ને થાય તે પાસા રે ફેરજો. (૨)
હકનીયાં થાય તો હુકલા રે ભરજો. (૨)
ને થાય તે પાસા રે ફેરજો. (૨)
હકનીયાં થાય તો સોકલા ખંડાણજો. (૨)
ને થાય તે પાસા રે ફેરજો. (૨)

Economic Activities

(a) Tribals are very good archers. Their favourite game is hunting. In this song, a young man is told about probable preys and methods of hunting in the forest. In case of hares, they may be killed by throwing pieces of wood; in case of hogs and boars, arrows can be used, and for others such as foxes, etc., arrows made of bamboo pieces can be effectively

used in hunting. The song gives some idea about their weapons used in hunting.

તારી ડુંગોરમાં હીનો[1] હીનો ટોળાર[2] મંગલ્યા ઘાટે રેડ લાગી (૨)
તારી ડુંગોરમાં હાહલિયાંનો[3] ટોળોર „ „ (૨)
તારી હાહલિયાંને હીને[4] હીને મારહુર „ „ (૨)
તારી હાહલિયાંને બણુહાટીને[5] મારહુર „ „ (૨)
તારી ડુંગોરમાં હીનો હીનો ટોળોર „ „ (૨)
તારી ડુંગોરમાં હુંવોરનો ટોળોર „ „ (૨)
તારી હુવોરને હીને હીને મારહુર „ „ (૨)
તારી હુવોરને ગોળિયાટીને મારહુર „ „ (૨)
તારી ડુંગોરમાં હણિયાંનો ટોળોર „ „ (૨)
તારી હણિયાને હીને હીને મારહુર „ „ (૨)
તારી હણિયાને અણુહાટીને[6] મારહુર „ „ (૨)
તારી ડુંગોરમાં લાવડિયોનો ટોળોર „ „ (૨)
તારી લાવડિયોને રોબડાટીને[7] મારહુર „ „ (૨)
તારી ડુંગોરમાં હીનો હીનો ટોળોર „ „ (૨)

(b) Besides hunting, fishery is one of the activities of the tribals. It appears from the song that cotton would be brought from Ahmedabad for weaving the net and a Bhoi from Dohad will be called to throw this net to catch fish.

જળ જાંબુડાના ડાળા હેટે રેતી સુંગાળી રાંડ માસેલી.[8]
તારી માસેલીને માર્યા વિન્યાં[9] મર „ „
તારી અમદાવાદથી રૂ મંગાડું સુંગાળી રાંડ માસેલી
તારી ઝીણા ઝીણાં રૂ કંતાડું „ „
તારી તીની વણાવું ભમ્મર જાળ „ „
તારી દેવાદેથી[10] ભાંડું[11] બોલાવું „ „
ભોયડે ભમાવી ભમર જાળ „ „
તારી માસેલી તે મારી હારી[12] લીદી[13] „ „

(c) In this song morning activities of the tribals are narrated. They get up in the morning on hearing the crowing of the cock. After brushing of teeth and washing of mouth, the girls take to grinding. Thereafter, they fetch water and prepare food. The bullocks carts are made ready for the work in the farm. Thus the song depicts the morning activities of the tribals.

કુકડલો કેના ભાઈનો પાળેલો કુકડલો ઝટ બોલે. (૨)
કુકડલો ધરીગે દીયણાં ચેરે કે કુકડલો ઝટ બોલે (૨)
કુકડલો કેની વિવડનો પાળેલો કુકડલો ઝટ બોલે. (૨)

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૧. શાનો ૨. ટોળાં-જથ્થ ૩. સસલાં ૪. શાનાથી ૫. લાકડાનો કકડો ફેંકીને ૬. તીર ફેંકીને ૭. વાંસની ગાંઠના બનાવેલ તીરથી ૮. માછલી ૯. વગર ૧૦. દાહોદથી ૧૧. ભોઈ ૧૨. લઈ ૧૩. લીધી

દીયણાં દળવેની વેળા થાઈ રે જુવાનિયા મેં જાણ્યું,
મોરલું બોલ્યું રે લોલ.

વાલેદા રાળવેની વેળા થાઈ રે જુવાનિયા મેં જાણ્યું,
મોરલું બોલ્યું રે લોલ.

દાતુણાં કરવેની વેળા થાઈ રે જુવાનિયા મેં જાણ્યું,
મોરલું બોલ્યું રે લોલ.

પાણીલાં ભરવેની વેળા થાઈ રે જુવાનિયા મેં જાણ્યું,
મોરલું બોલ્યું રે લોલ.

રૂટલા રળવેની વેળા થાઈ રે જુવાનિયા મેં જાણ્યું,
મોરલું બોલ્યું રે લોલ.

હોળાં જોડવેની વેળા થાઈ રે જુવાનિયા મેં જાણ્યું,
મોરલું બોલ્યું રે લોલ.

Famine

(a) The Panchmahals district is prone to frequent scarcity and famine particularly the eastern part of the district. This song gives a lurid picture of miserable conditions of the people when they are affected by famine. The trees and rivers dry up, and cattle die in large number for want of water and fodder. Children die of hugner. Agricultural operation fail and the people do not get work. As a result, they have to go out in search of work.

લીલા લીમડ હુકયા, ભાઈ લીમજી (૨)
પડી ગ્યો દુંકાળ, ભાઈ લીમજી (૨)
ડુંગોર સાફ ટેક્યું, ભાઈ લીમજી (૨)
નદીયે નીરાં હુકયાં, ભાઈ લીમજી (૨)
ગાવડી લટી જાહે, ભાઈ લીમજી (૨)
ભેંસ્યા લટી જાહે, ભાઈ લીમજી (૨)
કોઠે ધાનડ ખુટયાં, ભાઈ લીમજી (૨)
માનવી લટી જાહે, ભાઈ લીમજી (૨)
પોરિયાં મરી જાહે, ભાઈ લીમજી (૨)
સપના હરકો સાળો, ભાઈ લીમજી (૨)
હુ રે કરી ખાહુ, ભાઈ લીમજી (૨)
કામ ને ધંધા ખોળો, ભાઈ લીમજી (૨)

Fairs and Festivals

This song depicts the feelings of a young girl eager to visit a fair. She is very-keen to join a dancing party going to the fair in moonlit midnight.

She requests her mother to permit her to go to the fair with her brother and enjoy dancing there.

જીજી સાહેળી[1] લે રાત રે, જીજી રમવા જાવા દે. (૨)
જીજી લુસિલો લે જીવ રે, જીજી રમવા જાવા દે. (૨)
જીજી લુરે[2] પેરી જાઉં રે, જીજી રમવા જાવા દે. (૨)
જીજી કંડિયામાં[3] રે મશરૂ જીજી રમવા જાવા દે. (૨)
જીજી મશરૂ પેરી જાઉં રે જીજી રમવા જાવા દે. (૨)
જીજી ટીલડી પેરી જાઉં રે જીજી રમવા જાવા દે. (૨)
જીજી નાથડી પેરી જાઉં રે જીજી રમવા જાવા દે. (૨)
જીજી મેળો જોવા જાઉં રે જીજી રમવા જાવા દે. (૨)
જીજી કુની[4] સંગાત જાઉં રે જીજી રમવા જાવા દે. (૨)
જીજી વીરા સંગાત જાઉં રે જીજી રમવા જાવા દે. (૨)

Drinking habit

(a) Liquor was a part of the tribal's life. At every important stage in their life. the tribals heavily imbibed liquor. In this song, some idea is given about miserable conditions of the drinking habit. A drunkard is likely to sell his wife to the wine-dealer and force her to serve as maid servant at the wine-dealer's house.

માટ ઉપર બેસું લાડ તેની સાકું બારીયા.
શમલા રે તારી રાડને વેસ[5] તેની સાકું બારીયા.
કલાળયાં દહીણું દળલે તેની સાકું બારીયા.
વેસ રે કલાળ્યાં ઘેરે તેર સાકું બારીયા.
કલાળ્યાંના વાલેદ[6] કાટે તેની સાકું બારીયા.

Profile of a Bhil youth

(a) This song conjures up the profile of a well-to-do Bhil youth. It gives a pen-picture of the Bhil youth who has a twirling moustache. black brow. brown breast and slender waist. He wears appropriate ornaments on ears and waist. He has gun on the shoulder. He is rich enough to purchase cows, buffalo. horse and other articles of household.

વાહવાડાની હેરીયે નરલિગ ઓલાં લેરે ઓલાં લે. (૨)
માકડી[7] મોસ્યુનો " "
ભમરીયાં પટાંનો " "
કાજળી[8] આંખ્યોનો " "
પાતળી[9] કેડયાંનો " "

× × × ×

૧. ચાંદની ૨. શું રે ૩. વાંસનો ઢાકણવાળો કંડિયો ૪. કોની ૫. વેચ ૬. વાસીદાં
૭. વાંકી ૮. કાળી ભમ્મર આંખો ૯. ખભા પર ઢાલ ચડાવે, વગેરે આગળ આવે છે.

કેડથાંમાં કણદોરો ,, ,,
ખાંદે[૧] બંદુકયાં ,, ,,

× × ×

કંદોરા મૂલાવે ,, ,,
ધોરીડા મૂલાવે ,, ,,
લવાર્યા વાડયામાં ,, ,,
ભાલડી ઘડાવે ,, ,,

(b) Among tribals of Panchmahals district, Bhils and Naikdas are two sub-castes. According to the Bombay Government Selection,[2] the Naikdas exceed the Bhils in their predatory and lawless habits, in their cruelty and blood-thirstiness and love of independence. In this inspiring song, we find an interesting account of tribals' heroic and martial spirit and their collective efforts for defence of their estates. When enemies attack, drums are beaten to summon the people, and arrangements are made to collect guns, bows, arrows and other weapons of war. It also gives a vivid account of fierce fighting among the Bhils.

મેગીયા ખરીપુનીમીયો[૩] દાડો હે રે ભાઈ ભાઈ (૨)
મેગીયા સોરે બેઠો મનસુબો કરે હે રે ,, ,, (૨)
મેગીયા બારે પાડાના ભીલડ ભેળા હે રે ,, ,, (૨)
મેગીયા ભિલડા[૪] ગણતી લગાડે હે રે ,, ,, (૨)
મેગીયા બંધુકયા તે હાતહેને હાત હે રે ,, ,, (૨)
મેગીયા તરવાર્યુની ગણુતી લગાડે હે રે ,, ,, (૨)
મેગીયા રાણગા[૫] વાળી ભીંતે ફોજયા લડે હે રે ,, ,, (૨)
મેગીયા બંધુકયાંના મોરસા સુટે હે રે ,, ,, (૨)
મેગીયા ઢાલડીનું ભમે કાળો આભ હે રે ,, ,, (૨)
મેગીયા ધાડયા[૬] ઉપેર ધાડયાં લૂમે[૭] હે રે ,, ,, (૨)
મેગીયા માથાં પડે ને ધોડાં લડે હે રે ,, ,, (૨)[૮]

Periodicals[9]—Journalism has not been in the Panchmahals district. As far back as 1928, two weekly papers the '*Prajamat*' edited by Shri Manilal Mehta, and the '*Panchmahal Revakantha Vartaman*' edited by Bhikhabhai Vyas were started at Godhra, but for want of subscribers, they could not survive. Even at present, a weekly paper the '*Jai Panchmahals*' is being published, but its circulation is very poor as it publishes material of local interest.

૧. ખભા પર.

2. Bombay Government Selection XXIII, pp. 130 and 152.

૩. પૂર્ણિમાનો ચંદ્ર ૪. ભીલોનું જુથ ૫. ડુંગરનું નામ ૬. ફોજ ૭. પહોંચે

8. *Gujarati Loksahityamala, Manko*-1, Gujarati Loksahitya Samiti, Ahmedabad, (1957)

9. This section is written by Shri Ramchandra D. Shukla, M. A. LL. B., (Advocate).

Journalists of Panchmahals have flourished outside the district. Shri Ramanlal Sheth, who is a native of Vejalpur village in Kalol taluka, is editor and publisher of the '*Jansatta*' of Ahmedabad a daily newspaper which has a very wide circulation in Gujarat. Shri Manharlal Kadakia who edits and publishes the '*Loksatta*', a daily newspaper from Baroda, belongs to Baria. The '*Loksatta*' has a wide circulation in the Panchmahals, Baroda and Broach districts. Jayantkumar Laxmiram Pathak (b. Samvat 1908, *Phalgun Vad* 11), belonged to Shehera. He was sub-Editor of the '*Sandesh*' a daily newspaper for a number of years, and then for sometime, he became its editor. He has published '*Ajnu Amdavad*' in collaboration with Krishnalal Shah in 1950. He was editor of '*Shree Rang*' a monthly digest in Gujarati. In 1969, he expired. Shri Jayantilal Mansukhram Shukla of Madhwas is at present sub-Editor of the '*Janmabhumi*' a daily newspaper of Bombay.

LIBRARIES

Library movement is an important educational activity that reflects the state of education and help promote and spread education among the people. The credit should be given to the British administrators for laying a solid foundation of the library movement in the district. Immediately after the British consolidated power, the Government established the "Stewart Library" at Godhra in the year 1866-67. Thereafter, in the year 1869-70 another library "Antee-Free Library" at Dohad was established. In the princely States also under the direction of the Political Agent, library movement was encouraged. In the year 1870. 'the Barton Library' at Lunavada was opened. In the year 1872. "The Native Library" at Devgadh Baria was established, and "the Rampur Library" in the Sant State was established in 1877. All these libraries had good collections of Gujarati and English books. They also had subscribed to a number of Gujarati and English periodicals. After Independence, because of the intensive literacy drive, the introduction of compulsory education and availability of liberal grants from the Government, the library movement gathered further momentum and by 1969-70, the number of libraries in the district rose to 20. They are set out below. Over and above these, there are 319 village libraries (village having population not exceeding 5,000) in district.

City Libraries

1. Shri Stewart Library, Godhra.

Town (Category I) Libraries

2. The Municipal Antee-Free Library, Dohad.

3. Shri M. G. Sarvajanik Pustakalaya, Kalol.

4. Shri Lalsinhji Sarvajanik Library, Lunavada.
5. The Sarvajanik Pustakalaya, Halol.
6. The Sarvajanik Pustakalay, Jhalod.
7. The Maharaja Mansinhji Library, Devgadh Baria.
8. The Navyuvak Mandal Sarvajanik Pustakalaya, Limkheda.
9. The Taluka Pustakalaya, Shehera.
10. The Taluka Library, Santrampur.

Town (Category II) Libraries

11. Shri Ranjitsinhji Sarvajanik Pustakalaya, Jambughoda.
12. The Sarvajanik Pustakalaya, Limdi.
13. The Sarvajanik Pustakalaya. Delol.
14. The Sarvajanik Pustakalaya, Garbada.

Mahila Libraries

15. The Sarvajanik Mahila Pustakalaya, Halol.
16. The Mahila Pustakalaya, Lunavada.
17. The Bhagini Samaj Mahila Library, Dohad.

Bal Libraries

18. Shri Lalshinhji Sarvajanik Pustakalaya, Lunavada.
19. The Bal Pustakalaya, Jhalod.
20. The Bal Library, Halol.

The important libraries are discussed below :

The Stewart Library, Godhra

The library at Godhra known as the 'Stewart Library' was established in 1866-67. It is the oldest library in the district. It has its own building. In 1876-77, the number of books in this library was only 183 English

and 207 Gujarati. In the year 1948-49, the total number of books rose to 2,573. In 1968-69, it had a collection of 19,154 books in different languges classified as Gujarati 13,022, English 3,539, Hindi 2,579, Sanskrit 11 and Marathi 3. The number of daily newspapers, weeklies, fortnightlies and monthly magazines received was 43. There are reading rooms at different places of the town attached to this library. For the benefit of rural areas, there is an arrangement for supply of books through mobile library system.

The Municipal Antee-Free Library, Dohad

The library at Dohad known as the Antee-Free library was established in 1869-70 and is managed by the Dohad Municipality since 1935. It is housed in its own building. At the time of establishment, it had only 193 English and Gujarati books. In 1969-70, it had a collection of 7,727 books in different languages, classified as Gujarati 6,331, Hindi 852 and English 544. It has also a reading room and receives 19 dailies, 27 weeklies and 38 monthly magazines.

The Santrampur Gram Panchayat Sarvajanik Pustakalaya, Santrampur

This is also an old library established in the year 1877. It has its own building. In 1969-70, it has a collection of 3,434 books in different languages, classified into Gujarati 2,862 and English 572. It has also a reading room, which receives 17 periodicals and 7 dailies.

Maharaja Mansinhji Library and Reading Room, Devgadh Baria

It was established in 1911. The library has a collection of 5,812 books in different languages, classified into Gujarati 4,722, English 939, Hindi 132 and Sanskrit 19. It also manages a reading room. The library is managed by the Baria Nagar Panchayat. It is housed in Government building.

The Mahatma Gandhi Sarvajanik Pustakalaya, Kalol

The library was established in the year 1919. It has its own building. In 1969-70, it had a collection of 3,377 books in different languages, classified into Gujarati 3,375, English 1 and Hindi 1. The number of daily newspapers and periodicals received was 17.

Shri Lalsinhji Sarvajanik Library, Lunavada

It was established in 1931. It has its own building. The library had a collection of 6,456 books in different languages classified into Gujarati 5,900, Hindi 335, Sanskrit 153 and Marathi 48. It also conducts a separate library for women and children.

The Sarvajanik Pustakalaya, Jhalod

This library was established in 1942. It is housed in its own building. It had a collection of 6,672 books in different languages, classified into Gujarati 6,556, Hindi 112 and English 4. The number of daily newspapers and periodicals received is 51. It has started separate libraries for women and children. This institution conducts the examination for *Sishta Vanchan* also.

The Sarvajanik Pustakalaya, Halol

The library movement in Halol taluka was started in 1920 with the establishment of Halol Sarvajanik Pustakalaya, followed by the Zarola Pustakalaya in 1935, the Dasa Porvad in 1937 and a Sarvajanik Pustakalaya managed by Tarun Mandal established in 1946. After Independence, the library activities rapidly spread in the taluka. The Sarvajanik Pustakalaya, Halol was established in 1949. It is recognised as a Taluka Pustakalaya by the Government. In 1969-70, it had a collection of 5,323 books in different languages, classified into Gujarati 4,539, Hindi 439, English 340 and Marathi 5. A reading room is also attached to the library.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Information is not available about the state of public health and medical facilities available in the district before the advent of the British rule. In the early British period, in the unsettled political and economic conditions, it was not feasible to have a hierarchy of medical officers stationed at convenient places to supervise the physical well-being of the people. But it is wrong to suppose that the people in those days, when they fell ill, could not get any medical treatment. There were physicians practising Ayurvedic and Unani systems of medicine. The use of indigenous herbs was quite common.

According to the old *Gazetteer of Kaira and Panch Mahals*[1] (1879), " The chief disease, intermittent and remittent fever, becomes common after the setting in of the rains (July), and grows gradually severer and more wide-spread till towards the close of the year it again abates. In outlying parts so fierce are its attacks that whole outposts are at times unfit for duty. Next to fever the chief diseases are skin affections, bronchitis, rheumatism, worms, opthalmia and diarrhoea ". According to *Gazetteer of the Rewa Kantha Agency* the chief diseases among the people were fever, eye and skin complaints, diarrhoea, dysentery and cholera.[2]

The district was visited by cholera in 1864, 1865, 1869, 1872 and 1875. In 1875, more than a thousand people died in two months. The Kolis and Naikdas and to a less extent, the Bhils used many drugs dividing them into three classes according as they cured the three chief forms of disease, *i. e.*, those due to cold, to heat and to wind. Arsenic in some of its forms and an impure mercury were much used.[3]

In the Rewa Kantha Agency, in 1875, several cases of cholera caused such a panic, that in some places the people left their houses and spent a day or two outside villages. To help the people, a hospital assistant was sent from Baroda, and medicine distributed free of charge. In 1876, there was another, rather sharp, though brief, outbreak in Lunavada and Sunth. Of the seizures, about fortynine per cent were fatal. Again in

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1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, Bombay, (1879), p. 290.

2. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay, (1880), p. 89.

3. *Op cit.*, p. 290.

1878, cholera was spread over the whole Agency. Places without dispensaries were provided with medicine free of charge.[1]

The first outbreak of plague occured in the village of Kalol in the month of October 1898, and then spread to Godhra in the following year. The district had suffered very severely from the epidemic since 1902. The total mortality to the end of March 1904 was 5,545 or 2 per cent of the total population and in 1910-11 was over 9,000 in former district of Panchmahals.[2]

The territories of the States under Rewa Kantha Agency were also affected by the disease. In Baria State 206 persons died during 1901-02. In Lunavada State, 584 died in the year 1903 and 55 in the year 1906-07.[3]

The social composition of the Panchmahals district was typical in the sense that the major section belonged to Adivasis and Backward Classes. The upper layer of the society, because of education, better economic condition and clearer sense of public health and sanitation, took special care of health in the daily routine life. People also used to consult *vaidyas* and other indigenous medical practioners. Among the Adivasis and Backward Classes, epidamic fevers were looked upon as wrath of some supernatural powers. A large tract of the district was inhabited by the Adivasis, who were poor and illiterate and had no knowledge of cleanliness and did not report for vaccination even in epidemics like these of small-pox. It is, therefore, no wonder that the belief in *bhuwas*, *bhagats* and *badvas* was so wide spread. Among the wilder tribes the belief prevailed that cholera was caused by old women who feed on the corpses of the victims. Formerly, when a case occurred, their first care was to go to the soothsayer, *bhagat*, find out from him who was the guilty witch, and then killed her with much torture. On account of change in practice, people traced the outbreak to the wrath of the goddess Kali and to please her, drag her cart through their streets, lift it over the village boundary and offer goats and buffaloes to propitiate the goddess. Sometimes to keep off the disease, they used to pour milk round their villages or encircle them with cotton thread.[4]

The age-old method of delivery was very crude among the Adivasis. Village-*Dayan*-midwife usually remained present during labour who used force for delivery and in difficult delivery cases, help of a man was

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1. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay, (1880). p. 89.

2. *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, (1914), p. 39.

3. *Gazetteer of the Bombay Presidency*, Vol. VI-B, *Rewa Kantha, Cambay and Surat Agency*, (1914). p. 6.

4. Campbell J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, Bombay, (1880), p. 88.

sought. This crude method of delivery and cutting umbilical cord with arrow resulted in high mortality among mothers due to ruptured uterus postpartum haemorrhage, exhaustion and infections and in babies due to asphyxia tetanus neonatorum.

The district possesses herbs and vegetations grown in the hilly tract and forest and the *vaidya* or the *bhuwa* utilised them for providing relief to patients.

When British took over the charge of this district, they noticed that public health was largely neglected and epidemics like small-pox, cholera, took a heavy toll of lives. The Government, therefore, undertook responsibility of health activities. A number of dispensaries were opened in rural areas. People became gradually responsive to modern medical treatment. They gradually realised the advantages of the allopathic system of medicine, which the British brought in their wake.

In the areas of Panchmahals under the British administration, the first dispensary at Godhra was established in the year 1870, and by 1878 a Civil Hospital was set up at Dohad. The chief diseases were malarious fevers, rheumatism, cholera, eye, lung and skin affections. However, the mortality was due chiefly to diarrhoea and dysentery and lung diseases. Public Health measures for freeing people from the menace of epidemics like small-pox, cholera and other diseases were also takenup. The work of vaccination was organised on a systematic footing and was placed under the supervision of the Deputy Sanitary Commissioner for the East Gujarat.[1] In the year 1922, there was one Civil Hospital at Godhra, and 4 dispensaries, each at Dohad, Kalol, Jhalod and Halol.[2]

In the princely States, the rulers started taking interest in establishing dispensaries as early as 1870. In the year 1870, a dispensary was established at Devgadh Baria and in 1873 dispensaries were established at Rampur in the Santrampur State and at Lunavada. Preventive and sanitary measures were also taken.[3]

On the eve of Independence, there were State Hospitals in the States of Devgadh Baria, Santrampur and Lunavada, and dispensaries at Piplod, Bandibar Randhikpur Raigadh and Sagtala in the State of Devgadh Baria, Malvan in the Santrampur State and Vardhari, Kothamba and Bakor in the

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1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 290.
2. *Gazetteer of the Bombay Presidency*, Vol. III-B, *Kaira and Panch Mahals*, (1926), p. 93.
3. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. VI, *Rewa Kantha, Narukot, Cambay and Surat States*, (1880), p. 90.

Lunavada State. Besides, there were 21 village dispensaries in the Lunavada State. These hospitals treated both indoor and outdoor patients and provided surgical, X-ray facilities and anti-rabic treatment. The State of Devgadh Baria had also set-up a village medical relief organisation under the auspices of the Indian Red Cross Society, Devgadh Baria Branch. These institutions provided free medical relief to the people, expenses being borne by the States themselves. Vaccinations were administered to the people with the help of vaccinators for the control of epidemics like small-pox, malaria. cholera and influenza. The Medical Departments in the respective States were headed by the State Medical Officers.

After the merger of States and Estates in 1948, the Government took up various measures for expanding the existing facilities. With the implementation of the Five Year Plans, medical and public health facilities have been provided to far-flung villages also. The Public Health Department was systematically organised and placed in charge of a full-time officer at the State level to implement the variegated activities of the department. Primary Health Centres, mobile dispensaries and Cottage Hospitals were established at different places in the district. For controlling epidemics like malaria and small-pox, all India programmes like the National Malaria Eradication Programme and the National Small-Pox Eradication Programme have been launched. Diseases like T. B. have been sought to be controlled by administering B. C. G. vaccination and establishing District Tuberculosis Centres.

VITAL STATISTICS

The following statistics regarding, registered live births, deaths and natural increase in population give broad indication of general trends and natural rise in population in the district between 1965 and 1968 :

Year	Live birth-rate per thousand population	Death-rate per thousand population	Natural increase in population	Death-rate for infants per thousand live births
1	2	3	4	5
1965 ..	25.4	6.9	18.5	37
1966 ..	19.9	6.2	13.7	36
1967 ..	22.6	7.0	15.6	38
1968 ..	23.8	6.4	17.4	31

Source :

Directorate of Health and Medical Services, Ahmedabad.

These figures reveal that while the birth-rate has shown a slight decline. the death-rate has remained more or less steady but the natural increase in

population has registered only a marginal fall. This may be attributed to implementation of various measures of general improvement in public health, vigorous implementation of family planning programme and improvement in the registration of vital statistics.

COMMON DISEASES

Common diseases in the district are those of small-pox, fevers, dysentery and diarrhoea, cholera and diseases of the respiratory system. The causes of deaths are indicated below :

Sl. No.	Cause of death	Number of deaths 1967	Number of deaths 1968	Sl. No.	Cause of death	Number of deaths 1967	Number of deaths 1968
1	2	3	4	1	2	3	4
1	Cholera ..	..	5	6	Respiratory system ..	494	379
2	Small-pox ..	113	17	7	Wild beasts ..	..	..
3	Plague ..	..	..	8	Snake-bite	32	41
4	Fevers ..	4,517	3,700	9	Rabies	5	1
5	Dysentery and Diarrhoea ..	212	237	10	All other causes ..	6,389	6,562
					Total	**11,762**	**10,886**

Source :

Directorate of Health and Medical Services, Ahmedabad.

As compared to the year 1967, deaths in 1968 have declined. The statement discloses that under all other causes, deaths were by far the largest and claimed 6,562 lives in 1968 registering an increase of 173 over the previous year. Another important cause of death was fevers, which is a general term under which most of the diseases are grouped, whereunder 4,517 and 3,700 persons died respectively in 1967 and 1968. Other diseases, commonly reported were those of the respiratory system and dysentery and diarrhoea, jointly accounting for 610 lives in the year 1968. Many deaths occur due to snake-bites every year. In 1968, 41 persons died of snake-bites. While plague is totally absent, deaths due to small-pox have gone down considerably due to the vaccination programme. Only five cases of cholera were reported during the year 1968.

As a result of various preventive and prophylactic measures taken by Government under the Five Year Plans, there has been a general improvement in the health of the people and death rate has been brought down considerably.

HOSPITALS AND DISPENSARIES

Organisational set-up of the Medical Department—The Directorate of Health and Medical Services is divided into two sections—medical and health.

On the medical side, the Director is assisted by a Deputy Director of Medical Services, under whom are various sections dealing with medical colleges, hospitals, nursing schools, mental hospitals, cancer hospital, opthalmic institute, etc. On the health side the Director is assisted by the functional Assistant Directors of Public Health in charge of different health programmes implemented through the District Health Officers. There is also a Joint Director of Public Health Services at the headquarters in charge of the family planning programme and maternal and child health services which are implemented through the District Health Officers and District Family Planning Officers at the district level. A full-time Deputy Director of Public Health looks after Malaria-Filaria eradication schemes at the State headquarters. He functions through the Regional Malaria Officers and Unit Officers working in the district.

At the district level, the Civil Surgeon, Godhra, who is also the Superintendent of the Civil Hospital, is the administrative head of the Medical Organisation. He is directly subordinate to the Director of Health and Medical Services (Medical), Ahmedabad. He exercises control over all subordinate medical officers in the district and is responsible for their efficiency, discipline and proper performance of duties.

On the preventive side, the District Health Officer looks after public health activities in the district. He is assisted by District Family Planning Officer, Medical Officers, Sanitary Inspectors, Vaccinators and other staff. He also exercises control over the hospitals and dispensaries which are transferred to the District Panchayat from 28th April, 1963. The hospitals and dispensaries controlled by the Civil Surgeon and the District Health Officer, Godhra respectively are listed below :

Government Hospitals under the Civil Surgeon	Dispensaries under the District Panchayat, Godhra
1	2
1. Civil Hospital, Godhra	1. Vejalpur (Kalol)
2. Cottage Hospital, Dohad	2. Mirakhedi (Jhalod)
3. Cottage Hospital, Lunavada	3. Sanjeli (Jhalod)
4. State Hospital, Santrampur	4. Garbada (Dohad)
5. Government Hospital, Jhalod	5. Vardhari (Lunavada)
	6. Kanjeta (Limkheda)
	7. Khanpur (Lunavada)
	8. Kakanpur (Godhra)
	9. Bandibar (Devgadh Baria)
	10. Halol
	11. Kalol
	12. Morwa (Hadaf) (Godhra)
	13. Sanjeli Mobile Unit (Jhalod)
	14. Mirakhedi Mobile Unit (Jhalod)
	15. Limkheda Mobile Unit

The Civil Hospital, Godhra—There was an old Civil Hospital which had only 50 beds and was, therefore, subsequently found inadequate to accommodate increased number of patients. A new building for the hospital was, therefore, constructed at an estimated cost of Rs. 28 lakhs in the year 1964, when its bed strength was raised from 50 to 165. The hospital has at present a total capacity of accommodating 250 beds and is equipped with modern scientific instruments.

The hospital is headed by the Superintendent, who is also the Civil Surgeon of the district. He belongs to the Gujarat Medical Service, Class I. He has under him the Cottage Hospitals of Dohad and Lunavada, State Hospital at Santrampur and Government Hospital at Jhalod. He is assisted by a Personal Assistant, 2 Medical Officers belonging to Gujarat Medical Service Class II, of whom one is a Lady Medical Officer, one Medical Officer, Class III, two laboratory technicians, one X-ray technician, one matron, one sister tutor, staff nurses, compounders and internees in the Nursing School, the Auxiliary Family Planning Nurses and other staff. The hospital provides the following facilities.

1. *Operation Theatre* is provided with up-to-date equipments required for surgical operations, operation table, shadow-free lamp, Boyles apparatus, electro-cardiogram machine, sterilisers, etc.

2. *X-ray Department* has one 100 M. A. X-ray machine providing X-ray and screening facilities.

3. *Dental Department* is provided with Dental chairs and instruments, and other equipments required in the dental department.

4. *Opthalmic Department* is provided with equipment for eye examination and operations. A 20-bedded eye ward is attached to this department.

5. *T. B. Department* has a separate X-ray machine, a laboratory, and an outdoor department for the treatment of T. B. patients. A 10 bedded T. B. ward is attached to this department.

6. *Family Planning Department*—A family planning social worker has been appointed by Government for implementing the family planning programme.

7. *General Nursing and Auxiliary Nursing Course*—Facilities for training 15 general and 27 auxiliary nurses are available in the hospital.

In addition to the above facilities, the hospital provides anti-rabic treatment, has a blood bank and an ambulance van for bringing serious cases to the hospital. Besides, a clinical laboratory is provided and is func-

tioning in the hospital for the last six years where blood, urine and stool investigations are carried out. Barring a few diseases which require specialised treatment, provision is made for the treatment of all diseases in the hospital.

The following are the figures of patients treated at the hospital :

Year		Indoor	Outdoor
1964	..	4,430	34,761
1966	..	5,813	41,771
1968	..	7,730	54,271
1969	..	6,894	47,864

These statistics reveal that the hospital has been instrumental in providing treatment to an increasing number of patients in the district.

The expenditure incurred by the hospital has risen from Rs. 214,828 in 1964 to Rs. 445,098 in 1968.

The Government Hospital, Jhalod--A dispensary was started here in the year 1889. In the year 1956, a maternity home was started with the help of donations from the Social Welfare Board, New Delhi and the local people. In the year 1966, one T. B. Centre was also added to the dispensary. In June 1969, the dispensary was transferred to the Government and was upgraded to a hospital.

In its initial stages, there were facilities for 5 beds only, but when the maternity home was attached to the dispensary 10 more beds were added. There were 15 beds in the year 1970.

The hospital is staffed by 1 Medical Officer (Class II), 1 compounder, 1 nurse (B.P.N.A.), 2 midwives, 2 *ayas* and 1 dresser. The hospital treats all types of common diseases such as malaria, diarrhoea, dysentery, pellagra, typhoid, skin diseases, and also snake-bite, dog-bite. The Maternity and Child Health Centre is also attached to the hospital. In the year 1969, the total expenditure for the hospital amounted to Rs. 46,412.

The table given below shows the number of outdoor and indoor patients, treated at the hospital :

Year		Indoor	Outdoor
1965	..	107	16,072
1966	..	125	26,025
1967	..	134	26,731
1968	..	131	28,842
1969	..	933	12,337

The Sir Leslie Wilson Hospital, Devgadh Baria—The hospital was started in the year 1927 by the State. When the State was merged in Bombay State in 1948, the hospital was taken over by Government.

The hospital is headed by the Superintendent (Gujarat Medical Service, Class I) who is under the control of the Director of Health and Medical Services (Medical), Ahmedabad. It is well equipped with X-ray machine, clinical laboratory and ambulance service. General investigation of blood, urine and sputum are carried out in the laboratory. It has 50 beds distributed as under :

1.	Medical	20	beds (10 for males and 10 for females)
2.	Surgical	15	„ (10 for males and 5 for females)
3.	T. B.	5	„
4.	Maternity	6	„
5.	Children	4	„

All types of general diseases are treated in this hospital. In the year 1969, the expenditure incurred amounted to Rs. 168,378.

The table given below shows the number of outdoor and indoor patients treated in the hospital during the last five years :

Year		Indoor	Outdoor
1965	..	1,486	22,987
1966	..	1,510	24,905
1967	..	1,354	22,382
1968	..	1,495	21,068
1969	..	1,409	21,394

The State Hospital, Santrampur—The State hospital at Santrampur was established by the former Santrampur State.

The hospital is looked after by a Medical Officer, who belongs to the Gujarat Medical Service, Class II. He is assisted by an Assistant Medical Officer, one compounder, two midwives, three ward boys, one dresser and an ambulance driver. It has 24 beds. The hospital has two separate wards for males and females. Facilities for screening are provided in the hospital. All types of cases are treated in the hospital.

Indoor and outdoor patients treated in the hospital from 1965 to 1969 are shown below :

Year		Indoor	Outdoor
1965	..	634	11,083
1966	..	702	27,787
1967	..	676	19,876
1968	..	375	14,740
1969	..	6,950	22,846

The expenditure incurred amounted to Rs. 51,881 during the year 1969-70.

The Cottage Hospital, Lunavada- The Cottage Hospital at Lunavada was established during the year 1957-58, under the Five Year Plan scheme for extending medical facilities to the people in the remote and backward areas of the Lunavada taluka.

The hospital is headed by a Medical Officer, who belongs to the Gujarat Medical Service, Class II. He is assisted by one Assistant Medical Officer, 12 Class III employees and 13 Class IV employees.

The hospital had 39 beds in 1970 and provided facilities of X-ray and laboratory. Facilities for clinical laboratory were made available from the year 1968-69. Examinations of stool, urine, blood, sputum and semen are done in the laboratory. Besides common diseases, the diseases like Pyraxia, tuberculosis, dysentery are diagnosed and treated in the hospital.

The table given below shows the number of outdoor and indoor patients treated at the hospital during 1966-70.

Year		Indoor	Outdoor
1966	..	2,032	11,096
1967	.	2,515	10,814
1968	..	3,272	12,181
1969	..	3,281	13,916
1970	..	3,430	14,260

Cottage Hospital, Dohad--Under the Five Year Plan scheme for extending medical facilities to the people in remote and backward areas, the State Government took over the charge of this cottage hospital from the Dohad Nagarpalika (Municipality) from 15th March, 1966. The building was constructed with the help of donation from Sheth Nagarmal Dharnidhar of Bombay.

The hospital is under the direct control of the Medical Officer and the Lady Medical Officer belonging to the Gujarat Medical Service, Class II. It is equipped for medical, surgical, antenatal, maternity and tuberculosis treatment to outdoor and indoor patients. A family planning centre is attached to the hospital. It is provided with 50 beds. It is equipped with a small laboratory and an X-ray machine. General treatment for all types of common diseases is also given. The Government has started one Auxiliary Nurse Midwife Centre from 1st December, 1968 with a strength of 15 students. The number of indoor and outdoor patients treated in the hospital from 1967 to 1969 is shown below :

Year		Indoor	Outdoor
1967	..	1,575	25,189
1968	..	2,147	31,145
1969	..	2,563	36,789

The expenditure incurred amounted to Rs. 213,135 during the year 1969-70.

Other Institutions—In addition to the above, there are nine other hospitals and dispensaries in the district run by philanthropic trusts or private agencies for the benefit of the public. They are mentioned below :

1. Municipal Dispensary, Godhra,
2. A Sau Pardhan Charitable Dispensary, Godhra,
3. Jivkorba Prasutigruh, Kalol,
4. Sansoli Dispensary, Kalol,
5. Mahajan Sarvajanik Maternity Home, Halol,
6. N. C. Modi Maternity Hospital, Devgadh Baria,
7. Municipal Dispensary, Lunavada,
8. Anjumane Haidari Dispensary and Saifee Maternity Home, Dohad, and
9. Mission Hospital, Dohad.

Doctors

According to the Census of 1951, the total number of doctors in the district was 187 of whom 183 were males and 4 females. The 1961 Census showed an appreciable increase in the number of doctors which stood at 245 (220 males and 25 females). Out of 245, 140 served the urban areas and 105 the rural areas. In terms of population served, there was one doctor for every 5,996 persons in 1961, as against 6,141 in 1951.

Public Health

Administrative set-up—As stated earlier, the Public Health Department is headed by the Director of Health and Medical Services, who advises Government in all matters concerning public health administration in the State. He is assisted by one Deputy Director of Public Health (H. Q.) and by an Assistant Director of Public Health Services in charge of malaria, filaria, leprosy, maternity and child health and health education. There is also one Joint Director for Family Planning and Maternity and Child Health for the whole State. For the administration of public health measures, each district has a full-time District Health Officer The Civil Hospital at Godhra, the Cottage Hospital at Dohad and Lunavada, the State Hospital at Santrampur and the Government Hospital at Jhalod are in charge of the Civil Surgeon, Godhra. The District Health Officer is in the charge of the remaining medical and health institutions in the district.

The main activities of the Public Health Department are · (1) preventive and curative measures, (2) vaccination, (3) T B. control, (4) malaria control, (5) trachoma control, (6) improvement in vital statistics, (7) improvement in birth and death registration, (8) maternity and child welfare and (9) family planning. In execution of public health activities, the District Health Officer is assisted by an Epidemic Medical Officer, a District Sanitary Inspector, two Divisional Sanitary Inspectors, a District Vaccination Inspector and a District Public Health Nurse. The District Health Officer organises measures for public sanitation and hygiene at fairs and festivals and also investigates the causes of origin and spread of infectious diseases such as cholera, small-pox, whooping cough, plague, etc He advises the Nagar Panchayats/Taluka Panchayats/Gram Panchayats in matters connected with health, sanitation, drainage and water supply : inspects primary health centres, maternity and child health centres, allopathic dispensaries, Ayurvedic dispensaries, family planning centres and guides implementation of the National Malaria Eradication Programme and Trachoma Control, disinfection of drinking water and infected materials, construction of soak-pits and latrines suitable for rural areas and removal of manure heaps from inhabited localities. Vaccination and revaccination on a large scale are being carried out by a squad of Sanitary Inspectors and Vaccinators, who work under the supervision of the District Health Officer.

EPIDEMICS

Several deaths occurred in the past due to the severity of epidemics like small-pox, malaria, cholera, etc., in the absence of integrated public health activities in the country. Since Independence, Government has adopted several measures for the control and eradication of these epidemics by spraying D. D. T., vaccination and revaccination, surveillance operations, collection of blood smears and survey of affected and threatened areas and prompt notification of small-pox, cholera and malaria cases. These have helped considerably to combat the epidemics and substantially brought down mortality which prior to 1947 was very high.

Malaria—The State Malaria organisation at the headquarters functions as a well-knit organisation in the Directorate of Health and Medical Services under the Deputy Director of Public Health, Malaria and Filaria (Health section).

The National Malaria Control Scheme was first introduced in this district in the year 1950. Under this scheme, during the First Five Year Plan, a Malaria Control Unit was started. The unit consisted of 4 sub-units, at (1) Godhra, (2) Lunavada, (3) Dohad and (4) Devgadh Baria. Each sub-unit had two talukas. In the initial stages, D. D. T., was sprayed covering all houses of the district. The National Malaria Eradication Programme was launched by the Government of India from the year 1958-59. In this district also, the control programme was switched over to eradication programme in the same year. The National Malaria Eradication Programme is a joint venture of the Central Government and the State Government. The supply of all insecticides, equipments and transport was made available by the Government of India free of cost.

The main activities of the programme consist of :

(1) indoor residual spray of D.D.T., twice a year in all endemic units, area,

(2) continuation of active and passive surveillance programme,

(3) examination of blood-smears collected through active and passive surveillance agencies,

(4) radical treatment of all cases showing malarial parasites in their blood,

(5) epidemiological investigations in respect of each and every malaria case so as to find out the genesis of infection in a region,

(6) anti-epidemic measures for preventing reproduction of cases,

(7) health education through the Organisational Staff with a view to create awareness of the malaria danger.

Under the malaria control scheme, the death rate of the district had gone down from 17.8 to 2.2 within a period of ten years from 1950 to 1960. Progress achieved in this direction is shown below :

Year		Positive cases detected	Persons treated
1965	..	642	642
1966	..	185	185
1967	..	1,158	1,158
1968	..	1,344	1,344
1969	..	2,301	2,301
1970	..	40,067	37,994

Small-pox—In order to prevent the epidemic of small-pox, after the formation of the bilingual Bombay State, the Government of Bombay undertook a campaign of mass vaccination and re-vaccination. Regulation under the Bombay Epidemic Diseases Act, 1897, was enforced and measures like propaganda, prompt notification of small-pox cases and appointment of temporary vaccinators to assist the regular staff in affected and threatened areas were adopted. Concerted action taken by Government has helped bring the epidemic under control. The National Small-pox Eradication Programme has been initiated by the Government of Gujarat from 1962 whereunder wide publicity, film shows and distribution of pamphlets have been started. At the district level, the vaccination work is supervised and guided by the District Health Officer, under whom there were 21 vaccinators before National Small-pox Eradication Programme was launched in the district. In the maintenance phase of N. S. E. P., 24 additional vaccinators were added to the team by the Public Health Department. The object of N. S. E. P., in the maintenance phase is to vaccinate the newly born children, to vaccinate the nomadic unprotected individuals, to notify the small-pox incidence, to establish the containment measures during small-pox epidemic, to complete the revised enumeration of each family and detection of unprotected individuals by scar surveys. The Panchmahals district is frequently visited by small-pox epidemic. At the end of the Second Five Year Plan in 1961, nearly 2 lakhs persons were vaccinated.

The statement given below shows the details about the incidence of small-pox and vaccination carried out from 1965 onwards :

Sl. No.	Year	Small-pox attacks	Deaths	Primary vaccination	Re-vaccination
1	2	3	4	5	6
1	1965	35	7	80,907	16,491
2	1966	259	31	63,069	494,805
3	1967	740	95	79,049	113,294
4	1968	47	5	70,448	9,042
5	1969	76	4	67,080	509,138
6	1970 upto October	35	4	35,934	63,173

Tuberculosis—Tuberculosis is a communicable disease and the Government has instituted a District T. B. Control Programme which makes it possible to detect and treat T. B. patients and carry out preventive measures in the form of B. C. G. Vaccination. At present the Director of T.B. Training Centre is in charge of B. C. G. Vaccination and T. B. Control Scheme. Since 1966 there is one T. B. centre in the district. This centre covers the entire population of the district through 27 sub-centres.

The following statement shows the details about the extent of T. B. and treatment given to the patients :

Year	No. of positive cases detected	No. of persons treated	No. of persons died	Mortality rate
1	2	3	4	5
1966	603	603	6	.0003
1967	1,553	1,553	47	.0007
1968	2,338	2,338	131	.0075
1969	2,304	2,304	113	.0063
1970	2,105	2,105	120	.0066
Total	8,903	8,903	417	..

During the period of five years 8,903 patients were treated by these centres ; out of whom 417 died. The District T. B. Centre has been set-up for the purpose of implementing T. B. Control programme. A B.C.G. Vaccination team is attached to the District T. B. Centre. This team has given 3,16,324 B.C.G. vaccinations in rural areas and 2,970 B.C.G. vaccines in maternity homes for the newly born children.

Family Planning Programme—Population explosion, which has been going on since 1931, has been causing serious concern to the Government. Whatever the gains which accrue from the implementation of the Five Year Plans, are wiped out by the population increase, which is 2.6 per cent in Gujarat. With a view to arresting this abnormal growth, family planning programme is being vigorously pursued all over the State. It now forms a very important plank in the district health programme. It is given top priority and is implemented through the Medical Officers of the Primary Health Centres, hospitals and dispensaries and family planning centres. These centres distribute contraceptives free among the needy married couples and carry out sterilisation and I. U. C. D. insertions in suitable cases. The most recent development in the field of family planning is the introduction of I. U. C. D. (Intra Uterine Contraceptive Device) known as 'Lippes Loop' which is made of polythylene and shaped like double 'S', with nylon thread at the lower end. The District Health Officer with the help of District Family Planning Medical Officer, organises camps for popularisation of this device. The Rural Family Planning Centres are staffed by Medical Officer, Block Extension Educators, four Field Workers, four Auxiliary Nurse Midwives, Auxiliary Field Workers and attendants, who move from house to house for free distribution of contraceptives and also to explain the benefits of planned parenthood and to prepare married males and females for undergoing vasectomy and tubectomy operations.

The District Family Planning Medical Officer is responsible for the implementation of the family planning programme in the district. He is assisted by a male and a female Assistant Surgeon, Health, Education and Information Officer, Administration Officer, two District Extension Educators and other staff.

Facilities for performing vasectomy and tubectomy operations are also provided at these centres. Males and females undergoing operations are paid respectively Rs. 15 and Rs. 25 as compensation.

In order to encourage private medical practitioners to participate in the programme, the practitioners are allowed incentive money at the rate of Rs. 30, Rs. 40 and Rs. 11 per case of vasectomy, tubectomy and I. U. C. D. insertions respectively.

Voluntary organisations and local bodies are also involved in the programme. Voluntary and local bodies are given grant-in-aid for maintenance of urban F. P. Centres and for reservation of additional beds for tubectomies. In Panchmahals district at present there are 4 urban F. P. Centres run by voluntary organisations and 22 additional beds have been reserved for tubectomies by the voluntary bodies with Government grant-in-aid. Private practitioners also have reserved 10 beds with Government grant-in-aid.

Family planning work was started in this district since 1957 but the coverage of sterilisation operations was very slow from 1957 upto 1961. The I. U. C. D. Programme in this district was successfully carried out, and the shield for best performance in the State was allotted to this district in the years 1966-67 and 1967-68. The statement given below shows the progress made during the last five years in the field of I. U. C. D. and sterilisation operations as a part of the Family Planning Programme :

Sl. No.	Year	Achievement			
			Operations		
		I. U. C. D.	Vasectomy	Tubectomy	Total
1	2	3	4	5	6
1	1966-67	3,977	60	272	332
2	1967-68	4,202	1,596	861	2,457
3	1968-69	1,368	4,077	1,656	5,733
4	1969-70	875	2,378	1,885	4,263
5	1970-71	295	2,541	2,088	4,629

PRIMARY HEALTH CENTRES

Because of the non-availability of trained nurses and midwives prior to integration, the health of women was seriously impaired during the pre-natal and post-natal stages, as the work was performed by untrained indigenous *dais*. As a result, the death rate among women and infants was comparatively high. With the implementation of the Five Year Plans, increasing attention is being paid to the training of nurses and establishment of primary health centres, maternity and child health centres and subsidised health centres.

The United Nations Organisation, working through its various agencies, promotes social and economic well-being in under-developed countries of the world by providing financial and technical assistance. One such international agency is the UNICEF which helps in protecting health of expectant and nursing mothers by supplying expert advice and skimmed milk powder which is distributed by the Public Health Department through the primary health centres.

Primary health centres and sub-centres provide basic health services in rural areas as well as maternity and child health services in an integrated manner and also carry out preventive and curative functions. Every primary health centre in the district is provided with one Medical Officer (Class II), one health visitor, generally four midwives, one at the main primary centre and one at each sub-centre, one Sanitary Inspector, one driver, four Class IV servants and one compounder. The main services provided at these centres are (1) medical relief, (2) family planning and

health education, (3) control of communicable diseases with priority for malaria, (4) improvement of vital statistics, etc.

During the former Bombay State, under Community Development Programme, the following Primary Health Centres were established in the district.

1. Primary Health Centre, Sukhsar, 1958 (Santrampur taluka).

2. Primary Health Centre, Dhanpur, 1958 (Limkheda taluka).

3. Primary Health Centre, Mehlol, 1960 (Godhra taluka).

There are 23 Primary Health Centres and 71 sub-Centres in this district as listed below :

Sl. No.	Name of Taluka	Location	Year of establishment	Sub-centres
1	2	3	4	5
1	Godhra ..	1. Mehlol	1960	1. Timba 2. Kakanpur 3. Sampa
		2. Mora	1960	1. Motral 2. Morwa (Hadaf) 3. Bodidra-Bujar
2	Shehera ..	3. Shehera	1960	1. Morva, Rena 2. Badi 3. Waghjipur
3	Lunavada .	4 Kothamba	1965	1. Charangam (Salawada) 2. Bakor 3. Shena daria Gorada 4. Khanpur
4	Santrampur ..	5. Sukhsar	1958	1. Patadia 2. Moti Bhugedi 3. Vangad
		6. Kadana	1960	1. Barela 2. Munpur 3. Malvan
		7. Fatehpura	1960	1. Khedapa 2. Gothib 3. Doh
		8. Gothib	1966	1. Doh 2. Nani Rol 3. Molara
5	Limkheda	9. Limkheda	1968	1. Agasvani 2. Vaghnala 3. Randhikpur

Sl. No.	Name of Taluka		Location	Year of establishment	Sub-centres
1	2		3	4	5
		10.	Dhanpur	1969	1. Umaria 2. Ved 3. Mandor 4. Randhikpur
		11.	Dudhia	1966	1. Munavani 2. Ninamani Vav 3. Dhadhela
6	Jambughoda ..	.. 12.	Jambughoda	1965	1. Vav 2. Duma
7	Jhalod ..	.. 13.	Limdi	1966	1. Bilwani 2. Dantia 3. Chhayan
		14.	Pethapur	1966	1. Gamdi 2. Garadu 3. Mahudi
		15.	Vansia	1966	1. Mandli 2. Karamba 3. Trakda Mahudi
8	Devgadh Baria ..	.. 16.	Dabhva	1966	1. Kantu 2. Rinchhvani 3. Kuva
		17.	Piplod	1966	1. Bhamaiya 2. Antela 3. Vandar
		18.	Ghoghamba	1966	1. Ranjitnagar 2. Vav Bakrol 3. Simalia
9	Dohad ..	.. 19.	Jesawada	1966	1. Gangardi 2. Dadur 3. Abhlod
		20.	Boradikhurd	1966	1. Bhathiwad 2. Chosala 3. Jekant
		21.	Katwara	1966	1. Kathla 2. Timarda 3. Gangarda
10	Halol ..	.. 22.	Shivrajpur	1963	1. Arad 2. Chhatardi Vav 3. Chhantalavdi 4. Rameshra
11	Kalol ..	.. 23.	Malav	1964	1. Adadra 2. Jantral 3. Sansoli

Source :
District Health Officer, Godhra.

Health Education—In order to organise health education programme in a systematic and intensive manner throughout the State, Government of Gujarat has established a Bureau of Health Education for the State. The Bureau is in charge of the Assistant Director of Public Health and is under the administrative and technical control of the Director of Health and

Medical Services (Health), Ahmedabad. Besides, the routine health education is carried out by the Departmental staff during their tours in the districts with a view to educating villagers in matter of health. Whenever fairs and festivals are held, the Departmental staff carries out health education activities by showing films on various public health subjects.

Family Planning workers and Departmental staff are trained to give health education. They are allotted specific areas for their field work. The Family Planning Bureau arranges film-shows, *bhavai*, exhibition and dramatic performances in the district. Charts on the problems of health and family planning are locally prepared and distributed to the primary health centres.

SANITATION

Protected Water Supply Scheme

Panchmahals is known for its rocky area and scarcity of water is a frequent occurrence. Among a number of public health activities taken in hand after Independence, provision of drinking water, the most essential human need, has received topmost priority. The important water supply schemes which are being executed in the district are dealt with below :

(A) *Urban Water Supply Schemes*

The Godhra Water Supply Scheme—The scheme aims at providing water to Godhra town. It is executed by the Executive Engineer, Public Health Works Division, Baroda and is designed to supply nearly 2.25 m. g., of water every day from the infiltration well and pipe gallery.

The scheme was designed and drawn up to supply water for the ultimate population of 75,000 souls. The scheme provided for five infiltration wells constructed in the river Meshri. Various construction works like porous pipe, gallery, the jack well, engine house, staff quarters, distribution system, R. C. C.[1] E. S. R.[2], of 3 lakhs and 40,000 gallons capacity were constructed and the scheme was completed at an estimated cost of Rs. 22 lakhs in 1958

The water from the jack well is pumped by the 80 B. H. P. oil-engine and deep well turbine pumping set capable for discharging 80,000 gallons per hour against the head of 156′ through 18″ H. S., rising main to 3 lakhs and 40,000 gallons capacity. From the reservoirs, water is supplied to the town through 21″ to 3″ C. I pipe line The cost of the scheme per capita came to Rs. 44.00.

1. Reinforced Cement Concrete.
2. Elevated Service Reservoir.

The Lunavada Water Supply Scheme—At present, the people of Lunavada use water from the wells situated in the town. The taste of the water is not so sweet and water is also not available in sufficient quantity. Hence to reduce the hardship of drinking water, tentative plans and estimates for the Lunavada Water Supply Scheme estimated to cost Rs. 9·62 lakhs have been prepared. The source of supply is taken as infiltration wells to be constructed in river Panam which is at a distance of about 2 kms., from Lunavada. It is proposed to complete the above scheme during the year 1972. The per capita cost of the scheme is estimated in the neighbourhood of Rs. 58.50 on the basis of 1961 Census.

The scheme is designed for the prospective population of 25,000 souls. It is proposed to supply water at the rate of 30 gallons per capita per day for the ultimate stage and the requirement for the final stage is 750,000 gallons a day.

It is proposed to construct two infiltration wells in the sandy bed of the river Panam and to construct 24″ porous pipe gallery between these two wells. It is also proposed to lay 15″ pipe from infiltration well to the jack well. A pump house of 20′ will be constructed over the jack well. From this jack well, water will be pumped through 15″ H. S., rising main (5,000′) to service reservoir of one lakh gallons capacity, located on a small hillock, situated between the town and the river. The water from the jack well will be pumped by 22 B. H. P., electric motor and deep well turbine pumps capable of discharging 12,500 gallons/hour against a total head of 205′. The whole scheme is expected to be completed during the year 1972-73.

The Devgadh Baria Water Supply Scheme—During the State regime the water works was constructed by the State on the wells situated in the town but the required quantity of water was not available from water works. Hence, a scheme was prepared with the estimated cost of Rs. 5.93 lakhs. According to the scheme it was proposed to construct infiltration wells in the river Panam which is about one mile away from the village. The scheme was designed to supply water for ultimate stage having population of 15,000 persons. The scheme provided two infiltration wells and porous pipe gallery in the river Panam. Other related works of the scheme like jack well, rising main, 60,000 gallons capacity, E. S. R., pump house, etc., were completed in 1967. The scheme was commissioned in 1967. The water from the jack well is pumped by 20 B.H.P., electric motor coupled with turbine pump capable of discharging 12,000 gallons/hour against a head of 215′ to R.C.C. E.S.R., of 60,000 gallons capacity. From the E. S. R., water is supplied to the town through 12″ to 3″ pipes.

The Dohad Water Supply Scheme—Dohad is one of the leading industrial towns in the Panchmahals district. The people of the town experienced great difficulty of drinking water before the water supply scheme was

undertaken. The total cost of the scheme was Rs. 38.05 lakhs. The modern filtration plant was constructed at Dohad for the filtration of water. The source of water for this town is the Patadungri Storage reservoir, situated about 18 kms. away from the town. Water from this reservoir is brought to head-works by laying 24" and 21" R.C.C., pipes. Water from the gravity main enters the settling chamber and flash mixture. Thereafter water from the flash mixture enters the clarifloculator and then to rapid gravity sand filters. In clarifloculator chemically dosed water enters the centre of floculation unit where heavy particles settle to the bottom and clear effluent flows into peripheral launder and then by gravity to rapid gravity sand filters. The deposited sludge at the bottom of floculation tank is raked to point near the inner well from which it would be easily discharged. Clear water from the filter will enter into the underground sump of 3 lakhs gallons capacity. From the sump, water is pumped to E.S.R., of one lakh gallon capacity, by means of deep well turbine pump capable of discharging 50,000 gallons hour by with B. H. P., electric motor. The water is distributed through the well-designed distribution system through 24" to 3" C. I., and A. C., pipes. The above scheme was completed in October, 1970. The scheme has been designed for the prospective population of 70,000 souls, considering the rate of supply of 30 gallons/head/day. The cost per capita of the scheme comes to Rs. 107.00 on the basis of 1961 Census.

The Kalol Water Supply Scheme—In order to supply drinking water to the people of Kalol town, a tentative plan and estimates for the Kalol Water Supply Scheme, estimated to cost Rs. 3.69 lakhs was prepared in the year 1963. The works of various component parts of the scheme were takenup in hand in January, 1970. It was proposed to complete the above scheme during the year 1971. The cost per capita of scheme would come to Rs. 35.45 as per 1961 Census.

The scheme is designed for the prospective population of 13,000 souls. It is proposed to supply water at the rate of 30 gallons/capita/day for ultimate stage. The requirement of water for the final stage is 390,000 gallons/day. It is proposed to sink 10" bore about 30' deep below the bottom of the well. Water from this well will be pumped by duplicate set of turbine pumps and motors capable of pumping 13,000 gallons per hour against a total head of 115' with 10 B.H.P. electric motor through 9" rising main to R.C.C. E.S.R. The length of the rising main is 1000' and the E.S.R., is of 50,000 gallons capacity. From the E.S.R., water will be distributed in the town through 12" to 3" C. I., pipe line. A provision of 8 stand posts with 4 taps is also made in the scheme.

(B) *Rural Water Supply Schemes*

In order to assess the exact magnitude of the problem of drinking water in the rural areas, a survey was made by the Bureau of Economics

and Statistics, Gujarat, between 1963 and 1965. As a result in 1963 at Rajkot and Broach[1] two investigation divisions called the Rural Water Supply Investigation Divisions were started. The Panchmahals district is placed under the Broach Division.[2] According to the survey,[3] the villages in the State have been grouped into four broad categories, *viz.*, (A) difficult and scarcity areas, *i. e.*, 'No Source', (B) specially backward class areas, (C) areas with unsafe and unwholesome water supply and (D) areas with inadequate water supply. On the basis of these groupings, Government proposes to make arrangements for supply of drinking water to the following villages in the district.

(A) *160 villages*—Limkheda (11), Devgadh Baria (30), Kalol (3), Lunavada (25), Santrampur (22), Halol (1), Jambughoda (8), Shehera (36), Jhalod (18) and Dohad (6) talukas have been classified as difficult and scarcity areas. Drinking water will be provided to these villages at an estimated cost of Rs. 82.53 lakhs.

(B) *24 villages*—Jhalod (4), Santrampur (6), Limkheda (6), Dohad (4), Devgadh Baria (2), Jambughoda (1) and Godhra (1) talukas have been declared as specially backward class areas. These villages will be provided drinking water at an estimated cost of Rs. 7.75 lakhs.

(C) *35 villages*—Godhra (6), Halol (4), Kalol (4), Lunavada (10), Limkheda (3), Jambughoda (1), Jhalod (1), Shehera (2) and Devgadh Baria (4) talukas have been declared as having unsafe and unwholesome water. Water supply will be made available at an estimated cost of Rs. 17.41 lakhs.

(D) *264 villages*—Santrampur (41), Lunavada (30), Jhalod (41), Limkheda (55), Godhra (9), Jambughoda (5), Devgadh Baria (32), Shehera (4), Kalol (2), Halol (18) and Dohad (27) talukas have inadequate water supply. Drinking water will be provided at an approximate cost of Rs. 1.57 crores.

These villages are mostly inhabited by backward communities. They live in small groups of 3-4 families. A village is generally spread out in areas of 2-3 sq. miles. There are no public wells. These communities being very poor and living in scattered hutments, regular piped water supply is not feasible for maintenance. Hence it is suggested to provide either a simple well or a tubewell with hand pump. 73 villages are covered

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1. Broach Division is now transferred to Ahmedabad.

2. *Ibid.*

3. Public Health Circle, Ahmedabad, *Preliminary Project Report on Rural Water Supply Schemes of Gujarat State*, (1965).

under this programme. Out of these villages the following villages are admitted by the Government under the simple well programme.

Sl. No.	Name	Taluka
1	Zarakhwada	Lunavada
2	Vadi	„
3	Limbadi Timba	„
4	Savdasna Muvada	„
5	Varial	Shehera
6	Labhi	„
7	Kaliavav	Jambughoda
8	Bhildungra	„

The Development Commissioner has been entrusted with the implementation of the simple well scheme in these villages.

The four villages (Umaria and Ruzada in Lunvada taluka, Limdi in Jhalod taluka and Katwara in Dohad taluka) have a sizeable population, for which a regular piped water supply is proposed. Out of these, one village, *viz*., Katwara is already approved by the Government and execution of the scheme is in progress. The plans and estimates for the remaining three villages will be taken up as soon as these villages are admitted in the category of 'No Source' by Government.

CHAPTER XVII

OTHER SOCIAL SERVICES

Social services other than medical, educational, etc., which are dealt with earlier, form the subject matter of this chapter. These include labour welfare, prohibition, welfare of the Backward Classes, etc. Such welfare services are a new phase of public activities which have been assuming greater importance especially after Independence.

Activities for the welfare of the common man which existed in the former times were limited in extent and operation, because the State was a police state maintaining the law and order. After Independence, the State has switched over to the welfare state. Government has, therefore, undertaken various measures for the amelioration of conditions and prospects of the backward sections of society which were hitherto neglected or exploited. The Harijans and others who were so far debarred from the general public life are given equal opportunities under the Constitution. For the welfare of the working class, a number of labour welfare measures have been undertaken. As a measure of social reform, the Constitution further provides for introduction of prohibition of liquor and other intoxicants. These measures are dealt with below.

LABOUR WELFARE

In former times, the production of goods was usually confined to households, when craftsmen worked with the help of family members. Even when hired labour was employed, the relations between the employers and the employees were cordial and there were few occasions for regulating their relations or conditions of work. With the advent of mechanization, the former handicrafts were hamstrung and had to yield to the medium and large scale factories which came to be established. The former self-employed craftsmen could not stand the competition from the mechanised factories and were driven to become ordinary wage-earners. With the increasing pace of industrialisation and urbanisation, the position of workers became less secure and more hazardous. Problems such as fatal accidents, insecurity of work, insanitary and unhygienic working conditions, slums, unemployment, etc., became acute. Government had, therefore, to undertake legislative measures to regulate the employer-employee relations and to ensure fair wages and working conditions for the welfare of the workers.

LABOUR LEGISLATION

The following labour laws have been enacted and applied to the Panchmahals district.

1. The Indian Boilers Act, 1923
2. The Workmen's Compensation Act, 1923
3. The Indian Trade Unions Act, 1926
4. The Payment of Wages Act, 1936
5. The Employment of Children Act, 1938
6. The Bombay Industrial Relations Act, 1946
7. The Industrial Employment (Standing Orders) Act, 1946
8. The Industrial Disputes Act, 1947
9. The Bombay Shops and Establishments Act, 1948
10. The Employees' State Insurance Act, 1948
11. The Factories Act, 1948
12. The Minimum Wages Act. 1948
13. The Employees' Provident Funds Act, 1952
14. The Indian Mines Act, 1952
15. The Working Journalists (Conditions of Service and Miscellaneous Provisions) Act, 1955
16. The Employment Exchanges (Compulsory Notification of Vacancies) Act, 1959
17. The Gujarat Labour Welfare Fund Act, 1961
18. The Maternity Benefit Act, 1961
19. The Motor Transport Workers Act, 1961
20. The Gujarat Smoke Nuisance Act, 1963
21. The Payment of Bonus Act, 1965
22. The Beedi and Cigar Workers (Conditions of Employment) Act, 1966

IMPORTANT ENACTMENTS

The Workmen's Compensation Act, 1923—This Act was made applicable to this district in 1926 when the area of the district comprised three talukas and two mahals only. But as there were no industries in this district, the benefit accrued only to the persons employed in the Railways. After Independence, the industries such as flour mills, oil mills, etc., have been set up with the result that a large number of workers now get the benefit of this Act. The Act has also been amended several times to remove the difficulties in its implementation. The quantum of compensation has been raised. The Act has thus proved to be a boon to the workers in this district, which is largely populated by Adivasis. The Act assures the disabled workers as well as the dependents of the workers, who sustain injuries and die in the course of their work, payment of monetary compensation

according to the nature of accident and the average monthly wages earned by the worker. The following statement shows the number of cases registered, decided and pending under Workmen's Compensation Act, year-wise, for the period between 1965 and 1969 :

Workmen's Compensation, 1965 to 1969

Year	Cases pending at the beginning of the year	Cases instituted	Cases disposed of during the year	Compensation paid in Rs.	
				Fatal cases	Non-fatal cases
1	2	3	4	5	6
1965 ..	3	13	10	21,639.85	..
1966 ..	6	17	18	56,650.00	6,252.53
1967 ..	5	23	19	58,850.00	2,217.00
1968 ..	9	23	20	37,171.50	1,704.00
1969 ..	12	21	10	42,787.57	10,763.65

Source :
Joint Civil Judge (Junior Division), Godhra ; I/c Civil Judge (Senior Division), Godhra.

The important labour welfare enactments brought into force in the district after Independence include, the Industrial Disputes Act, the Factories Act, the Shops and Establishments Act and Maternity Benefit Act.

The Industrial Disputes Act, 1947—This Act provides for the settlement of labour disputes through conciliation, adjudication or arbitration. The conciliation officers appointed under the Act try to settle the industrial disputes arising in their jurisdiction and where a settlement by conciliation is not possible, the dispute is referred to a court of enquiry or Industrial Tribunal for adjudication. The number of complaints registered in the district under this Act was only one during the year 1967. The Act imposes restrictions on strikes and lock-outs declared during the pendency of conciliation or adjudication proceedings.

The Factories Act—It lays down the minimum requirements regarding the health, safety and general welfare of workers and fixes their working hours besides providing for specific welfare measures such as rest, shelters, canteens, first-aid appliances, washing facilities, etc.

The Shops and Establishments Act—The provisions of the Bombay Shops and Establishments Act, 1948, were first applied to the areas of Godhra and Dohad Municipalities in the year 1949. In 1964, the Act was extended to Devgadh Baria and subsequently to Santrampur and Jhalod in 1965. The Act limits the hours of work in shops and commercial establishments and provides for a paid weekly holiday, besides prohibiting employment of any child below 12.

The Maternity Benefits—The Maternity Benefits Act, 1961 was made applicable to this district in 1964. The Act, as amended subsequently, regulates the employment of women for certain periods before and after child-birth and provides maternity benefits on the basis of average wage for a fixed period of 12 weeks of which not more than 6 weeks should precede delivery. This Act covered 89 factories in the year 1968.

The Provident Fund—After the formation of the State of Gujarat, the first major enactment for the welfare of workers was the Employees' Provident Fund Act which was introduced in 1961. The Provident Fund Scheme in this district covered 40 establishments, employing 4,376 persons of whom 2,617 contributed to the Provident Fund. The statement that follows gives distribution of establishments, employees and subscribers, by industry.

STATEMENT XVII·1

Provident Fund Scheme

Sl. No.	Category of Industry	No. of establishments	No. of employees	No. of subscribers
1	2	3	4	5
1	Edible Oil and Fats	21	409	166
2	Electricity	3	259	234
3	Flour Milling	4	349	119
4	*Dal* Milling	2	101	72
5	Bone Crushing	2	30	25
6	E. M. or G. E. Products	2	2,490	1,856
7	Mines of Manganese	2	217	61
8	Sanitary	1	50	29
9	Crockery	1	300	44
10	Banks	1	144	5
11	Leather and Leather Products	1	27	6
	Total	**40**	**4,376**	**2,617**

Source :
Regional Provident Fund Commissioner, Gujarat State.

PROHIBITION

Historical Background

In the long history of India, drink was not much in vogue. It was confined only to certain sections of the people. However, because of the false

sense of self-satisfaction or status or pleasure it gave, the habit was slowly gaining ground amongst the people, with all the evils attendant upon it. The alien rule helped encourage the drinking habit so that it became a fashion amongst the intellectual and even sober sections of society. The excise duties yielded a sizeable revenue. This fact was put forth in favour of the habit. The British Government defended the levy of excise duties on the ground that the revenue derived from intoxicants was being utilised for financing education. It was only after Independence that serious thought was given to introduce prohibition as a social reform for the welfare of the people at large.

Though total prohibition in the Bombay State, of which this district then formed a part, came into force on April 6, 1950, partial prohibition measures were introduced with effect from April 1, 1947, three years earlier, according to the programme drawn up by the Government. The period of three years, during which partial prohibition was in force in the State, was necessary to give sufficient time to the addicts to give up their habit before total prohibition was enforced at the end of the 3 year period. To implement this policy of gradual prohibition, it was necessary to reduce the sale of intoxicating drinks and drugs progressively so that after three years there would be no sale at all of these commodities. As such, progressive yearly cuts of 25 per cent, 50 per cent, 75 per cent and 100 per cent were introduced in the consumption of drinks throughout the State from 1947. In the case of toddy, similar cuts were applied to the number of trees tapped every year. Since the reduction in quantity of intoxicants alone would not help the objective of weaning away the drunkard from the habit, the number of days in the week on which intoxicants were offered for sale were also progressively cut. The rates of excise duties on country liquor were raised and limits were imposed on possession, sale and transport of all liquor and wines. Similar restrictions on the issue of hemp drugs to addicts and gradual reduction in the quantity so issued every quarter were also put into force.

A comprehensive Prohibition Act with total prohibition as its objective was introduced in the Bombay State Legislature and was passed in 1949. The total prohibition came into force from April, 1950.

Objectives and Working of Prohibition Act

The legislation in respect of prohibition is brought into force primarily with a view to eliminate the drink and drug vice from the State. It also aims at raising the standard of living of the people besides rehabilitating the home life of the addicts. The work of enforcement of prohibition is entrusted to the police in the district in addition to their normal duties.

The district is governed by the Bombay Prohibition Act, 1949. The import, export, transport, purchase, possession, use, consumption and manufacture

of intoxicants are prohibited in the State except under a licence or a permit. The Act, however, provides for the grant of permits for the possession, use and consumption of foreign liquor by foreigners, tourists, visitors and those requiring liquor either for medical purposes or on grounds of health. The manufacture, sale, consumption, etc., of country spirit is not permitted except for sacramental purposes. Permits for sacramental wine required by Jews, Christians and Parsis for religious purposes are granted in accordance with the provisions of the rules made in this behalf. Licences and permits for the possession and use of alcohol for industrial, educational, medical and research purposes are also granted.

The main functions of the department are confined to licensing, inspecting of excise licences, enforcement of various controls under the excise and prohibition laws, etc. The work of carrying out and organising prohibition propaganda which was formerly done by the Prohibition Officers with the co-operation of social workers and non-official agencies has now been transferred to the Panchayats. The special committees, *viz*., social welfare committees of the district Panchayat and taluka Panchayats and the education committees of the village Panchayats now look after prohibition propaganda work in the areas under their jurisdiction. However, in municipal areas over which the district Panchayat has no jurisdiction, prohibition propaganda work continues to be done by the Prohibition and Excise Officer. He also assists the Panchayats in prohibition propaganda work and the police in detection work.

The Government of Gujarat has constituted a State Prohibition Board with the Minister for Prohibition as president. The main functions of the Board are to educate and organize public opinion on the problems of prohibition, to advise Government in matters relating to enforcement, prohibition propaganda and recreation activities. Before the introduction of the Panchayat Raj, there were prohibition sub-committees of the District Development Board to advise the District Prohibition and Excise Officers. With the enforcement of the Panchayat Raj, the functions relating to prohibition propaganda have been entrusted to the Panchayats.

The State Government has constituted a District Prohibition Committee to advise the administration in the matter of grant of licences under the Bombay Prohibition Act, 1949. The District Prohibition Committee also co-ordinates the activities of the Panchayats, Prohibition and Police Departments under this law.

Benefits of Prohibition

Whether prohibition has brought about the welfare of the people can best be judged from the improvement in the social and economic conditions and the levels of living of the people. In the past, a large number of members

of the Backward Classes in the State had moved unanimous resolutions thanking the Government for its policy of prohibition and for saving the society from the scourge of the drink. The most obvious and outstanding effect of prohibition is savings and investments made by the people given to drink. Several people addicted to drink, have, since the introduction of prohibition, been able to repay their old debts, purchase land, farm equipment and livestock.

Prohibition has brought peace to many homes. It has enabled many families to prosper. A majority of the citizens, who were addicted to intoxicants in big or small quantities, are today free from the evil effects of intoxicants.

According to the report of Shri M. D. Bhansali (I. C. S.)[1] the results of prohibition were very encouraging in Panchmahals. The Backward Classes like the Bhils, Barias, Naiks, etc., were habituated to drink. He further observed that although the Panchmahals was the biggest Mhowra producing area, illicit liquor was not manufactured in the district even in 1952.[2] Hardly two or three per cent of the habitual drunkards were found drinking illicit liquor. Illicit distillation at that time was done in areas round about Dohad and Godhra.[3] These areas are now covered by prohibition.

Prohibition has, in effect, raised the standard of living of the poorer classes who now lead happier and healthier lives. They eat better food and wear more clothes. More and more of their children go to schools. The women-folk are happier because they are free from the beatings and harrassment from their drunken husbands. They have now money for purchasing consumption goods which prior to prohibition would have been regarded as very difficult. The ex-addicts in the district have paid up their old debts and have purchased brass and copper utensils in place of old and earthen pots. Due to prohibition, there has been a great change in the ideas of social values and attitude. Prohibition has resulted in lesser family tensions, better and cordial relations at home, greater and proper care of children, almost complete absence of street brawls and of quarrelsome atmosphere of the neighbour-hoods and above all, in general peace and tranquility, particularly among the groups once noted for drinking.

Prohibition Offences

According to the statistics supplied by the Directorate of Prohibition and Excise, the number of offences detected in the district during the year

1. BHANSALI M. D., *Prohibition Inquiry Report in Bombay State*, Bombay, (1952), pp. 14-16.
2. *Ibid*.
3. *Ibid*.

1968-69 was 3,003 of which 1,425 related to liquor, 20 to hemp drugs and 4 to opium. The cases detected were mainly for illicit distillation, possession or for other miscellaneous offences against the Abkari Laws. 1,193 cases of proved drunkenness were recorded in the district during the year. Prohibition offences recorded in the district between 1962-63 and 1968-69 are given in the following statement.

STATEMENT XVII·2

Prohibition Offences

Year 1	Illicit import, export, transport, possession and distillation of liquor 2	Drunkenness 3	Miscellaneous offences 4	Opium 5	Hemp drugs 6	Total 7
1962-63 ..	881	939	441	5	8	2,274
1963-64 ..	597	629	349	5	8	1,588
1964-65 ..	983	1,126	365	12	9	2,495
1965-66 ..	946	1,269	371	12	12	2,610
1966-67 ..	1,289	1,162	84	8	20	2,563
1967-68 ..	1,053	1,183	134	11	13	2,394
1968-69 ..	1,425	1,193	361	4	20	3,003

Source :
Director of Prohibition and Excise, Gujarat State, Ahmedabad.

The offences relating to prohibition have increased in the district during the last decade due to two reasons : (i) greater vigilance of the authorities which brought to book a larger number of offences and (ii) incorrigibility of the drinking habits of the people, especially the Adivasis of the district.

Set-up and Activities of the Department at District Level

The general administration of the prohibition laws is entrusted to the Directorate of Prohibition and Excise working under the supervision of Government in the Education and Labour Department. The District Inspector of Prohibition and Excise, Panchmahals, with headquarters at Godhra is in actual charge of the work of the department in the district. He has under him two Prohibition and Excise Sub-Inspectors. One Sub-Inspector is working at Godhra and the other at Dohad. The District Inspector of Prohibition and Excise has also been invested with certain powers under the Bombay Prohibition Act, 1949, the Dangerous Drugs Act, 1930, the Bombay Opium Smoking Act, 1936, the Bombay Drugs (Control) Act, 1959, the Spirituous Preparations (Inter-State Trade and Commerce) Control Act, 1955 and the Medicinal and Toilet Preparations (Excise Duties)

Act, 1955. He is also the Secretary of the District Prohibition Sub-Committee, Panchmahals.

All the Prohibition and Excise Officers of and above the rank of Sub-Inspector have been authorised under Section 123 of the Bombay Prohibition Act, 1949 within the limits of their respective jurisdiction to arrest, without warrant any person, whom they have reason to believe to be guilty of an offence under the Act, and to seize and detain any article of contraband. The officer so authorised, when he arrests any person or seizes and detains any article has to forward such person or articles, without unnecessary delay to the officer-in-charge of the nearest Police Station.

Sanskar Kendras

In order to provide recreation and counter attraction to the masses, four departmental Sanskar Kendras have been opened in the district and are run by the District Panchayat. In the Sanskar Kendras entertainment programmes, filmshows, Bhajans, etc., are arranged. The Sanskar Kendras are equipped with library and reading rooms.

BACKWARD CLASSES

There are certain sections of population in every part of the country who, because of geographical, social or economic factors, have not been able to establish or maintain relations or contacts with other sections of society with the result that they have not been able to get benefits of various developmental activities formulated by the Government. Their educational progress is slow and their levels of living is low. They are backward socially as well as economically. Some of the castes suffer from the stigma of untouchability, some live in forest, some still lead a nomadic life, and some are sometimes engaged in anti-social activities. They are deprived of the direct advantages of various welfare activities of the Government because of their isolation and backwardness.

The Backward Classes include the Scheduled Castes, the Scheduled Tribes and the nomadic and the denotified tribes. The total population of the Scheduled Castes in the district according to the 1961 Census, is 51,846 which forms 3·53 per cent of the total population of the district. The predominant Scheduled Castes are Mahyavanshi Dhed, Vankar or Maru Vankar. The Scheduled Tribes claim 503,214 or 34·26 per cent of the total population of the district and 18.27 per cent of the Scheduled Tribes of the State. The predominant Scheduled Tribes in the Panchmahals are Bhil, including Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, etc., forming about 80 per cent of the total Scheduled Tribes of the district. Nearly 99 per cent of them live in villages. These tribes are mainly concentrated in the eastern portion of the district

in Santrampur, Jhalod, Dohad and Limkheda talukas. Besides, there are the nomadic tribes of Vanjara, Ravaliya, etc., and the denotified tribes among whom Vaghris predominate.

Advancement of Backward Classes

The evil of untouchability was widespread in the district, as in other parts of the country, till Mahatma Gandhi's influence began to be felt. The untouchability complex prevailed inspite of the efforts of social and political workers. The social disabilities were accompanied by wide economic and cultural disabilities, each reinforcing the other. Opportunities for betterment of the Backward Classes were practically denied.

It was due to Shri Amritlal Vithaldas Thakkar popularly known as Thakkar Bapa who devoted his life to the cause of the uplift of this down-trodden and under privileged Adivasis that their conditions began to improve in the third decade of the present century. He started, in 1922, at Dohad the Bhil Seva Mandal with the blessings of Mahatma Gandhi. The Mandal opened Ashrams at Mirakhedi, Jesavada and Jhalod for the uplift of the Adivasis. The efforts made by Shri Thakkar Bapa and other social workers went a long way in ameliorating the conditions of the Adivasis. Similarly, the establishment of Gandhi Ashram at Godhra in 1917 by Shri Vithal Laxman Phadke, popularly known as Mama Saheb Phadke went a long way in ameliorating the conditions of Harijans.

Since Independence, the condition of Harijans has improved consider-ably both economically and socially as a result of intensive work done by social workers led by Mama Phadke and various legislative measures under-taken by Government to ameliorate their conditions. In addition to those enactments which are in force in Gujarat, activities designed to bring home to the general public the evils of untouchability are also undertaken by the celebration of Harijan week, award of prizes to villages doing out-standing work in the removal of untouchability, grant-in-aid to voluntary agencies working for the eradication of untouchability, etc. The general attitude of the people towards Harijans has also changed for the better, more so in towns than in villages. They are treated on a par with other members of society in public functions or places of entertainment. Their children are now admitted without discrimination to schools and colleges. They can get the highest position in the State and public bodies. In fine, they are being gradually accepted in society on the basis of social equality and the former serious handicaps from which they suffered are slowly but surely removed. Their housing condition has appreciably improved as a result of various housing schemes sponsored by the Government and local bodies. As will be seen later, their economic condition is also improving due to various concessions given by the State to overcome the disabilities from which they suffered in the past.

Social Equality

Before Independence, social welfare activities in the district were restricted to some constructive workers like Shri Thakkar Bapa and Mama Phadke. No special efforts were made by the Government or the public at large for the amelioration of the Backward Classes. Mahatma Gandhi awakened the social conscience of this country by stressing the need and urgency of promoting the well-being of those disadvantageous classes, which had been hitherto neglected and subjected to social tyranny. After Independence, the national Government initiated various measures to reduce the social inequality between different classes. The Directive Principles of State Policy of the Constitution lay down that the State shall promote with special care the educational and economic interests of the weaker sections of the people and shall protect them from social injustice and all forms of exploitation. The Fundamental Rights embodied in the Constitution enjoin abolition of untouchability and forbid its practice in any form. The Harijans are treated on par with the others as a result of the enforcement of the Bombay Harijan Temple Entry Act, 1947, the Untouchability Offences Act, 1955 and the Bombay Hindu Places of Public Worship Entry Authorisation Act of 1956 which are now in force in the State and the district. The enforcement of any disability arising out of 'Untouchability' has been made penal. It would be pertinent to record here that quite a few native States had followed a progressive policy with regard to problems of untouchability. The Lunavada State, for example, had thrown open to Harijans all the State temples in 1944. It was indeed a bold step in a conservative society and was appreciated by many including Mahatma Gandhi.

To ensure equality of opportunity for all citizens in matters relating to employment, it has been laid down that no citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against, in respect of any employment or office under the State. It is now being recognised that nobody becomes an untouchable by birth or on account of his following a particular avocation.

The Government of Gujarat has taken up several schemes for raising social, educational and economic standards of the Scheduled Castes and the Scheduled Tribes. Their representatives are already associated in the State Advisory Board for Harijan Welfare, the Tribes Advisory Council, the Tribal Development Block Advisory Committee, etc. Further for integrated development of the Harijans and the Adivasis, Government decided that the various schemes and programmes of the Scheduled Castes and the Scheduled Tribes should be brought under one authority and that this authority should vest in the representatives of the Scheduled Tribes and Scheduled Castes who would formulate suitable schemes and sanction them. Accordingly the

State Government constituted in July, 1970 a board known as the "Adivasi and Harijan Welfare Board."

The Board consists of 24 members (officials and non-officials) with the Chief Minister as the President.

The main functions of the Adivasi and Harijan Welfare Board are as follows :

(a) advancement of educational, economic and social interests of Adivasis and Harijans and promotion of their general welfare ;

(b) protection of Adivasis and Harijans from injustice and all forms of exploitation ;

(c) assessment of the needs of Adivasi and Harijans with regard to education, housing, occupation, health and such other matters ;

(d) preparation of plans and estimates for the above mentioned objects, and ;

(e) sanctioning of schemes and ensuring their effective implementation.

The Board has two separate penals, one for Adivasi Welfare and another for Harijan Welfare. The former comprises 14 members and the later eight. These penals have powers to appoint such standing committees or sub-committees for specific purposes, as they deem necessary.

The term of the Board and that of its non-official members has been initially fixed for one year.

Welfare Schemes for Backward Classes

The Government has introduced various schemes for the welfare of the Backward Classes. These schemes can be broadly classified into schemes for (i) educational and cultural uplift, (ii) economic uplift, and (iii) health, housing and other schemes.

Under the schemes of educational and cultural uplift, tuition fees and examination fees are granted to Backward Class students. To encourage bright students, scholarships are awarded every year. Lumpsum stipends for books are also given. Liberal grants for construction of hostels for Backward Class students are sanctioned by the State. The number of such hostels is 21 in the district. Moreover, the district has 11 Ashram Shalas for Backward Classes, the highest among all districts of Gujarat, run by voluntary associations.

Most of the Backward Classes in this district are either agriculturists or landless labourers or artisans. Their condition can be improved only through schemes which have a direct bearing on their economic activity. Keeping this in view, the programme for their economic uplift includes the following schemes :

(i) agricultural schemes,

(ii) financial assistance to cottage industry and professions, and

(iii) financial assistance to co-operative societies.

Under the agricultural schemes, financial assistance is given to cultivators for digging wells, purchasing oil-pumps, engines, agricultural implements, bullocks, bullock-carts, etc., as well as for minor irrigation purposes. Similar assistance is given for cottage industries and co-operative societies started by the Backward Classes.

Under the head 'Health, Housing and Other Schemes' there are 5 schemes meant for the Scheduled Castes only, *viz*., construction of drinking-water wells, medical aid, eradication of the practice of carrying night soil as head-load, provision of house-sites, and housing subsidy for sweepers and scavengers. The special schemes for the Scheduled Tribes include construction of roads, bridges and culverts and establishment of subsidiary health units. Free legal assistance is given to the Scheduled Castes and Tribes in civil and criminal proceedings.

The expenditure incurred in the district for the various schemes was Rs. 1.12 lakhs during the Second Plan period. This increased to Rs. 29.57 lakhs in the Third Plan period. The details about the expenditure so incurred separately for the Scheduled Castes, the Scheduled Tribes and others are given below :

STATEMENT XVII.3

Expenditure incurred for the Welfare of the Backward Classes

Sl. No.	Expenditure under different heads	Expenditure in Rs. incurred during							
		Second Five Year Plan				Third Five Year Plan			
		Scheduled Castes	Scheduled Tribes	Other Backward Classes	Total	Scheduled Castes	Scheduled Tribes	Other Backward Classes	Total
1	2	3	4	5	6	7	8	9	10
1	Education : Examination Fees and Scholarships	19,700	49,100	400	69,200	436,361	1,245,545	71,201	1,753,107
2	Purchase of Bullocks	600	7,600	..	8,200	4,000	21,500	2,750	28,250
3	Purchase of Seeds	200	4,500	.	4,700	..	5,000	..	5,000
4	Purchase of Agricultural Implements ..	200	1,500	..	1,700	3,000	5,000	..	8,000
5	Purchase of Cattle	3,000	400	..	3,400	..	..	..	..
6	Trade and Industries	5,200	5,600	9,600	20,400	11,240	127,940	5,660	144,840
7	Drinking Water Wells	1,300	1,500	..	2,800	12,675	..	..	12,675
8	Medical Aid	500	1,500	..	2,000	150	46,250	..	46,400
9	Hostels	..	..	..	..	42,608	56,744	3,310	613,364
10	Oil Pumps and Rahat	..	..	..	..	6,262	80,550	..	86,812
11	Irrigation Wells	..	..	..	..	7,400	43,500	..	50,900
12	Sanskar Kendras	..	..	..	..	9,179	..	..	9,179
13	Purchase of Fertilizers	..	..	..	..	..	5,000	..	5,000
14	Balwadi	..	..	..	..	8,103	..	907	9,010
15	Miscellaneous	..	..	..	..	16,832	153,395	14,488	184,715
	Total	**30,700**	**71,700**	**10,000**	**112,400**	**557,810**	**2,301,126**	**98,316**	**2,957,252**

Source :
Director of Social Welfare, Government of Gujarat, Ahmedabad.

In accordance with the provisions made under Article 335 of the *Constitution of India*, the Government of Bombay had fixed the following minimum percentages for reservation of seats in Government jobs for the Backward Classes.

Sl. No.	Category of Service	Percentage of vacancies to be reserved in recruitment
1	All Class I and II services and posts thereunder	12½
2	Class III service	
	(i) Scheduled Castes	6
	(ii) Scheduled Tribes	7
	(iii) Other Backward Classes	9
3	Class IV service	
	(i) Scheduled Castes	7
	(ii) Scheduled Tribes	9
	(iii) Other Backward Classes	11

The Government of Gujarat continued these reservation percentages after the bifurcation of the former Bombay State. They were continued till 1969, when the Government thought of increasing reservation of seats in recruitment to the Government service of members from the Scheduled Castes and the Scheduled Tribes. The changes made in the reservation percentages are set out below.

In the case of the State level posts, the Government has fixed[1] the reservation percentages for Scheduled Castes and Scheduled Tribes for the whole State as under :

Sl. No.	Category	Classification of services and percentage of reservation		
		Class I and II	Class III	Class IV
1	Scheduled Castes ..	5	7	7
2	Scheduled Tribes ..	10	14	14

As the statement indicates, the reservation percentages are reduced in the case of Class I and Class II posts. In the case of the Scheduled Castes, there is no material change in the case of reservation percentages for Class III and Class IV service. But the reservation percentages in the case of Scheduled Tribes has been doubled in the case of Class III services and raised from 9 to 14 in the case of Class IV for them. Thus the percentages

[1] Government of Gujarat, General Administrative Department, Resolution No. BAC—1064-3373-Ch, dated 20th September, 1969.

have been changed, having regard to the population of the Scheduled Castes and the Scheduled Tribes.

In the case of the district level posts, the revised percentages shown in the above statement hold good for the members of the Scheduled Castes. In the case of the Scheduled Tribes, however, the percentages are up-graded to 25 per cent and 30 per cent for Class III and Class IV services respectively, in view of the high percentage of their population in this district.

These concessions in the recruitment rules are expected to enable the members of the Scheduled Castes and the Scheduled Tribes to come up and occupy high positions in the Government service.

Administrative Set-up

Before the introduction of the Panchayat Raj in 1963, activities for the welfare of Backward Classes were conducted by the Social Welfare Department which had under it a special Backward Class Welfare Wing. The departmental head was designated as the Director of Social Welfare, who had under him in his office a Deputy Director, a Personal Assistant, one Officer-in-charge of Backward Classes and Tribal Welfare and two Social Welfare Officers, in addition to District Social Welfare Officers at the district headquarters. This position was radically changed on account of the introduction of the Panchayat Raj with effect from 1st April, 1963, when almost all the welfare schemes of non-technical nature were transferred to the District Panchayats with the necessary staff. At present every District Panchayat in the State is allotted the post of Social Welfare Officer to implement various welfare schemes in the Panchayat areas. As the work of implementation of welfare schemes for Backward Classes in municipal areas was not transferred to the District Panchayats, a separate machinery was created for the purpose and six offices of Welfare Officers (State) as distinguished from those under the Panchayats were set up in the municipal areas of the State with their headquarters at Ahmedabad, Mehsana, Surat, Baroda, Amreli and Rajkot. The Panchmahals district is in the charge of the Welfare Officer (State) at Baroda.

In January, 1965, the Backward Class Welfare Wing was separated from the Director of Social Welfare and became independant Directorate of Backward Class Welfare. With effect from 1st September, 1968, the Directorate of Backward Class Welfare and Social Welfare were again amalgamated into one. The post of the Director of Backward Classes was abolished, and the new Directorate was named the Directorate of Social Welfare. In May, 1969 the Directorate of Social Welfare was again bifurcated and a new Directorate for Backward Classes was formed under the designation of Directorate of Harijan and Adivasi Welfare. From March, 1970, this Directorate is re-designated as Directorate of Social

Welfare. It looks after the welfare activities of Backward Classes, including the Nomadic Tribes and the Denotified Tribes in the entire State.

The officer at the district level working under this Directorate is designated as Social Welfare Officer with his headquarters at Godhra.

PUBLIC TRUSTS AND CHARITABLE ENDOWMENTS

Supervision over the affairs of public institutions of religious and charitable nature is not a modern phenomenon. From olden days, the state authorities have been found to have interested themselves in the affairs of religious and charitable institutions and exercised supervision and control over them besides providing means for their maintenance and upkeep. But there was no centralized supervision over public trusts in the State.

The Central and State laws for supervision and control over public trusts enacted in the former Bombay State were : (i) the Bombay Public Trusts Registration Act, 1935 applicable to the public trusts existing for the benefit of the Hindu community; (ii) the Musalman Wakf (Bombay Amendment) Act, 1935 applicable to Muslim Wakfs, and (iii) Parsi Public Trusts Registration Act, 1936 applicable to the public trusts existing for the benefit of the Parsi community. The Central enactments applicable to all the public trusts in the State were the Charitable and Religious Trusts Act, 1920, and the provisions of sections 92 and 93 of the Civil Procedure Code.

Thus, before Independence, the machinery for exercising supervision and control over the public trusts varied according to the communities for whose benefit these trusts were created. In 1950, the Bombay Legislature passed the Bombay Public Trusts Act, 1950, with a view to cover all trusts, irrespective of caste, creed or community and to introduce uniformity in their supervision and control. The public trusts in Panchmahals are at present governed by this Act which has several new features. Unlike the previous enactments on the subject, it applies to all communities, in keeping with the principles laid down in the Constitution about the uniformity of civil laws, and provides for a uniform machinery for exercising supervision and control by the State over the management of the public trusts. The definition of 'Public Trusts' has been widened so as to include the societies registered under the Societies Registration Act, 1860. The Act provides for compulsory registration of all public trusts and for the appointment of a Charity Commissioner for the State and Deputy and Assistant Charity Commissioners for regions and sub-regions into which the State is divided for administrative convenience.

The total number of trusts registered in the district was 864 till 31st December, 1969 of which 638 were Hindu trusts, 223 were Muslim trusts and three others Some of the important among them are the following.

The Panchmahal Shikshan Pracharak Mandal Trust, Godhra—The trust was established in 1950 for the propagation of educational activities in the district. To fulfil this objective the trust patronises several educational institutions, offers a number of scholarships and devotes its fund to charitable activities in Godhra. The trust runs the Arts and Science College at Godhra. It has a reserve fund of Rs. 71,982.

The Dohad Anaj Mahajan Sarvajanik Education Society Trust, Dohad—Established in 1949, the trust works for the development of education in the district. It runs eight educational institutions with a total strength of 6,000 students. The trust has a total reserve fund of over Rs. 14 lakhs.

The Bhil Seva Mandal Trust, Dohad—The Bhil Seva Mandal is the most important institution in the district working for the welfare of the Adivasis since the year 1922. The trust works for the cultural, social and economic uplift of the Adivasis and runs a number of educational and social institutions including Ashram Shalas, Balwadis, night schools, Mahila Mandals, etc. The trust has a total reserve fund of about Rs. 15 lakhs. Details regarding the institution is given in Chapter XVIII--Public Life and Voluntary Social Service Organisations.

PART VII

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

PUBLIC LIFE

In the former feudal set-up and the general backwardness of the district, public life had a limited scope for development. However, a beginning was made in the early part of this century to organise public opinion. This became possible because of the sincere efforts of public workers like Sarva Shri Amritlal Vithaldas Thakkar (Thakkar Bapa), Shri Vithal Laxman Phadke (Mama Saheb Phadke), Wamanrao Sitaram Mukadam, Manilal Mehta, Maneklal Gandhi, Nanubhai Desai, Dahyabhai Jiwanji Naik, etc. As a result, this district could play an effective role in the freedom struggle. As far back as 1917, the first Gujarat Political Conference was held at Godhra under the presidentship of Mahatma Gandhi. The distinguished national leaders like Lokmanya Tilak, Vithalbhai Patel, Vallabhabhai Patel, B. G. Khaparde and Mohammadali Jinnah graced the Conference with their presence. In this Conference Gandhiji advised people to start work for the welfare of the Backward Classes. He entrusted the work of Harijan Welfare to Shri Mama Saheb Phadke, who established a Harijan Ashram at Godhra in 1917 and carried on educational and cultural activities for the Harijans. Shri Thakkar Bapa who came to the district in 1919 established the Bhil Seva Mandal at Dohad in 1922 for the all-round upliftment of the Adivasis. During this period, the Home Rule movement started by Mrs. Annie Besant was getting popular in this area under the leadership of Shri Wamanrao Mukadam. The movement gradually spread over the entire district. It was thought necessary to provide education for the people to make them conscious of their interests. For this purpose, primary schools were started in Kalol and Godhra talukas and Halol mahal under the guidance of Shri Maneklal Gandhi by the Panchmahal Kelavani Mandal, Kalol.

As the district was a non-regulation district, public life was not very organised and active. People laboured under many disadvantages as the welfare legislation in force in other districts was not introduced in this district. The evils of drink, poverty, illiteracy and the general backwardness of the people were perhaps more conspicuous here than in many other parts of Gujarat. Similarly the practice of *veth* (forced labour) was more widespread and acute here as large areas of the district are predominantly populated with backward Bhil population. Under this practice, which

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prevailed till recently, the Bhils were made to serve the Government officers and others and were paid nothing in return. If they were paid anything, the payment was by all standards meagre. As a result, the Bhils, inspite of their day's hard work could not get enough to maintain themselves. Shri Thakkar Bapa, Shri Indulal Yagnik, Shri Wamanrao Mukadam, Shri Dahyabhai Naik and other social workers raised their voice against *veth*. The first Gujarat Political Conference held at Godhra in 1917 resolved to end this evil practice and advised people not to submit to any pressure from Government servants. As a result of the concerted efforts of the social workers, the *veth* was abolished and the public at large became free from the harassment of the low-paid Government servants.

Sardar Vallabhabhai Patel visited the district in 1924 and again in 1926-27 and admired the work of Thakkar Bapa and other social workers of the district. In 1926-27, when the Indian National Congress contested the Assembly elections, Shri Wamanrao Mukadam was elected from this area. The district played noteworthy role during the *satyagraha* movement of 1930's, under the bold leadership of Shri Mukadam. It brought about great political awakening.

After Independence, the public opinion became better organised and more vocal. The Constitution of India was framed in 1950. The Fundamental Rights guaranteed by the Constitution encouraged people to express their views freely and fearlessly on matters political, economic and social. People began to realise gradually the importance of their views and opinions in the democratic set-up of the State. The popular elections in India whereunder people got right to vote for their own representatives in the State Legislature and the Parliament inspired the common man to take greater interest in the affairs and working of the Governmental organisations. The introduction of the Panchayat Raj in 1963 enabled even the village people to participate in the local affairs and to take active interest in the public life and development programmes.

Representation of the district in the State and the Union Legislatures— In the General Elections of 1952, the district had one double-member Parliamentary constituency named 'Panchmahals-*cum*-Baroda East.' In the General Elections of 1957 and 1962, the district had two single-member Parliamentary constituencies, namely, 'Panchmahals' and 'Dohad' of which one (Dohad) was reserved for the Scheduled Tribes. In 1967 General Elections, the two constituencies were named as 'Godhra' and 'Dohad' the latter continuing as a Scheduled Tribes constituency.

As regards the State Legislature, the district had five single-member and two double-member constituencies in the Bombay State Legislative Assembly at the time of 1952 General Elections. In 1957 General Elections

it had nine single-member constituencies of which four were reserved for the Scheduled Tribes. After the formation of the Gujarat State, at the time of the General Elections of 1962, the district had eleven single-member constituencies (5 reserved for the Scheduled Tribes) in the Gujarat Vidhan Sabha or the State Legislative Assembly. The district was allotted one more Assembly constituency in 1967 General Elections with the result that the Panchmahals district at present has twelve representatives in the State Legislature and two representatives in the Union Parliament (Lok Sabha). The details of the present territorial extent of the Parliamentary and Assembly constituencies are given below :

Delimitation of Parliamentary and Assembly Constituencies

Name of the constituency	Territorial extent
(i) PARLIAMENTARY CONSTITUENCY	
1. Dohad (ST) ..	.. Santrampur, Jhalod, Limdi, Dohad, Limkheda, Devgadh Baria and Jetpur.
2. Godhra ..	.. Meghraj, Halol, Kalol, Godhra, Salia, Shehera and Lunavada.
(ii) ASSEMBLY CONSTITUENCY	
1. Santrampur ..	.. Santrampur taluka (excluding Sukhsar circle)
2. Jhalod (ST) ..	.. Sukhsar circle in Santrampur taluka; and Jhalod circle in Jhalod taluka.
3. Limdi (ST) ..	.. Limdi circle in Jhalod taluka; Katwara circle (excluding the 11 villages of Katwara circle included in Dohad constituency) and 29 villages in Dohad circle in Dohad taluka.
4. Dohad (ST) ..	.. Dohad circle (excluding 29 villages included in Limdi constituency), and the 11 villages in Katwara circle in Dohad taluka.
5. Limkheda (ST)	.. Limkheda taluka
6. Devgadh Baria ..	.. Devgadh Baria taluka (excluding 25 villages in Rajgadh circle in Devgadh Baria taluka included in Kalol constituency and 28 villages in Devgadh Baria circle in Devgadh Baria taluka included in Salia constituency).
7. Halol ..	.. Halol taluka; and Jambughoda mahal.
8. Kalol	.. Kalol taluka, and 25 villages of Rajgadh circle of Devgadh Baria taluka.

Name of the constituency	Territorial extent
9. Godhra ..	.. Gothada circle and Godhra circle (excluding 20 villages included in Salia constituency).
10. Salia ..	.. 20 villages in Godhra circle and Salia circle in Godhra taluka ; and 28 villages in Devgadh Baria circle in Devgadh Baria taluka.
11. Shehera ..	.. Shehera taluka, and Kothamba circle of Lunavada taluka.
12. Lunavada ..	.. Lunavada taluka (excluding Kothamba circle).

Source :

The Gujarat Government Gazette, Vol. VII, No. XIII, Part IV-C, dated 31st March, 1966, pp. 560, 570, 571.

POLITICAL PARTIES AND ORGANISATIONS

The Congress, the Swatantra, the Praja Socialists and the Samyukta Socialists are at present the main political parties in the district. A study of the election results of 1952, 1957, 1962 and 1967 reveals the relative hold of the various political parties in the district. In the first General Elections of 1952, five political parties, *viz*., the Congress, the Socialists, the Ram Rajya Parishad, the Krishak Majdur Praja Parishad and the All India Forward Block (F. B. Marxists) and several non-party independent candidates contested the elections. The number of total valid votes cast for Assembly constituencies were 249,067 or 63·70 per cent of the total electorate of 391,016. Out of nine seats in the district, six were won by the Congress of which one was won uncontested, while three went to independent candidates. Both the Parliamentary seats were won by the Congress (one uncontested).

In 1957 General Elections, besides independent iandidates the contesting parties included the Congress, the Hindu Maha Sabha and the Ram Rajya Parishad. Out of nine seats in the Bombay Legislative Assembly, seven were won by the Congress (one uncontested) and two by independent candidates. The two seats in the Parliament were retained by the Congress. The strength of the voters for Assembly seats was 559,746 of whom 232,528 or 41·54 per cent validly exercised their franchise.

In the General Elections of 1962, besides independent candidates, the contesting parties included the Congress, the Swatantra, the Praja Socialists, the Hindu Mahasabha and the Nutan Gujarat Janata Parishad. The main contest was, however, between the Congress and the Swatantra party. Out of the eleven Assembly seats, six were won by the Congress and five by the Swatantra. Of the two Parliamentary seats, one was captured by

the Congress while the other by the Swatantra. The Congress thus lost the Parliamentary seat for the first time in the district. The total number of votes for Assembly seats was 631,535. Of these, 303,344 or 48.03 per cent was recorded as votes validly polled.

In the General Elections of 1967, the contesting parites included the Congress, the Swatantra, the Praja Socialists, and the Samyukta Socialists besides independent candidates. The keen contest, this time too, was between the Congress and the Swatantra candidates. Out of the twelve Assembly seats, six were won by the Congress and six by the Swatantra. The same ratio of 50 : 50 was maintained in the Parliamentary seats, the Congress and the Swatantra retaining their position. The strength of the voters in this election had increased to 731,453 ; 57.27 per cent of these votes were validly polled.

The following statement gives the total number of votes polled during each of the four General Elections for the Central and the State Legislatures.

STATEMENT XVIII·1

Votes Polled in the General Elections

Election Year	Total No. of electors	Total votes polled	Percentage of col. 3 to 2	Total valid votes polled	Percentage of col. 5 to 2	Name of the Party	Votes polled by party	Percentage to total valid votes polled
1	2	3	4	5	6	7	8	9
				House of the People (Lok Sabha)				
1952 ..	.. 741,930	..	.	318,085	42.87	Congress	201,891	63.47
						Socialist	116,194	36.53
1957 ..	.. 737,057	..	..	343,551	46.61	Congress	196,776	52.28
						Independents	146,775	42.72
1962 ..	.. 852,032	450,295	52.85	423,286	49 68	Congress	188,315	44.49
						Swatantra	176,495	41.70
						P. S. P.	227,226	6.43
						Hindu Maha Sabha	7,973	1.88
						Independents	23,277	5.50
1967 ..	.. 847,145	516,277	60·94	490,580	57,91	Swatantra	151,011	57.07
						Congress	106,212	40,14
						Independents	7,389	2.79
				State Legislative Assembly				
1952 ..	.. 391,016	..	..	249,067	63·70	Congress	103,272	51.43
						Socialist	29,828	11.97
						Ram Rajya Parishad	20,562	8.26
						Independents	61,352	24.63
						K. M. P. P.	3,510	1.41
						F. B.	5,732	2.30

1957	..	..	559,746	..	..	232,528	41.54	Congress	117,697	50.62
								Independents	113,174	48.67
								Hindu Maha Sabha	1,029	00.44
								Ram Rajya Parishad	628	00.27
1962	..	..	631,535	324,700	51.41	303,344	48.03	Congress	120,836	39.83
								Swatantra	137,445	45.31
								P. S. P.	17,491	5.77
								Hindu Maha Sabha	3,295	1.09
								Independents	21,519	7.09
								N. J. P.	2,758	0.91
1967	..	..	731,458	449,065	59.71	418,919	57.27	Congress	178,462	42.60
								Swatantra	182,954	43.68
								S. S. P.	6,750	1.61
								P. S. P.	6,711	1.60
								Independents	44,042	10.51

Source :

General Election Reports—1952, 1957, 1962 and 1967, Election Commission, India.

NEWSPAPERS

No daily newspaper is published from the district. However, there are two Gujarati weeklies, *viz.*, *'Panchmahal Vartman'* and *'Jay Panchmahal'*; the former published from Godhra since 1965 and the latter from Lunavada since 1967. Their circulation is mainly within the district. The well-known Gujarati dailies like the *Sandesh*, the *Gujarat Samachar* and the *Jansatta*, published from Ahmedabad and the *Loksatta* and the *Navbharat* of Baroda are widely read in the district. Among the English dailies, the *Times of India* and the *Indian Express* of Ahmedabad are popular among the English-knowing readers.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

The pioneering efforts of establishing voluntary social service organisations were made during the first-quarter of the present century. At the first Gujarat Political Conference held at Godhra in 1917, Gandhiji advised people to work for the upliftment of the Backward Classes. As a result the Gandhi Ashram was established at Godhra in 1917. Subsequently, in 1922, the Bhil Seva Mandal was established at Dohad. These two are the oldest existing institutions in the district. In 1939, the Bhagini Seva Mandal was established at Kalol for the betterment of women. Another institution with the same objective was started at Jhalod in 1941. The rest of the institutions functioning at present were established after Independence. The following is a brief account of the important voluntary institutions functioning in the district at present.

Institutions of General Welfare

Bhil Seva Mandal, Dohad--The Bhil Seva Mandal is the most important institution in the district working for the welfare of the Adivasis. It was established in 1922 by the prominent social worker, the late Shri Amritlal Vithaldas Thakkar popularly known as Thakkar Bapa. The institution works for the cultural, social and economic uplift of the Adivasis and for this purpose, conducts a number of educational and social institutions including Ashram Shalas, Balwadis, night schools, Mahila Mandals, etc.

The institution has behind it a glorious history of dedicated service and devotion to the cause of the down-trodden people. In the famine of 1919-1920, the two social workers Shri Thakkar Bapa and Shri Indulal Yagnik, worked in the affected areas and devoted their services for the famine-stricken people in this district at the instance of Mahatma Gandhi. Moved by the acute poverty and backwardness of the Adivasis they first opened fair-price grain shops and primary schools at various places in the district. Thus in 1922, the first Ashram Shala was established at Mirakhedi, a village on the border of Dohad and Jhalod talukas. Encouraged

by the work done by this institution during a short period, Shri Thakkar Bapa started the Bhil Seva Mandal at Dohad in 1922.

With the help of a few devoted social workers, he subsequently started Ashram Shalas at various places in the Dohad and Jhalod talukas of the district. Shri Dahyabhai Naik organised the Ashram Shala at Mirakhedi and Shri Pandurang Vanikar was put in charge of the Ashram Shala at Jesawada. Similarly, Sarva Shri Laxmidas Shrikant and Ambalal Vyas organised the Ashram Shala at Jhalod. Shri Ishvarlal Vaidya established an Ayurvedic dispensary at Jhalod. Ashram Shalas were also opened in 1925 at Bhimpur, Jambua and Gultora. Shri Vanikar of the Bhil Seva Mandal was sent by Thakkar Bapa to Khandesh and Thana districts (Maharashtra) where he established Adivasi Seva Mandals. He was also sent to Madhya Pradesh, where he established the Vanvasi Seva Mandal in Mandala district. Similarly, Shri Ambalal Vyas, who was sent to Orissa, established Ashram Shalas at various places there. In 1930-31, another social worker of the Mandal, Shri Lalchandbhai was sent to Nagarparkar district of Sindh where he did pioneer work for the uplift of the Adivasis. Thus, the Bhil Seva Mandal has initiated Adivasi welfare service not only in the Panchmahals district but also in other States. It has in the process, acquired the status of a national institution.

In the Panchmahals, the Mandal established Ashram Shalas and Adivasi Seva-sanghs at various places. The Mandal has also played an important role in initiating co-operative movement for the uplift of the Adivasis, under the inspiration of Shri Thakkar Bapa. It established the Farmers' Co-operative Credit Society at Dohad in 1922. This society has helped the Adivasi farmers in getting loans on easy terms. The Adivasi cultivators being illiterate could not keep accounts of their produce and sale. Most of them followed barter system and exchanged their produce against cloth and other items of their needs. As a result, they were cheated on both counts. To help the Adivasi cultivators in selling their goods, the Mandal established in 1938-39 the first Co-operative Sales-Purchase Union at Garbada. In the wake of the success achieved by this union, two such unions were subsequently started at Jesawada and Dohad.

The Bhil Seva Mandal has created a band of Adivasi workers who have devoted themselves to Adivasi welfare. The Sarvodaya centre at village Randhikpur of Limkheda taluka is fully managed by Adivasis. A similar Sarvodaya centre has been started at Sagtala in Devgadh Baria taluka. The first Adivasi Kanya Ashram was started at Dohad by the Bhil Seva Mandal in 1939.

The Mandal organises relief measures in the event of natural calamities throughout India.

At present, the Mandal runs the following institutions :

(i) twenty Ashrams and fifteen Ashram *Shalas* in various parts of the district with a total strength of 3,000 students,
(ii) five high schools with 700 students on roll,
(iii) a Mahila Adhyapan Mandir at Jhalod with 140 students and
(iv) an Adivasi Mahila Training Centre at Jhalod which on an average trains 30 *adivasi* women every year.

Moreover, the Seva Mandal conducts 2 Sarvodaya Centres, 5 Co-operative Purchase and Sales Union, 18 Forest Labour Societies and one Labour Co-operative Society. Thus the Bhil Seva Mandal conducts multifarious activities for the general uplift of the Adivasis and deservedly claims the high place among such institutions functioning not only in the district but in the whole of India. During about five decades of its existence, the Bhil Seva Mandal has developed into a national institution.

The Gandhi Ashram, Godhra—In the first Gujarat Political Conference held at Godhra under the presidentship of Mahatma Gandhi, the urgent need for the removal of untouchability was emphasised. Gandhiji suggested that for the amelioration of the conditions of the Harijans a special school for them should be started. This suggestion was put into practice by Shri Vithal Laxman Phadke popularly known as Mama Saheb Phadke who started such a school at Godhra in 1917 and named it after Mahatma Gandhi. Since then, the Gandhi Ashram has been doing a singularly praiseworthy service for the Harijans. It provides education to Harijan students, runs a *chhatralaya*, conducts spinning classes and owns an agricultural farm land donated by Government.

It is the oldest existing institution of its kind in the whole district. Many veteran social workers like Sardar Patel, Thakkar Bapa, Indulal Yagnik and Parikshitalal Majmoodar were associated with the Ashram at one time or the other. The Ashram was recognised by the Government in 1936.

Now it is managed by the Gujarat Harijan Sevak Sangh.

The Mohanbahen Bhavanilal Jain Andha-jan Vidyalaya, Dohad—The institution was established in 1962 for providing education and training in handicrafts to the blind without any discrimination of caste, creed or religion. It provides free education to the inmates by the Braille method and runs a *chhatralaya*. It also conducts a music class. It gives training in crafts such as weaving, preparing dusters, plastic chairs, etc.

The entire expenditure of the inmates is borne by the institution.

Women's Organisations

The Baria Mahila Mandal, Devgadh Baria—The Baria Mahila Mandal was established in 1962. It runs a sewing class, arranges *garba* and game competitions, and organises Anand Bazars, study circles, etc. At present, the Mandal has about 200 members. It is affiliated with the Gujarat branch of the Akhil Hind Mahila Parishad.

The Bhagini Mandal, Godhra—The Bhagini Mandal was established at Godhra in 1959. It works with the object of promoting women's welfare and of so organising their activities as to enable them to contribute their mite to the development work.

The Mandal conducts sewing and embroidery classes. More than 1,000 women have received training in these classes and many of them are now gainfully employed. It imparts training in craft-work such as preparing spices, spinning, embroidery, etc. The Mandal arranges *garba*, *ras* and game competitions and organises study tours. It has started a Family Planning Centre also. The institution is affiliated with the Gujarat branch of the Akhil Hind Mahila Parishad.

Bhagini Seva Mandal, Kalol—The Bhagini Seva Mandal was established in 1939 with the main object of promoting educational, social and economic uplifts of the women. To this end, it conducts a number of activities.

It first opened a Balmandir in 1940. The Mandal started a primary school in 1951 which imparts education upto VI standard. In 1940, it started helping the poor by providing them medicine and first-aid appliances. Later on, this activity was widened resulting in the establishment of a Maternity Home in 1952 and a Hospital in 1964. The Maternity Home has 28 beds. The Hospital receives honorary services from well-known doctors specialised in various diseases. It runs a Family Planning Centre since 1963. It also runs a Co-operative Stree Udyog Mandir since 1958.

The institution organises relief works during natural calamities like floods, famines, etc., and does useful service to the society. It has on its roll 235 members. It is registered under the Bombay Public Trusts Act.

The Dahod Bhagini Samaj, Dohad—The institution was established in 1956 with a view to organising welfare activities for women and to provide them training in spinning, tailoring, nursing, handicrafts, etc. It is one of the important institutions in the district and has a strength of over 300 members including about 100 life members. The Samaj conducts a sewing class, an embroidery class, a coaching class for primary school certificate, one Ambar Charkha training class and a small library. It also runs a Family

Planning Centre since 1963 to help the Government in its campaign of family planning. A family guidance centre run by Samaj since 1965 helps women solve their domestic problems. The Samaj arranges *ras* and *garba* programmes and organises study circles and competitions in *Mahendi*, hair style, etc. It is registered under the Bombay Public Trusts Act.

The Halol Stree Samaj, Halol—The Halol Stree Samaj was established in 1956 with a view to organising various activities for the welfare of women folk. It conducts a sewing class, one embroidery class and a tailoring course in children's and women's garments recognised by Government. To help poor women, it provides them sewing machines on hire at a nominal rent of ten paise per hour. The Samaj helps the poor women by providing them work such as preparation of *papad*, spices, paper bags, etc. It runs a library for women and children. The institution has constructed a public garden known as Vrindavan Bag where facilities for outdoor games for children are provided.

The Mahila Mandal, Jhalod—Established in 1941, the Jhalod Mahila Mandal conducts various activities for the betterment of women for the last three decades. It runs training classes in tailoring and handicrafts. The institution has been recognised by Government for awarding diplomas in sewing. All women, without any discrimination of class or creed are permitted to use sewing machines of the Mandal within its permises at a nominal rent of Rs. 2 per month. Nearly 350 women have taken benefit of this facility. The Mandal helps the poor women by providing them part time work in preparing wafer, *papad*, spices, etc. Moreover, it arranges competitions in *garba*, *rangoli*, handicrafts and arranges study tours, exhibitions, etc. It conducts relief works during natural calamities. It is registered under the Indian Societies Act and the Bombay Public Trusts Act.

The Sarvangi Vikas Mahila Mandal, Santrampur—The Sarvangi Vikas Mahila Mandal established in 1969 conducts a sewing class at Santrampur attended by about 20 women every year.

Youth's Organisations

The Kachhiavad Sarvajanik Yuvak Mandal, Godhra—The Mandal was established in 1957 to promote educational, social and cultural development of the youth. For this purpose, it conducts a Balmandir and arranges cultural programmes such as *garba* and game competitions, study tours, essay competitions, etc. It also provides first-aid appliances to the poor.

Besides these, there are a few other voluntary organisations functioning in smaller fields. These include Yuvak Mandals, Mahila Mandals, etc. In 1970 there were 101 Yuvak Mandals and 67 Mahila Mandals working at the village or taluka level.

CHAPTER XIX

PLACES OF INTEREST

Taluka-wise list of the Places of Interest in the Panchmahals District*

Devgadh Baria Taluka

1. Damavav
2. Devgadh Baria
3. Ghoghamba
4. Palla
5. Paroli
6. Piplod
7. Sagtala

Dohad Taluka

1. Bavka
2. Chosala
3. Dohad
4. Garbada
5. Jesawada

Godhra Taluka

1. Godhra
2. Kankanpur or Kakanpur
3. Nadisar
4. Timba
5. Tuwa

Halol Taluka

1. Champaner
2. Halol
3. Pavagadh hill
4. Shivrajpur
5. Tajpura

Jambughoda Taluka

1. Jambughoda
2. Narukot

Jhalod Taluka

1. Chakalia
2. Jetpur
3. Jhalod
4. Lilva Thakor
5. Limdi
6. Mirakhedi

Kalol Taluka

1. Delol
2. Derol
3. Kalol
4. Karoli
5. Malav
6. Medapur
7. Sansoli
8. Vejalpur

Limkheda Taluka

1. Limkheda
2. Mota Hathidhara
3. Navanagar

Lunavada Taluka

1. Dhamod
2. Dezar
3. Kakachia
4. Karanta
5. Lavana
6. Lunavada

Santrampur Taluka

1. Kadana
2. Mangadh hill
3. Munpur
4. Rayania
5. Santrampur
6. Sukhsar

Shehera Taluka

1. Dhamnod
2. Shehera
3. Tarsang
4. Vadi-Vallavpur

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*These places are described below in an alphabetical order.

Bavka—Dohad Taluka (P. 2,905—M. 1,476 ; F. 1,429) : V. P., 22° 46′ N. 74° 12′ E.

Bavka is situated about 8 kms. south-west of Dohad with which it is connected by a *pucca* road.

There is a very old and ruined temple of Mahadev, which is of archaeological interest. The *ling* is 2 feet in diametre and its upper portion is damaged. It seems to have originally been an octagon, each side of 8 feet with single stone lintels supported on octagonal pillars, 5 feet round at the base and 4 feet below the capital. At the entrance of the shrine is the figure of Ganapati holding in his hands what appears to be a battle-axe. On the outside, there are three belts of sculpture showing erotic sculptures, elephants, men and beasts. According to a local legend, the temple was built by the courtesans at the time of the prosperity of the Hindus of Champaner (A. D. 746-1483). The temple is a protected monument. It is built on the island within the Hirla tank of the Bavka village.

In commemoration of the penance practised by Valmiki Rishi, a fair is held at this village on the Ambli Agiarash, Falgun Sud 11. The Adivasis attend the fair in large numbers.

Chakalia—Jhalod Taluka (P. 3,023—M. 1,596 ; F. 1,427) ; V. P., 23° 03′ N: 74° 18′ E.

Chakalia is situated on the boundary of Gujarat, Madhya Pradesh and Rajasthan. The river Anas flows nearby. It is at a distance of 27 kms. from the Dohad railway station on the Bombay-Delhi broad gauge section of the Western Railway and 32 kms. from Jhalod. About 2 kms. from the village, there is a hill known as the Radha-ni Karad (precipice). It can serve as a good point for hunting in the forest.

The village has an Ashram school conducted by the Bhil Seva Mandal, Dohad. A police outpost, a post-office, a stock-man centre and the office of forester are also located here. Besides, there are the temples of Hanumanji and Ghugardev Mahadev carved inside the rock. Below there is a *kund* where a fair is held on Maha Vad 14 and another one on Falgun Sud 11.

Champaner—Halol Taluka (P. 1,033—M. 561 ; F. 472) ; V. P., 22° 29′ N. 73° 32′ E.

Champaner is situated at the foot of the Pavagadh hill 6 kms. east of the Halol railway station on the Champaner Road-Pani Mines narrow

ABBREVIATIONS :

P. = Population, M. = Males, F. = Females, V. P. = Village Panchayat, N. P. = Nagar Panchayat, G. P. = Group Panchayat, Mu. = Municipality, N. = North Latitude, E. = East Longitude.

gauge section of the Western Railway and on the Godhra-Bodeli Road, 51 kms. from Baroda and 43 kms. from Godhra.

The Imperial Gazetteer[1] records that the name of the place is derived from the Champak-tree. According to the old Gazetteer[2] the name is said to have come from Champa or Champraj who founded the city during the reign of Vanraj of Anhilvada (746-806). It was held under Anhilvada kings until their power was crushed by Ala-ud-din Khilji in 1297. In 1483, during a season of scarcity, Malik Asad, one of Sultan Mahmud Begada's captains (1452-1511), raiding in Champaner territory was attacked, defeated and slain by Raval Jayasingh. In revenge, Mahmud Begada attacked Champaner and took it in 1484. On the fall of Champaner Mahmud changed its name to Mahmudabad Champaner.

The first building of the Muslim city was begun in 1483, when Mahmud Begada, to indicate that he would not leave till the fort was taken, laid the foundation of a beautiful mosque. The fort fell in 1484, and the Rajputs fled to Chhota Udaipur and Devgadh Baria, where their descendants ruled till the integration of States. Pleased with the climate, Mahmud Begada raised a noble city at the base of the hill and bringing his ministers and court from Ahmedabad, he made it his capital, and styled it Mahmudabad Champaner. Many imposing buildings were constructed and gardens laid out, well fitted with fountains and water-falls. Its fruits, especially its mangoes were famous, and its sandal trees grew so abundantly that their timber was used in house building. Merchants and craftsmen thronged its streets. Champaner sword-blades became noted for their sharpness and Champaner silks for their bright colours.[3] It had a great export trade of silk and was the only place where raw silk could be washed and woven. It grew rapidly and developed a flourishing trade, being especially famous for silk weaving and manufacture of sword-blades. It is worthy of note that the materials for its iron industry were found in the adjacent hills.

Champaner remained, till the death of Bahadur Shah (1536) the political capital of Gujarat. During this time the close connection between Malva and Gujarat favoured the citys growth and the safety with which their treasures could be stored in its hill fort gave it a special value in the Sultans' eyes. Champaner was "embellished with good streets and squares and houses of stone and whitewash. The country round was fertile, full of abundant provisions." The greatness of Champaner was, however, short-lived. In 1535, it was pillaged by the Emperor Humayun : and on the death of

1. *The Imperial Gazetteer of India*, Vol. X, (1908), p. 136.
2. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 304.
3. *Ibid*, p. 305.

Sultan Bahadur Shah, the capital and court were transferred to Ahmedabad. This prevented the city to regain its former position. Secondly, the loss of the Gujarat ascendancy over Malva took away from Champaner its chief claim to importance. Its fall was rapid. In 1554, its only points of interest were fine banyan trees, large fruit eating bats and thorny brushwood. Like the rest of Gujarat, it suffered from the disorders of the next twenty years (1554-1574). But unlike Ahmedabad and Surat, the establishment of order under Emperor Akbar (1573-1605) brought Champaner no return of prosperity. At the beginning of the seventeenth century, "its air was weakening, its water poisonous, and its orchards and gardens the lair of the tiger and lion. Its buildings had fallen in ruins, and its people had given their goods to the winds of destruction. Instead of flowers were thorns, and instead of gardens close-knotted brushwood, and of its sandal groves neither the name nor the trace was left."[1]

Under the Moghals, Champaner was subordinate to Godhra, its tillage declined and by the middle of the 17th century, so much of it had lapsed into forest, that it became a hunting ground for white elephants.[2] When taken by the British in 1803, only 500 inhabitants were found. Subsequent attempts to colonize it failed on account of the unhealthy climate.

The magnificent ruins of Champaner make it a place of great interest. From the spurs on the north-east, the only side on which the hill is accessible, the fortifications of Pavagadh are brought down to the plain and closed by a wall one mile in length running due east and west. Outside this line, and in part replacing the old fortifications, is the citadel of Mahmud Begada. A perfect rectangle about three-quarters of a mile long and 280 yards broad, the citadel is enclosed by a wall of massive blocks of freestone, known as Mahmud Begada's wall strengthened by bastions at regular intervals, and beautified by small carved balconies in the best Muslim style. This was the centre of the city, which stretched with fair gardens and beautiful buildings from Halol, 4 miles away on the west, to an immense park on the east, the boundaries of which are marked by the traces of an extensive wall. On the north-east was constructed the Vada Talav (great lake), fed by a canal from the eastern hills. On the bank of the Vada Talav, stand the ruins of the Sultan's palace. Ruins of beautiful workmanship are scattered over the whole area, and five of the mosques are still in fair preservation. Of the most notable of these, the Juma Masjid, which stands about 50 yards from the east gate of the citadel, it may be said that for massive grandeur and perfect finish, it is inferior to no Muslim building in the Western India. Within the mosque were three oblong mural tablets, one over the pulpit and one on either side. The side tablets remain each engraved with a verse from the Koran.

1. *Mirat-i-Sikandari* (1611) in *Ind. Ant.*, LXIII 7.

2. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, p. 307.

North of the citadel is another fine mosque, the Nagina Masjid or Jewel Mosque, built of very pure white stone. West of the Nagina Masjid, between it and the hill the minarets of a mosque stand out from the trees. This is called after Bava Man, a very popular saint in Baroda and a follower of Sadansha whose shrine stands on the roof of Maha Kali's temple on the Pavagadh crest. South of the road near the foot of the hill, the shattered foundations of houses and a few Jain temples show the site of the Rajput Champaner.

Besides these remains of the city proper, the forest is for miles round strewn with massive walls, minarets, mouldering tombs, and solitary arches, all that is left of the suburbs, gardens and palaces, that adorned the city of Mahmud Begada.

Every year five fairs are held at Champaner. The Maha Kali fair is held on Margshirsh Sud 2 and another on Margshirsh Sud 13. The Parasnath fair is held on Ambli Agiaras, Falgun Sud 11 and again on Chaitra Sud 8, and the Navratri fair is held on Ashvin Sud 8.

(Bk) H-49—96 (Lino)

APPENDIX

Report of the Excavations at Champaner carried out by the M. S. University, Baroda, under the supervision of Prof. R. N. Mehta

Champaner is one of the very well-known sites in the Halol taluka of the Panchmahals district. In the annals of Gujarat Sultans and Chauhans it was a centre of resistance which continued its struggle for about a century before it was captured by Mahmud Begada in 1484 A. D.

After this victory Mahmud Begada made it a place of second capital. As a consequence of this decision the small habitation of Champaner developed into a large city. But within a span of about a century its importance was lost, and major part of it was covered by the jungles, in spite of the fact that it was a district town during the Moghal rule and was a centre of the Scindias It was attacked by the British in 1803, but it became a part of the British territory after 1853.

With such scanty historical information and its forest covered environments a few monuments, such as the Jahanpanah or Bhadra, Shahar-Ki-Musjid, Jami, Nagina, Kevada mosques and Lila Gumbaj were noted by a number of writers and parts of fort gates were also described. A serious effort to understand the area, however, is made by the M. S. University of Baroda. As a result of this effort several features have come to light. Some of the results of these investigations are summerised below.

The region around Pavagadh seems to be used by man since prehistoric times. The small rivulets that run from the Pavagadh hills were the haunts of man from stone age. Specially the rivulet popularly known as Viswamitri, but in reality a branch of the river Dev and Dhadhar and recorded in the Survey of India maps as 'Jorvan' has given many evidences of the existence of man who made large stone tools, such as choppers, cleavers and rough hand-axes. The large cores that are discovered indicate that a factory site for making the tools existed here. The raw-material used by this folk was rhyolite that is seen in the Pavagadh hills. The other tools are comparatively smaller flakes, scrapers and such instruments of rhyolite. They mark a different tool-making tradition and hence they could be typologically separated from the tools that are noted above. These have strong affinity to those known as Series II or Middle Stone Age tools. Even though the typological classification is fairly clear and some evidence exists for considering these tools as belonging to a later period, further work is essential for solving many chronological and cultural problems associated with these tools.

The third type of stone tools are those made of chert, chalcedony, agate, quartz and such fine grained stones. They are found from the beds

of streams on the west, and east of the Pavagadh. These stone tools like lunates, backed-blades and the wastage products of the process of making them, known as cores and flakes, belong to the late stone age that is widespread in western India, and seem to belong to a period earlier than 2nd millenium B. C.

There seems to be a gap in the existence of man after this stone age inhabitants. The data are not available at present for filling up this gap and linking up the human activity of the region of Champaner with other sites. More research might help to fill up this gap. The only evidence of the human activity in the first millenium of the Christian era is provided by the discovery of certain bricks of the size of 15″ × 9″ × 2½″. This brick size was fairly common in the middle and latter part of the first millenium A. D., but the scanty evidence will require further work to substantiate the existence of some settlement or structure of this period.

It seems, however, that this area might have been under the control of Gurjara Pratiharas and Rastrakutas during their struggle of supremacy and later on it might have been contested by the Parmars of Dhara Chaulukyas of Patan.

As this area was a border zone between these contending powers it might have exchanged hands. The only monument of this period (circa 10th/11th centuries) is at the top of the Pavagadh hill, and on the bank of the Chhasia Talav. This temple which has numerous sculptures of Lakulisa is identified as one belonging to Lakulisa. It is highly probable that this Shiv temple[1] might have been dedicated to the Pashupati aspect of Shiv. The high plateau of Pavagadh might have served as a very useful observation post at that time and from this time onwards it continued its role of military importance during the struggle of Malva and Gujarat in the succeeding centuries. On this top plateau, number of ponds, water cisterns, a palace known as Navalakha Kothar and groups of Jain temples at three different sites, houses, etc., are noted. Even though on some of them Digambara figures are noticeable, discussion amongst the Jains continue about the sect to which they should belong. The plateau is well protected by a fort-line and a gate at its north-eastern end.[2]

1 This temple was first noted by H. Goetz and its chronology was debated. Dr. Goetz felt that it was a Chauhan monument, see H. Goetz, Pawagadh-Champaner, J. G. R. S. Vol. XI, p. 54, M. Dhanky notes that it might belong to the latter half of 11th century A. D. The recent study seems to indicate that it might belong to a little earlier period, but due to its long use, some new features were added to it, and hence it shows the mixture of old and new. Unfortunately the remains have to rely on flimsy stylistic comparisons. So the arguments of the chronology will centre round the period of late 10th-11th century A. D.

2. The fort-wall is partly ruined. In later period it was constructed by using the material of ruined temples. The gate-way Nagarkhand is completely a Muslim construction. Other view indicates that this line as well as the screen were destroyed by the British in 1803. The walls on the ground could still be traced.

On the top of it is the famous Kalika Mata temple. It attracts many devotees.[1] At the foot of the hill of Kalika there is a Jain temple, and the Dudhiya Talav. Around Dudhiya Talav[2] many shops have sprung up recently.

It appears that in circa 13th century this area was conquered by the Khichi branch of the Chauhans and they began to rule from Champaner. This town is referred to as Champakanagar.[3] The study of the monuments indicate that Chauhans continued to use the top plateau and the Machi area. Their fortifications exist below Machi and are clearly seen terminating at the escarpments of Bhadrakali in the east and Khunesvara at the west. The main lines of communications of this fort are on the north, north-east and east.

This fort is constructed of the sand-stone[4] and has three main gates. Two of them are not used now. The third that is used is sandwiched in the later construction of the Sadanshah gate. It is marked by flying *torans* and carved figures. Behind this gate, the series of old guard rooms exist, but the other parts, including the bastions and the wall lines that are visible are later constructions and repairs. Behind this construction runs the Rajput fort line with its two unused gate ways. Behind this fort line that stretches from the Khapra-Kodia or Sat mahal, to the Bhadrakali gorge was the Rajput Champaner. A few images in this area as well as the sculpture built in the walls on the Sultan period bear eloquent testimony to the chronological problems.

The Machi area with its two ponds, the Antapur and Teliya which seem to be the old Rajput area, was repeatedly occupied also by the Sultans, Mughals, Scindias and the British. Machi area was well protected even on the north-west. Here, there is a watch-tower and a passage carved out of the rock. Here the Shikarabari and Gulan Bulan gate exist. This passage is difficult to cross. This area where the Jorvan valley separates the main hill from the Machi is well protected. Here the place for Vishvamitra's penance and Panch Kuva are situated. Here the alleged source of Vishvamitri is situated. But probably Humayun launched his attack from this area, and conquered this fort.

1. The steps of Kalikamata have been repaired by the Scindias, see B. G., Vol. III, p. 191 and J. G. R. S. Vol. XI, No. 1, H. Goetz, p. 56.

2. This tank was probably a Chauhan construction.

3. The origin of this name is controversial. Older tradition connects the word Champaka with Champa, the Bania who helped Vanaraja. The local tradition asserts that it was a Bhil settlement. It is very likely that the colour of the hill which is not black but *Champaka Varna* might have been responsible for this name, see B. G., Vol. III, p. 304.

4. Dr. H. Goetz maintained that sand-stone construction was Muslim and rubble construction was earlier, J. G. R. S., Vol. XI, p. 51. This is not supported by the extent remains. Both the earlier and later constructions used this material.

Below the Sadanshah gate, the fort-line descends through the steep escarpment in several stages that are guarded by flanking walls and series of gates beginning from the Budhiya gate and ending at the Sadanshah gate. On the escarpment below the Sadanshah gate is the bastion with canons of the Scindia period. The gate line with overlooking balconies and passages for retreat reaches up to the Budhiya gate. Some part of the rock is chiselled here probably by the Sultans for the construction of a powerful defence line. The British battery broke this fort from Medhi Talav in 1803.

This gate is the meeting place of the old roads coming from the north and east. The eastern road moves down from the Budhiya gate and passes by a tank and through a gate in the fort-line stretching from the Atak gate, descends in the valley below the Bhadrakali escarpment. At present this road is used by local people but in the mediaeval period this might have been a highly frequented road, that connected the hill with the mining area around Chhatardi Vav and Nathkuva.

The old road is highly eroded and hence it passes through a gap in the fort-line but originally it must have descended into the valley and moved out of a gateway which had undergone heavy repairs, at a later stage. This gate is in a heavy forest and is not noted in literature. Outside this gate was a suburb of masons and lime-workers and Jodia tanks. This suburb is to-day covered with dense forest but its tanks, wells, houses and streets are clearly discernible. This suburb was connected to the lower city with two roads and to the upper city by the road already referred to above.

The other road which is a foot-path connects the Budhiya gate with the Atak. It passes by the Medhi Talav,[1] and cuts a part of its embankment, indicating thereby that this is a later line of communication.

The earlier line of communication from near the Budhiya gate is a little to the west of this road. To-day it is marked by the rubble of the old road, that moved on the Medhi tank and then on the side of the *nala* and emerged near the Atak gate. This area between the Budhiya gate and Atak gate is very well protected by a defence line running around this plateau. This line though ruined is fairly visible. and has five gates. Two gates are to the west of Atak and two are to the east of Atak. All these are more or less ruined. One of the gates is through a small bastion and might have been used as a sally gate.

Within this area numerous structures of rubble are seen spreading out from the Medhi tank. The well-aligned streets and large compounds

1. Medhi Talav is the largest pond behind Atak fortifications. It is in commission now. The British in 1803 had erected their battery here to destroy the Machi fort-line. Apparantly the Atak fort-line was not used by Scindias. See B. G., Vol. III, p. 188.

of this ruined town are existing to-day. In these numerous structures, two are remarkable. Both of them are near the Atak gate. One of them is a square sand-stone structure with bastions, a series of rooms inside and a *hauz* in its centre.

The other structure, a domed one is much larger and is partly built of sand-stone and partly of local stone and brick. The size of this imposing structure and its location indicate that it was one of the largest in the area. Parts of it are destroyed by the new asphalt road. Both these imposing structures might probably belong to high officials in the control of the fort. It is very likely that the larger of the two might be the royal residence and the smaller one might belong to the commander of the fort.

Behind this fort-line exist a series of catapult stands that hurled missiles on the attacking army. These catapult stands are also constructed from sand-stone and are considerably high. Seventy-six catapult stands were noticed in various state of preservation and guarding different directions Discovery of many round balls of rhyolite and sand-stone indicate that they were the missiles hurled by the catapults. The problem of water for this fortified area was solved by building check-dams on the *nalas* which collected monsoon water. Out of the seven tanks that were constructed only the Medhi Talav is in commission. All others have been destroyed, but parts of their embankments are existing.

The fort-line of Atak gate[1] seems to be the area where the lines of lower fortification converged. Specially on the eastern side, three lines of fort could be discerned. One of them, is a line that moved from Jahanpanah area to the Atak gate. This line had five gates. The other is the line that was around the city and the third line moved from Atak line through the Bhadrakali valley and merged with the steep slope of Bhadrakali hillock.

On the west, one line runs from the steep slope of the Jorvan valley, crosses it and meets the Atak line.

These constructions indicate that the Atak fort was probably the rallying area for the retreating armies, and seems to have been developed by the Sultans.

The lower fortifications divide themselves into the city walls, the Jahanpanah and the fort below Atak gate. Out of the lower fort-lines, the Jahanpanah or Bhadra is the best-known and the city wall is the least-known.

1. Atak fort-line seems to have been planned by the Sultans. All the lower fort-lines that were developed at a later stage meet this line. There is no evidence of earlier structures here, as is the case of Machi. All these indicate that this is probably the Sultan fort. See J. G R. S., Vol. XI, No. 1, Dr. H. Goetz, p 56.

Bhadra or Jahanpanah[1] has three gates. Two of them are very well-known, but the third gate existed in the northern wall of the Jahanpanah. The southern and eastern gates were strengthened by brick screens and additional gates. The inscription on both the gates is on the original stone-wall.

To-day the village of Champaner occupies the eastern side of this area, while on the west are ruins and fields. These are separated from the village by a gate with five bays. Locally it is known as Mandvi,[2] but actually this is the gate separating the royal enclosure from the other area probably for official use. As one enters this gate vistas of ruins open up. A close examination of this area, reveals some standing structures and some ruins. The most imposing standing structure is Shahar Ki Masjid, which is near the royal enclosure and hence it is likely that it might be the private mosque of the Sultans. About a hundred metres to the north of it is a small sand-stone structure with arrangement of water drains. This is traditionally known as the Hamam, but around it some later structures and walls exist and make the whole structure very interesting.

On an artificial mound near it are the ruins of a two storeyed building probably of the Maratha period, the present temple of Champanath Mahadev and the Public Works Department Rest House. Behind these are strewn the ruins of the old palace. Some pillars and lines of low-mounds and few walls are the relics that are visible.[3] The fields here have the patches of lime flooring, bases of pillars, and the remains of pottery, rooftiles, etc.

Behind it are the remains of summer residence similar to the Bhamaria Kuva of Mehmadabad, and a larger construction with number of walls, rooms, etc. It is turning into utter ruin. By the side of it is another complex of structure with a well and rooms on a platform. To the south of it is the Sheikh's tomb, a centre of the Pirana Panthis.

To the west of the area are the fields with large wells having open drains. These are probably the remains of the gardens laid behind the palace complex.

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1. The earlier writers have referred to this area as the main town, indicating that their description does not take into account the city area, that was already ruined, see B. G., Vol. III, p. 308.

2. The local tradition asserts that it is Mandvi, but the study of the ruins indicate that it is a gate-way, and not a Mandvi which could be compared to similar construction at Baroda. Still, however, this gate becomes a central place for the village of Champaner after the 17th century and hence this tradition seems to be about three centuries old. See J. G. R. S., Vol. XI, Dr. H. Goetz, p. 59.

3. This construction and the adjoining area to the west comprise the garden behind the palace. This area might have been the garden developed by the Khorassani. A study of Chokhandi, Chandrakala and Suryakala area at Halol indicate close relationship of construction. It could be inferred from this that the garden constructed by Halu should be with this complex. See J. G. R. S., Dr. H. Goetz, p. 59.

The eastern side of this whole complex is covered by the modern habitation, reaching to the fort-wall of the Jahanpanah.

Out side the Jahanpanah, the city-wall runs at a distance of about a kilometre.[1] This wall starts in the hill of Saria Vakaria and descending from this hill it runs in the plain and then joins the line of defences on the Pavagadh hill. The wall is built of rubbles and bricks. Nine gates were built in it. All of them are ruined, but they could be identified with the help of the door-jambs, paved roads and bastions on either side. Their presence was entirely forgotten, but they are fairly visible. Inside the town, the radial roads moving from the gates meet at different points. They were interspersed by narrow lanes which connected different parts of the city.

The entire city is ruined, but its houses, and street patterns are fairly visible in the forest where they are well preserved, but in the cultivated part they are ruined. The study of this city indicates the presence of large complexes near the gates. These occupy considerable space and have large compounds. In these compounds the residential areas had good facilities of baths, water supply and fairly spacious rooms. Usually the rectangular pattern of houses is well preserved, but the area of the compounds have various shapes. These are constructed of local rubble or brick and had either a lime concrete roof or roof-tiles. Some of them had more than one storey. Some of them had murals in them. Mangers and stables are also seen in some of these houses. Lines of subsidiary structures in the same compound as the large houses indicate that they might be the place of residence for the persons employed in the household.

Besides these large complexes, streets and Mohollas could also be identified due to their closely packed living areas, entrances near one another and such other features. Much smaller units could be inferred from the remains probably of huts

Besides these living quarters, rows of shops either in the town or even out-side the town, specially on the eastern side could be traced. These are usually on the road side. At the end of these rows of shops, large structures looking like toll-stations are seen.

Public mosques are located near main roads. The largest of them is the Jami mosque out-side the Jahanpanah. It has seven Mehrabs and beautiful decorations on it. Built of sand-stone and having perforated stone windows, a lovely entrance and a picturesque octagonal tank near it, this mosque is one of the finest monuments of Champaner and remains one of the most beautiful mosque of the period of the Sultans. It was completed in the year 1508-09.[2]

1. Parts of it that were visible in the east were noted as Shaikari Kot. B G., Vol. III, p. 309.
2. For more details see J. Burgess, *Muhammadan Architecture in Gujarat*, Vol. VI. p. 41.

Besides this, the Kevada, Nagina, Iteri or Kathra and one mosque on road No. 6 are in fairly good state of preservation, but many mosques are utterly ruined. They could be identified due to the presence of Minars, or Mehrabs in the heaps of ruins. They seem to follow a pattern. The large public mosques are built of sand-stone but a majority of the mosques in streets are built partly of bricks and partly of stones.

By the side of the mosques, grave yards and mausoleums are seen. The finest mausoleum is near the Nagina mosque. Its exquisite carvings and fine structural balance have won the praise of students of arts, but a ruined mausoleum on road No. 6 had decorated dodo and Persian tiles in blue and white. These would have given it a highly dignified look and the tank near it would have imparted it an additional grandeur.

This town had enough supply of water. The water was obtained by wells of various sizes and shapes. The water cisterns were well-known. Tanks were also constructed. The largest of these is the Vada Talav or Talab-I-Imad-Ul-Mulk which occupies a large sector to the east of the city. On this tank was a Masjid and a pleasure house probably for the Sultans. Straight roads from Champaner connected the city with this pleasure resort.

To the east of this area, in the environs of Rayanwadia a much larger enclosure was constructed. Its north-western corner was occupied by a palace, a tank and series of rooms. This area known as Hathikhana is probably the cantonment for the army, specially the cavalry of the Sultans. The remains of the enclosures about 9 kms. in length have turned into ruins.

The area between the Jahanpanah and the hill is also well fortified. The south-eastern side of the Jahanpanah had an addition of rubble screen wall and four gates. Two of them are near the Jahanpanah and the other two in the hills. On the western side of this gate runs a broad well-paved road, that passes near the Bavaman mosque and moves to the Atak gate. It is connected by a gate in the hill to the lower city.

Square platforms, houses, streets, step-wells, mosques and graves are seen in this area. These structures cover the area upto the gate on Halol-Jambughoda road. The modern State Transport depot also lies in this area. Here three other roads are also noted. One of them is used by the pedestrains. It moves from the southern gate of Jahanpanah, passes by the State Transport depot and moves in the mountain. It moves to the Atak gate and from there it goes to the Medhi Talav. Here it is built by partially cutting the dam of the Medhi Talav. From here it moves through Mohoti gate and its series of fortification to Machi and bifurcates. One branch moving to Bhadrakali passes through a gate and the other moving towards

west passes the Makai Kothar to Patai Pul and goes to the top. Near Makai Kothar a fort-wall is built. It passes to the east of Makai Kothar, runs to the south, and moves upto the palatial building commonly known as Patai Raval's Palace. On the western side also this area is well protected by the fort-line running almost upto the Patai Pul. In this fort, the Makai Kothar, three domed structure protect the gate. Its system of water storage and room construction indicates that it might have been constructed as the palace for the commander of the guards. The other buildings including a mosque are in utter ruins. The palace is atleast a two storeyed building and occupies the southern spur near it. The other branch of the road from Machi comes in this area. The extent of constructions in this area, indicates that it is a work of Sultan period. The palace of Patai Raval, if at all it existed at this place, is utterly destroyed. This is the only road that was described by the earlier writers.

The other road moves from the Gabanshah step-well through the jungle where the traces of pavement are still visible. It connects the lower area to that protected by Atak fortification, and enters it through a gate to the west of Atak gate. The third road runs from near a *nala* to the corner gate in Atak fort-line. It moves through dense jungle where tiger hunt continues to this day.

Besides these roads, an east-west road runs on the southern bank of Jorvan and runs to the Khunesvara Mahadeva. Here it moves through a gate in the fort-line protecting this area and runs from the western flank of the valley, through it, and moves up in the east to join the Atak fortification. Other smaller roads are seen on the hill between the Jahanpanah and the Atak gate.

The whole area is protected on the western side by a fort wall that fills the gap between the main hill and the Saria-Vakalia hill. Rising on the latter the fort-line descends on the east and joins the south-western corner of the Jahanpanah. In this line two gates are seen. One of them is on the Halol-Jambughoda road. It is in good state of preservation, but the other is in the northern-wall and connects this area with the city.

To the west of this fortification are western suburbs. At the foot of this fort, by the side of the modern road, is the Kasban Talav. It is a well-built tank on the west of which is a crematory in which the largest mausoleum is that known as Sakarkhan's tomb. To the west of it are the remains of structures and street lines. The area is strewn with mosques, mausoleums and residential area, step-wells, etc., for a distance of about 3 kms. from the fort-line In the north-eastern side of this area, is a dilapidated step-well that records the names of the whole settlement as Sahar Mukaramm Mahamadabad *alias* Champaner, in Samvat 1534 (A. D. 1478).

This city of Champaner alias Mahmadabad was the capital of Gujarat. It attracted lords and commoners to reside in the city where their Sultan was living. As a consequence of its importance, it was a centre of attraction for many visitors of the 15th/16th century. Their existing records describe the flourishing city. The town was visited by the prince from Iran, Portuguese travellers and such other dignitaries. A close study of contemporary minor arts is a good commentary on the tastes and contacts of this city.

Out of more than a dozen varieties of pottery, the most significant was the Chinese porcelain and celadon. Some porcelain bowls bore Chinese pottery marks indicating that it was produced in the Ming period. These wares for export arrived at Champaner either by land or by sea route. Along with them the celadon also shows this contact. The other type is similar to the Kashan ware of Persia. The glazed wares of blue and green variety also indicate that these were introduced in this area from the middle-eastern region, and had a comparatively longer history.

The fine rings of carnelian and varieties of chalcedony are equally fascinating. The glass was known. The currency of this period represented by copper and silver coins of Ahmedshah I and Sultan Mahmud Begada are also recovered from Champaner. The swords, armours and a variety of stone-balls are the war equipment. The discovery of iron smelting sites within a radius of about 10 kms. from Champaner indicate importance of iron manufacture in this region.

Thus it seems that the people in different periods used the area around Pavagadh from the stone ages down to the modern period. But its main flourishing periods indicate that this area came into prominence during the periods of watchfulness in the relationship of Malva and Gujarat. In other periods it is used as an area of agricultural settlements or as hunting and foraging ground, but it is known beyond its limits as a place of pilgrimage and holiday home.

The Champaner region is noted in the 15th century as a centre of resistance against the Sultans of Ahmedabad. The drama of "Gangadasa Pratapvilasa" notes some interesting details of this town. Paintings of Jain Pata indicate the activities of this area.

But after its conquest and rebuilding by Mahmud Begada, it increased its activity. People from Iran, Portugal and other countries used to come here in its hay-day. This town was taken by Humayun in his struggle with Bahadurshah. This struggle was a turning point in the character of Champaner. Even though it continued to be the seat of Gujarat Sultans, it began deteriorating. During the period of the Mughals it was a district town, but its size had already diminished. The Scindias conquered it but they also did not develop it. Large parts of Champaner

were ruined. Some population might have existed in the Jahanpanah area and the military settlement at Machi was probably the other area that might have been in use. The Scindias tried to revive the former glory and carried on much repair to the steps leading to the temple of Kalika. After the British conquest it deteriorated still further. Even though the British tried to repopulate the area, it did not develop much. The British officers used to come here and sometimes their family quarrel led to their death by bullet in Makai Kothar.[1]

With Independence, the population pressure is on increase, better road facilities have developed upto the Machi area, and the forest is rapidly dwindling.

1. COMMISSARIAT M. S., *History of Gujarat*, p. 189.

Chosala—Dohad Taluka (P. 1,711—M. 889; F. 822); V. P., 22° 55′ N. 74° 15′ E.

Chosala is about 11 kms. north of Dohad with which it is connected by the State Transport bus service. It was a village given by the Scindia to the Desai family of Dohad as remuneration for collection of Chauth. After transfer of Panchmahals to the British by the Scindia in 1860, the village was continued as personal *inam* village which was abolished in 1953 under the Personal Inams Abolition Act.

Near the village there is a long cave containing the idol of Devkedar Mahadev. There is a temple of Shiv and Hanuman and a *gaumukhi* from where water is constantly flowing down over the cave rocks, which creates a beautiful natural scene and attracts visitors. A big *pucca* gateway is constructed there. Lodging and boarding facilities for outsiders are provided in cave temples. A fair is held every year on the Ambli Agiarash, Falgun Sud 11. Near this place, the Kali Dam has been constructed on the river Pat by the Western Railway which provides water supply to the Railway colony of Freelandganj. There is a small garden and a rest-house in the village. The place serves as a picnic spot for the people of Dohad.

Damavav—Devgadh Baria Taluka (P. 650—M. 333; F. 317); G. P.; 22° 42′ N. 73° 45′ E.

Damavav is a small village at a distance of 19 kms. from Devgadh Baria on the Devgadh Baria-Ghoghamba-Halol road. It is named after the *vav* or a step-well built by Damajirao Gaekwad for providing water facilities to his army marching from Baroda to Indore. As the step-well was built within the territory of the Devgadh Baria State, the Gaekwad used to pay a tribute of Rs. 12 to the Maharaja of Devgadh Baria. It is learnt that every year, the Gaekwad horse-men used to come to Devgadh Baria to pay this small tribute to the Maharaja of Devgadh Baria and the latter had to incur an expenditure of about Rs. 500 for recovery of this petty tribute. In view of this disproportionate expenditure, the Diwan of the Baria State stopped the tribute. The Maharaja of Devgadh Baria was very much annoyed with the Diwan who stopped this token tribute payable to a small State by the big State of Baroda. At present, the step-well is in a very good condition. Nearby, there is a police out-post and a forest depot.

Delol—Kalol Taluka (P. 4,845—M. 2,562; F. 2,283); V. P., 22° 38′ N. 73° 30′ E.

Delol is situated on the river Goma, about 5 kms. from the Derol railway station on the Bombay-Delhi broad gauge section of the Western Railway and about 5 kms. from Kalol on the Baroda-Godhra Road.

There is an old temple of Ramnath Mahadev. It was granted cash allowance and *devasthan* land for its maintenance. Near this temple, the village Panchayat organises a fair on Janmashtami (Shravan Vad 8) and another on Maha Shivaratri (Magh Vad 13). There are two tanks near this temple.

Delol has a high school, a girls' school, a Kumar Shala, a Balmandir and a small library. The village has a pulse mill and a cement pipe factory. Sand of Goma river is exported under contract by the Geological Department.

Derol—Kalol Taluka (P. 3,583—M. 1,932 ; F. 1,651) : V. P., 22° 37′ N. 73° 27′ E.

Derol is an important trading centre on the Bombay-Delhi broad gauge section of the Western Railway. There are five oil-mills, two pulse mills, two rice mills and one *Katha* mill in the village. It is an important trade centre for groundnut-oil and bricks. The village is populated by Banias and Patels. The Banias deal mainly in oil.

A big fair is held on the Janmashtami day.

Devgadh Baria—Devgadh Baria Taluka (P. 11,472—M. 6,044 ; F. 5,428) ; N. P., 22° 42′ N. 73° 55′ E.

Devgadh Baria, previously the capital of the Baria State, is the terminus of the narrow gauge section, starting from Piplod, a junction station on the Bombay-Delhi broad-gauge line of the Western Railway. It is said to have been named after Baria Kolis who formed a considerable proportion of its inhabitants.[1]

The Baria rulers belonged to the same class of Khichi Chohan Rajputs who were the rulers of Chhota Udepur. Devgadh Baria became a place of much importance by 1785, when it was used as a thorough-fare between Gujarat and Malva, and the toll levied at its gates generally exceeded Rs. 20,000 a year. In 1818, Hamilton[2] described the town as neat with many brick-built and tiled houses. Forbes described it as neat, containing many brick-built and tile-roofed houses, with decent orderly inhabitants, well-dressed shopkeepers and clean soldier-like troops.[3]

Seen from the north or east, Baria is a beautiful town. In front, are a stone gateway and clock tower and flanking walls stretching to the right

1. *Selections from the Bombay Government Records*, No. XXIII, *New Series*, Part I, p. 148.
2. *Description of Hindustan*, Vol. I, (1818), p. 685.
3. FARBES' *Oriental Memoirs*, III, pp. 378, 380.

and left. The main street is broad and straight and the houses regular and picturesque.

The palace of the rulers of Baria is some way up the Devgadh hill and is enclosed by a fort wall which stands partly on the Devgadh hill and partly on the plain. On the top of the Devgadh hill, a small white building contains the tutelary deity of the Baria house. The story is that three generations after the fall of Champaner, when Dungarsing was looking for a site for his capital, one of the Bhils cutting wood on a hill struck his axe against two round stones. Blood gushed out from the stones. Hearing this story Dungarsing visited the spot, called it Devgadh or God's fort, installed the stones (*ling*) as the tutelary deity of the hill and founded his capital at its foot.

As Baria is now the headquarters of the taluka, it has offices of the Mamlatdar and the Divisional Forest Officer. Besides primary and two secondary schools, there is one Arts and Commerce College at Baria. A Training College for primary teachers has been also established. There is a seed multiplication farm in 38 acres for raising seeds of crops like maize, paddy, ground-nut, cotton, wheat and *jowar*. Baria is an important marketing centre in grains and forest produce such as timber, firewood, charcoal, timru leaves, *mahuda* flowers, lac, wax, gum and honey.

Since earlier days, the Dassera festival in Devgadh Baria is observed with great fanfare and gay abundance. The Raja's procession on the Dassera day was a grand affair. In the altered political conditions, it is not celebrated now. A fair is held at Devgadh Baria during Dassera festival every year.

Besides the old Kalika Mata temple on the hill, there are temples of Ranchhodji, Gokulnathji, Radha Govind, Pataleshwar Mahadev, Garudeshwar Mahadev and the Sun temple. The town has the Baria Nagarik Sahakari Bank and the branches of the State Bank of India, the Gujarat State Co-operative Land Development Bank and the Panchmahals District Co-operative Bank.

Dezar—Lunavada Taluka (P. 331—M. 163 ; F. 168) : G. P. 23° 03′ N. 73° 45′ E.

Dezar is situated about 32 kms. from Lunavada a railway station on the Godhra-Lunavada narrow-gauge section of the Western Railway.

To the north of the village in the deep forest, there is an ancient temple of Lord Shiva called Dezaria Mahadev on the Bank of the Panam river. There are five idols of Gods and Godesses around the temple. It is believed that at the foot of a nearby hill there was an Ashram of Agatsya

Muni. The ruins of this Ashram are still found there. On the hill there are seven *kunds* and the temple of *Satkundia* Mahadev. Many old ruins are found in the area near Dezaria Mahadev temple which are believed to belong to the Solanki period of 9th or 10th century.

A fair is held at the place on the Maha Shivaratri, Magh Vad 13.

Dhamnod Shehera Taluka (P. 3,560– M. 1,831 ; F. 1,729) ; V. P., 22° 55′ N. 73° 46′ E.

Dhamnod is well-known as a village of lakes, *Talav-nun-Gam*, as it is surrounded by seven big and small tanks. One of them is an irrigation tank. There is a ruined Mahadev temple which is now under repairs.

Dhamod—Lunavada Taluka (P. 691 –M. 363 ; F. 328) ; V. P., 23° 08′ N. 73° 25′ E.

Dhamod is situated on the bank of the river Kothal or Kathrodhi on the western border of the Lunavada taluka. It is well-known for an ancient temple of Kedareshwar Mahadev, situated in the nearby forest. The Shiv-ling in the temple is *swayambhu* or self-emerged. To the north of this temple, there is an old fort of 'Lalia Luhar' which is said to have been built by a blacksmith named Lalia. There is an interesting legend connected with this fort. It is said that when Muzafarshah III was the Sultan of Gujarat, there lived a poor blacksmith in Betwada village near Kapadwanj. He had a son named Lalia, who later on became a dacoit. Thereafter, Lalia fortunately came to possess a *parasmani* or alchemy—a stone which turned other metals into gold and became very rich. In order to obtain his wealth, the Gujarat Sultan made several attempts to arrest him but without success. He constructed a fort on the Dhamod hill which is named after him. Pleased with his valour, the Sultan conferred on him the title of Umarao. Lalia was subsequently appointed as a *thandar* of Betwada. The fort is 12 kms. in circumference. Outside the fort, there are ruins of a palace and a mosque.[1]

Dohad—Dohad Taluka (P. 35,483—M. 18,146 ; F. 17,337) ; Mu., 22° 50′ N. 74° 15′ E.

Dohad, the headquarters of the taluka of the same name, is on the border land of Gujarat and Madhya Pradesh. It is believed that in early times, saint Dadhichi had lived at Dohad. His hermitage (Ashram) was on the bank of a river nearby, which is since known as Dadhimati in his honour. The temple on its bank is dedicated to Dudheshwar Mahadev. As a result, the town came to be known as Dadhipadra or Dadhipurnagar;

1. Dave Shivshankar, '*Jay Luneshwar*, (1948), pp. 45 to 55.

in honour of the saint. The Bhils corrupted it to 'Devada' and the Britishers into 'Dohad'. The great Gujarati poet Nhanalal Dalpatram Kavi called Dohad the 'Sun-gate of Gujarat' as the rays of the sun fall on Gujarat through its eastern gate, Dohad.

Dohad was under Rajput Chiefs till Sultan Ahmedshah I defeated the Dongra Raja in 1419. It passed under Emperor Akbar towards the end of the 16th century and under the Scindia about the middle of the 18th century. In Scindia's time, Dohad was the seat of a Governor, and was in 1785 one of the best towns on the line of march between Gujarat and Malva. It came under the British management in 1853. Emperor Aurangzeb was born at Dohad in 1618, in the camp of his grandfather, Jahangir, who was then on his march from Gujarat to Ujjain.[1] To commemorate this occasion a Caravan Serai was built by Shah Jahan at Dohad. It was later on converted into a fort by the Marathas. The British utilized it for housing their offices and jail. At the entrance of the main gate, the wall has a plaque showing 1678 as the year of completion of the fort. In a letter written by Aurangzeb in 1704 to his eldest son Prince Muhammad Muazzam, then Viceroy of Gujarat, he refers to Dohad in the following words :

> "My son of exalted rank, the town of Dohad, one of the dependencies of Gujarat, is the birth-place of this sinner. Please consider a regard for the inhabitants of that town incumbent on you, and continue in office its decrepit old Faujdar."[2]

On the left of the entrance gate coming from Godhra, is a lake known as the Chhab Talav[3] or Basket pond, believed to have been built by Sidharaj Solanki and dug by men of the Od caste, about the same time as the Orwada tank near Godhra. About a mile and a half round, it is one of the finest lakes in the Panchmahals and is surrounded by a flight of stone-steps with strong retaining walls and a waste water sluice.

Another relic of the old Rajput city is in the south, the Ghanchiwada Masjid near a pond, Chandan Talav or Sandal tank. On the south bank of the river, nearly opposite the mosque and close to the banyan

1. COMMISSARIAT M. S., Paper on Political and Economical condition of Gujarat during the seventeenth century, published in the Historical Records Commission Proceedings and Meetings, Vol. III, (1921), p. 46.

2. *Ibid.*

3. In the 12th century, Sidharaj Jaysinh waged several battles against the rulers of Malva. In one such battle his army encamped at Dohad when the tank was got excavated for supply of water to the army by the *Od* community. The earth from the tank site was excavated and removed by *chhab* or basket. The tank came to be called *chhab talav*.

tree known as Bhutiyavadi[1] or Ghost-tree is a small building with a tomb inside. It is said to have been raised at the place where Aurangzeb was born in 1618.

Dohad was and is a place of considerable trade. According to the earlier Gazetteer, its exports were vegetables, gram, wheat, maize, rice and castor-oil to Malva and gram, wheat, maize and sweet-oil to Gujarat; animal products and clarified butter to Malva and Gujarat; lac to Ahmedabad and Ratlam, and hides and horns to Bombay. Dohad was described in 1908 as a place of considerable traffic, commanding one of the main lines of communication between the Central India and the seaboard.[2]

Being the headquarters of the taluka and also of the Dohad sub-division, all taluka offices are located here. Besides five high schools, it has Arts and Commerce College, the Government Polytechnic, the Government Technical High School and Industrial Training Institute. Dohad has an Ashram for boys and girls conducted by the Bhil Seva Mandal established by Thakkar Bapa, a training centre for Adivasi Gram Sevikas, a farm and agricultural school and the Muvalia Central Bhil School. A locomotive workshop of the Western Railway established at Freelandganj in 1931 provides employment to large number of workers. Dohad is also a marketing centre for wheat, gram, maize, rice, castor-oil, animal products and vegetables. The town has branches of the Central Bank of India, the State Bank of India and the Gujarat State Co-operative Land Development Bank, besides the local Dohad Mercantile Bank and the Panchmahals District Central Co-operative Bank. There are two oil-mills, two rice mills, two flour mills and three pulse mills Dohad has adequate medical facilities.

A fair is held here on the Janmashtami day. A weekly bazar is held every Wednesday

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1. The tree is so called because a suicide was committed here in the year 1853 A. D. As the story goes, the Panch Mahals were made over to Appa Saheb as '*pullah*, by Daulatrao Scindia in 1819 A. D. at the time of his daughter's marriage with him. Appa Saheb being young, the management of his affairs was undertaken by his father, Patankar. In 1823 A. D. Daulatrao Scindia hearing of the coercive methods adopted by Patankar, called both Appa Saheb and his father to Gwalior. Both, however, refused to go, and Scindia, therefore, sent an army of 4,000 men into the territory, and brought them down as prisoners. Patankar on his way to Gwalior committed suicide at Dohad near this banyan tree. This tree is still in existence and is known as Bhutia Vad. (*Source* : Selections from the Records of the Bombay Government; Revision Survey Settlement of the Godhra taluka of the Panch Mahals Collectorate, (1904), p. 51).

2 *The Imperial Gazetteer of India*, Vol. XI, (1908), p. 360

Garbada—Dohad Taluka (P. 6,538—M. 3,387 ; F. 3,151) ; V. P. 22° 41′ N. 74° 19′ E.

Garbada is situated about 19 kms. south of Dohad with which it is connected by a *pucca* road. Its name seems to have been derived from Gadhbara, meaning a big fort. The village is the second biggest in the Dohad taluka and a marketing centre for the surrounding villages. It has a district co-operative bank, a sub post-office, a police station, a dispensary, a secondary school and a steel-furniture workshop.

A fair known as Gay Gohari fair is held here on Kartik Sud 1—the Hindu New Year day. Agriculturists and others paint and decorate their cattle and collect them at the fair and make them run over the participants who are believed not to suffer any injury even though they are run over by them. Another fair is held here on Falgun Vad 6.

Ghoghamba—Devgadh Baria Taluka (P. 1,446—M. 774 ; F. 672) ; V. P., 22° 34′ N. 73° 40′ E.

Ghoghamba is situated on the Karad river. It is connected by bus service with Halol 29 kms. to its south-west and with Devgadh Baria 50 kms. to its north-east. The nearest railway station is of Pavagadh which is at a distance of 16 kms.

Rajgadh, Palla and Ghoghamba villages are very close. However, all the Government offices are located at Ghoghamba. Rajgadh was the Thana during the Baria State but after the construction of the Karad dam, Ghoghamba village has developed.

During the 1857 revolt, one Rupa Naik of Shivrajpur (Halol taluka) joined the fray and looted the Rajgadh Thana and cut one Shivlal Dani into pieces. With the help of the army of the Scindia, Rupa Naik was subsequently arrested and was hanged at Jambughoda. The *suli* (gallows) is still there within the fort of Jambughoda.

There is a Vaijanath Mahadev temple where there is a *swayambhu ling*. It was constructed during the time of Patai Raval of Champaner. It is built on a high level. It has a wall of 5 feet width. Within the dome, there are rows of beautiful mural paintings. In the first row from the bottom, the events of the Ramayana are depicted. In the second row, the battle between the Gods and Asuras is painted. In the third row above, the *Krishna-Leela* is depicted in detail. In the fourth row, there is a constellation of stars. If the bells are rung, the ringing sound produces multiple echoes. Near this temple, there are two other temples of Hanuman and *Adya-Shakti Devi*. There is also a *samadhi* of the Mul Purush who built this temple. It is believed that this is the place where Vishvamitra

Rishi performed a sacrifice to send to heaven the king Trishanku with his mortal body. It is said that the *ling* is installed at the place where the sacrifice was performed by Vishvamitra. The *ling* seems, therefore, to be very old.

There is a secondary school, a branch post-office, a sub-Inspector's office and a branch of the District Co-operative Bank. The village has a primary health centre, a veterinary dispensary, the Range Forest Office and a marketing yard. On every Sunday, a weekly bazar is organised by the village Panchayat.

Godhra—Godhra Taluka (P. 52,167—M. 27,304; F. 24,863); Mu., 22° 47′ N. 73° 37′ E.

Godhra is the headquarters of the Panchmahals district. It is also a railway junction directly connected with Bombay, Baroda and Delhi.

There is a big tank in Godhra called Godharak (Godhra-haka) said to have been built during the period when Champaner was the capital of Gujarat. It is said that cows from Champaner used to come as far as Godhra for grazing. Hence the town is called Godhra.

Godhra or 'Godhra-haka' is a town of considerable antiquity and is said to have been referred to as the 'camp of victory' in a brass plate of the fifth century. Under Rajput dynasties of Anhilvada (746-1298), Godhra had little importance as Champaner was the centre of commercial and political activities during the period. But the town was one of the administrative centres of Gujarat under the Muslim rule, since Mahamud Begda (1480) chose Godhra as the headquarters of one of his five provinces. Since then it has continued as the headquarters of the province, first under the Scindia (1770-1853), then under the British and finally under the Government of India after Independence. The town municipality of Godhra was constituted in 1876.

In the past, Godhra was burnt by fires in 1837, 1857, 1873 and 1948. In 1837, it was entirely destroyed by fire. About the fires of 1857 and 1873, the former Gazetteer stated : "The fire of 1857 broke out on the 2nd April. A strong wind was blowing from the north and a hut in the north outskirt of the town catching fire, the flames spread rapidly. Except the Government offices and some small outlying parts of the east and west, nearly the whole of Godhra, its well built Bohora, Sahukar, and Ghanchi quarters with many handsome three-storeyed houses were completely burnt down. Very little property was saved and two persons and many cattle were killed. On the 5th March, 1873 a serious fire broke out in the densely populated Ghanchi quarter; 188 houses were burnt

and property worth of Rs. 44,000 destroyed ".[1] The last fire of 1948 was due to the communal conflagration, which burnt three-fourths of the town area.

Among the objects of interest in the town are the Ramsagar lake and the fort to its north-east. The lake is embanked, faced with stone, and on the west and south provided with flights of stone steps. The fort is of brick and mortar. A beautiful municipal garden has been laid out on the bank of the tank.

Godhra being the headquarters of the district has a Civil Hospital with which is attached a Maternity Home. It has two other public hospitals, one managed by the Town Municipality and the other by a charitable trust. The town has branches of the State Bank of India, the Dena Bank and the Bank of Baroda. Besides there are four co-operative banks, namely, the Godhra City Co-operative Bank, the Mercantile Co-operative Bank, the Panchmahals District Central Co-operative Bank and the district branch of the Gujarat State Co-operative Land Development Bank.

The town has three oil mills, two rice and pulse mills and two flour mills.

Among places of worship, mention may be made of the Ramji Mandir and Kalka Mata temple both remnants of the Scindia's regime, the Swaminarayan temple, the Ankleshwar Mahadev temple, the Gokulnathji temple, the Jhahurkhan Ara Masjid, the Bohora Masjid and the Old Methodist Church. Round about the Ankleshwar Mahadev, there are ruins of *Sasu-Vahuni Vav* and *Ati-Pati-no Chotro*. The former was constructed out of rivalry between a mother-in-law and a daughter-in-law, while the *chotro* is connected with the platonic love of a brother and sister.

Godhra is the place of pilgrimage of Vaishnav Sampradaya. Shri Vallabhacharyaji, the founder of the *Pushtimarg Sampradaya* of the Vaishnavism had visited Godhra about 450 years ago and had organised a Bhagvat Saptah there. The place has since then acquired religious importance. The seat of Lord Mahaprabhuji was merged in road due to several fires in Godhra. The land was acquired and the seat is recently revived by constructing a temple. Besides, Godhra is the birth place of the famous saint Rang Avadhoot of Nareshwar, and has, therefore, become a place of pilgrimage for the followers of the Datta Sampradaya.

There are many educational institutions in the town, including Sir Purushottamdas Thakurdas Arts and Science College and the College for Commerce, Education and Law, the Telang High School for Commerce,

1. CAMPBELL J. M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, (1879), p. 315.

the Government Technical High School and the Industrial Training Institute, and the Mehta High School with Fine Arts Section. The Telang High School on the bank of Meshri river is the oldest educational institution in the district. Subsequently, the late Shri Manilal M. Mehta started an English High School at Godhra and its branches at Dohad, Jhalod, etc. There are two other high schools, and a Basic Training College for Women. The first Gujarat Political Conference was held at Godhra in 1917 under the chairmanship of Mahatma Gandhi and in that very year started the movement to remove untouchability. The well-known Gandhi Ashram established in 1917 is the oldest institution of its type in the district. It is run by the Gujarat Harijan Sevak Sangh. There is a public library called the Stuart Library.

Being in the vicinity of the forest, Godhra is known for its wood-work. The town is the chief marketing centre for food grains.

A fair is held at the Ankleshwar Mahadev temple on the Janmashtami day.

Halol--Halol Taluka (P. 11,053--M. 5,773 ; F. 5,280) ; N. P., 22° 30′ N. 73° 29′ E.

Halol, the taluka headquarters, is a railway station on the Champaner-Pani Mines narrow gauge section of the Western Railway. It is about 11 kms. south of Kalol and 6 kms. north-west of Pavagadh. It is also connected with Baroda, Bodeli and Godhra by the State Transport buses.

In 1484, one of the most beautiful gardens for which Champaner and its suburbs like Halol were famous, was situated at Halol. Among the ancient monuments are a mosque constructed by Bahadur Shah (1526-36), a well-built tank, the Ek-Minar Masjid and the Panch-Mahuda-ki Masjid. There is a seed farm of 58·13 acres.

Halol is connected with Devgadh Baria and Godhra by road and railway. Besides there are offices of the Deputy Engineer (R & B), Deputy Engineer, Karad Canal, Soil Conservation Officer and Sub-Inspector of Police. There is a Civil Court also.

Since Halol was a suburb of Champaner containing beautiful gardens during the Muslim regime, it contains ruins of many historical monuments. On the main road within the village limits, there is one *dargah* of Sikandar Shah, the great son of Mahamud Begada. Sikandar Shah was murdered in the palace of Champaner by the trecherous Umrao, Imad-ud-Mulk in 1526 and his body was buried at Halol. Over his tomb, there is a huge beautiful stone structure with the upper portion broken.

There are two primary schools one for boys and the other for girls. There are two English high schools. Besides, there are three libraries managed by local people.

Regarding medical facilities, the town is very well served. The Nagarik Dispensary is run by the Halol Taluka Panchayat. The Nanubhai Desai Maternity Home with a family planning centre attached serves the entire taluka population.

The economy of the taluka is completely changed by the grant of licences for 72 metal quarries. Out of them, 42 quarries are actually working. They are mostly located on the way to Champaner from Halol. They produce *kapachi* and rubbles which are sent to Baroda and Broach for building purposes. These quarries give employment to over 1,000 local people, mainly Adivasis (Naiks) from twenty surrounding villages.

In order to meet the financial requirements of these quarries, the leading banks have opened their branches at Halol. The State Bank of India, the Central Bank of India, the Panchmahals District Co-operative Bank, the Urban Co-operative Bank, the Mercantile Co-operative Bank and the Land Development Bank have opened their branches here.

Jambughoda—Jambughoda Taluka (P. 1,310—M. 691; F. 619); G. P., 22° 22′ N. 73° 44′ E.

Jambughoda was formerly the capital of the small native State of that name. It is now the headquarters of the Jambughoda taluka. It is 11 kms. from Bodeli, a railway station on the Jambusar-Chhota Udaipur narrow gauge section of the Western Railway, and has the advantage of the State Transport bus service on the Godhra-Bodeli Road. It is one of the two villages with a population over 1,000 in the whole taluka.

There was no village by name Jambughoda upto 1920. There was only a bazaar which consisted of two rows of shops. It is said that one British officer came to this bazaar and tied his horse to a Jambu tree. The horse decamped after breaking the rope and was never traced. The village, therefore, came to be known as Jambughoda. The present village of Jambughoda comprises portions of two villages, *viz.*, Rampura and Kaliavav.

The fort of Narukot which contained a British garrison was built on the portion of the Kaliavav village out of the funds of the Narukot State during the period of British management (1837-1917). Within this fort are now located the offices of the Mamlatdar, the Range Forest Officer, Police Sub-Inspector, Sub-Treasury Officer and Soil Conservation Officer. A separate

building for the Sub-treasury is under construction. Police Lines are also located within the fort. Jambughoda has branches of the Panchmahals Land Development Bank and the Bank of Baroda. After Independence, a primary health centre has been established here.

A fair is held at Jambughoda on the Janmashtami day (Shravan Vad 8).

Jesawada—Dohad Taluka (P. 1,707—M. 915 ; F. 792) ; V. P., 22° 44′ N. 74° 14′ E.

Jesawada is about 14 kms. from the Dohad railway station with which it is connected by road.

The place became famous after Thakkar Bapa of the Bhil Seva Mandal established an Ashram for Adivasi boys and girls at the village during the twenties. Besides this Ashram, the village has a primary school and a secondary school.

On the sixth day after the Holi festival, the village Panchayat organises a fair called the Gol-Gadheda fair. During the fair, a wooden pole is put up with a packet of jaggery tied up in a piece of cloth at the top. The young men try to climb the wooden pole to snatch the jaggery packet. During the attempt, young girls dance round the pole and beat with bamboo sticks, the man trying to climb the pole. The fair is, therefore, called Gol-Gadheda fair.

The village has a Panchayat Office, a primary health centre, a purchase and sale union, a police out-post and an office of the Agricultural Assistant for soil conservation. A Forest Beat Guard also stays there.

It is populated mainly by the Adivasis who maintain themselves on agriculture and agricultural labour.

Jetpur—Jhalod Taluka (P. 1,505—M. 772 ; F. 733) ; G. P., 22° 57′ N. 73° 58′ E.

Jetpur is about 3 kms. by road from Jhalod, the headquarters of the taluka. In the past there was a city named Jodhpuri on the site where Jetpur stands to-day. Ruins of temples, step-wells, tanks and old coins have been found on excavation.

Water supplied from the Titodi tank irrigates about 1,500 acres of land. On the Titodi river, there are stone-quarries. Stones are exported from here.

Jhalod—Jhalod Taluka (P. 10,089—M. 5,191 ; F. 4,898) ; N. P., 23° 06′ N. 74° 10′ E.

Jhalod is situated 35 kms. from Dohad, the nearest railway station, with which it is connected by a *pucca* road on which the State Transport buses ply. It is the headquarters of the Jhalod taluka.

Originally the town was established round-about Jhalai Mata, at a distance of one and half km. from the present township of Jhalod. Subsequently the township was shifted to the present site. The town is called Jhalod after the Jhalai Mata. During the Scindia's regime, Jhalod was an important out-post and figured in the disturbances during the revolt of 1857. The rebels looted the Government treasury and destroyed records from the Ghadi (the Fort). The Scindia gave certain villages as *inam* to the people of Jhalod. The villages of Sampoi, Parthampur, Karamba and Hirola were given to the Desais of Jhalod for maintaining *sadavrat*. The Rajpur village was given to them for maintaining the Vaishnava temple. During the Scindia's time under the British regime, several Maharashtrian families stayed round the Ghadi and in the Dakshini Mohallo as they were employed as clerks in the Kacheri at Jhalod. All of them have left Jhalod after selling their properties and migrated to Baroda and other places.

About 5 kms. to the east of Jhalod on the bank of the river Machhan, there was an old Ashram of Suvrat Rishi. It is believed that the Pandavas had stayed there during their exile. This place is known as 'Panch Krishna Mandir' (five God's temple). The construction of these temples indicate that they were probably built during the 12th or 13th century. There are two old idols of Lord Vishnu and a big idol of Lord Vasudev, the 14th incarnation in line. Though old, these idols are beautifully made. In the old Vishnu temple there are two newly constructed idols of Lord Ganesh. In another temple there is a beautiful idol of Lord Shiv with Goddess Uma. Near these temples there is a stone inscription bearing year A. D. 1355[1] as the year of construction.

There is one Jama Masjid in Jhalod on the banks of a big tank. It was built by one Kaji Jafar in Hijri 1133. Within the premises of the mosque, there is a tomb of Kaji Jafar. It is said that the mosque was built during the Scindia's time. For maintaining this mosque, the Kaji was given *inam* villages of Therka and Pipalai. The Kaji of Jhalod had a very extensive jurisdiction in areas covered by Alirajpur, Godhra, Baroda and Dohad. A Kaji was deputed from here to these places and his salary was paid from Jhalod. These *inam* villages were subsequently converted into personal *inams* during the British period. At present, the management

1. Gaudani Harilal R. (Dr.), *Gujarat-no-Bhavya Bhutkal*, pp. 41-43.

of the mosque is with the Kasbati Panch of Jhalod. The Ghadi was built by excavating earth from the bank.

During the Scindia's regime, there was one Sardar Sattarkhan Topewala, who held supreme sway over the territory round-about.

Under the Five Year Plans, the town has made rapid progress by establishing small scale industries. The Meghdut Dyes Company manufactures colours; the Plastic Production Company manufactures electric wires; the Desai Industries Company prepares bolts; the Sheth Industries Company prepares nuts for ball-bearings; and the Ambica Industries Company, the Gujarat Electric Company and the Alka Industries Company manufacture tube lights, night lamps, spare parts of emergency light, etc. Further, the Kirit Plastic Industries Company manufactures fountain pens. The Vithal Dyes Company manufactures colours and sells ice. The Subhas Trading Company prepares woollen sweaters and socks. Lastly, the Ambar Charkha Centre provides employment to about 40 Adivasis and Muslim workers. Thus, the town has made considerable progress in small industries.

There are the Bhil Seva Mandal Ashrams, *viz.*, the Shabari Ashram for girls and the Titodi Ashram for boys, a public library, a Balmandir and two high schools. It is a centre of trade for wheat, gram and maize.

Jhalod has its own importance, being a town on the border of Rajasthan. The population consists of the Banias, Patidars, Muslims and Bhils. Traders from Banswara (Rajasthan) have settled here. A fair is held here near Jhalai Mata on the Dessera day, Ashvin Sud 10.

Kadana—Santrampur Taluka (P. 872—M. 445; F. 427); G. P., 22° 18′ N. 73° 50′ E.

Kadana, a small village in the Santrampur taluka is situated on the river Mahi. It is about 19 kms. from Santrampur, the taluka headquarters, and connected with it by a *pucca* road on which the State Transport buses ply.

In the past Kadana was a small State. About the middle of the 13th century, Kadana was established as a separate power by Limdevji, a descendant of Jalamsinh, the founder of Jhalod. Since then it remained as a separate State till it was merged in the Santrampur State on 1st April, 1944.

A major irrigation project named the Kadana project on the river Mahi is being constructed with an estimated cost of Rs. 17·91 crores at Kadana with a view to utilising 5,500 cubic feet of water for irrigating surrounding lands and to generate hydro-electric power to the extent of 6,000 K. W. in the first stage and 10,000 K. W. in the second stage.

On the north side of the village, there is a memorial stone (*khambhi*) which is believed to have been erected in memory of a martyr who died in the revolt of 1857. Near the site of the dam, on the opposite bank of the river Mahi, there is the temple of Nadinath Mahadev in the hills where a fair known as the Math-Kotal fair is held from Maha Sud 14 to Maha Vad 1 (February), when about 25,000 people visit the place. In the nearby hills, there is a Bhamareshvari cave. It is believed that the underground portion of the cave is about 80 kms. long under the hilly area.

The village has a high school, a primary health centre, a forest office, a sub-post office, a rest-house and a *chhatralaya* for Adivasi students. The village is well-known for its pottery work, manufactured by local potters who make earthenware and sell them in surrounding villages. There are temples of Mahakali, Mahadev and Ramji in this village.

Kakachia—Lunavada Taluka (P. 808—M. 414; F. 394); G. P., 23° 06′ N. 73° 34′ E.

Kakachia is situated on the river Mahi. About 5 kms., from here is the 'Triveni Sangam' or the sacred confluence of three rivers, *viz.*, the Mahi, the Panam and the Veri. Near the village, there is an ancient Shiv temple.

Kalol—Kalol Taluka (P. 1,063—M. 570; F. 493); V. P., 22° 37′ N. 73° 28′ E.

Kalol is 3 kms. from the Derol railway station on the Bombay-Delhi broad gauge section of the Western Railway and 24 kms. west of Godhra on the Godhra-Baroda road. It was described in the former Gazetteer as a prosperous town and a centre of the richest cultivation in the Panchmahals.

There was a concentration of the Nagar Brahmins in Kalol, who served as revenue farmers during the regimes of Gujarat Sultans, the Moghals, the Marathas and the British. In appreciation of their services, they were given several villages as *inam* or *mehwas*. The late Ramanlal Vasantrai Desai, the great novelist of the Gujarati literature hailed from this place.

Kalol stands on the bank of the river Goma. There is a temple of *Siddheswari Devi* here. Being the taluka headquarters, it has offices of the Mamlatdar, the Taluka Panchayat and the Civil Court. Besides, the Sub-Divisional offices of the Public Works Department, Soil Conservator and sub-station office of the Gujarat Electricity Board are situated here. Kalol has an Ayurvedic dispensary, a private maternity hospital and dispensary, a public library, a high school, two primary schools, a primary Urdu school and two public gardens. The branches of the State Bank of India, the

Kalol Urban Bank, the District Co-operative Bank and the Gujarat State Co-operative Land Development Bank are located at Kalol.

Kankanpur or Kakanpur—Godhra Taluka (P. 4,071—M. 2,140 ; F. 1,931) ; V. P., 22° 50′ N. 73° 29′ E.

Kankanpur is situated on the bank of the river Kun, 16 kms. away from Godhra near the Veganpur railway station on the Anand-Godhra broad gauge section of the Western Railway. It is believed that in ancient times, there was a big city here named Kankavati. The village is known for its ancient Shivalaya called Kankaneshwar Mahadev and an old step-well.

On Sunday following Sud 8th of Bhadrapad, a fair named Jhala Dev is held here every year.

Karanta—Lunavada Taluka (P. 1,095—M. 573 ; F. 522) ; V. P., 23° 16′ N. 73° 41′ E.

Karanta is situated about 19 kms. from Lunavada. It is a holy place known for the tomb of Pir Mahmudsha in whom people of all castes have faith. On Ramzan-5, a Kutubshah fair is held here.

Karoli—Kalol Taluka (P. 3,412—M. 1,762 ; F. 1,650) ; V. P., 22° 41′ N. 73 40′ E.

Karoli is about 10 kms. from Vejalpur which is near the Kharsalia railway station on the Bombay-Delhi broad gauge section of the Western Railway. Situated on the bank of the river Goma, it is connected with Vejalpur by a *kutcha* road. The State Transport bus service is available during the fair season. On the opposite bank of the river, there is an ancient Shiv temple and on the hill near the village, there is a temple of Takti Bai.

The Panchmahals Prathmik Kelvani Mandal runs here one Adivasi Chhatralaya named after Sardar Vallabhbhai Patel.

Lavana (Kaleshri-ni-Nal)—Lunavada Taluka (P. 319—M. 162, F. 157) ; G. P., 23° 20′ N. 73° 34′ E.

Lavana is situated 20 kms. north of Lunavada on the Lunavada-Pandarwada road. It is served by the State Transport bus service from Godhra to Pandarwada via Lunavada. At the Lavana village, the boundaries of the Sabarkantha and Panchmahals districts meet. At a distance of about 2 kms. from the village, in deep forest, there is an ancient site known as *Kaleshri-ni-nal* with an old temple of Kaleshwari or Kaleshri Mata. The

place is so called because of the *nal* or valley formed in the range of hills within which the Mata temple is situated. The temple appears to have been built between 10th and 11th century under the Chalukyas or Parmars of the Solanki period.

There are two structures of five-storeyed step-wells, now in ruins. They were constructed in the 13th or 14th century and are popularly known as Sasuni Vav (mother-in-law's step-well) and Vahuni Vav (daughter-in-law's step-well). In the Sasuni Vav, on the left of the first niche, there is a sculpture of Chamunda Goddess and a woman delivering a child in a sitting posture. In the third niche, there is an image of Sheshashayi, Lord Vishnu lying on a cobra. Opposite to this, there is a complex image of Sapta-matruka. In the Vahuni Vav, there is an image of Sheshashayi in the second niche. Opposite to it, there is a complex image of Sapta-matruka or seven mothers. In the second niche, of the ten incarnations of Vishnu known as the Dashavatara, the figures of Nrisimha (Man-lion), Balarama, Buddha and Kalki on horse-back are noteworthy. These sculptures, though stunted in stature, have an elegance and an appeal all their own. The water in step-wells is said to be inexhaustible.

The temple, in its present form bears a worn-out inscription on one of the balconies of the eastern window. The inscription records the date of the repairs carried out in Samvat 1605 (A. D. 1549) by the Rajput ruler of Lunavada. The sculptures of the ruined temples have been fixed with the pillars of iron-railings. In the Kaleshwari Mata temple, the image of Mata is not there, but recently, an image of Shiv Natraj is installed. There is also an image of Goddess Mardasur Nandini installed in one wall in the sanctum sanctorum. The image of seated Ganesha is a good specimen of mediaeval sculpture, set in a niche with a pillared frame. However, the best preserved sculpture of this group is that of Agni. Near the temple, there is an image of Hanumanji with a row of seven stone *palias* with carving dated Samvat 1338.

The Kaleshri Mata is worshipped by the people of the surrounding areas as a mother of fertility. On fulfilment of their vows, people present wooden cradles and clay horses, etc., to the Goddess. The temple which has a platform and a court-yard supported by stone pillars was in total ruins some years ago. It is recently renovated.

Dr. H. R. Gaudani and Shri M. A. Dhaky suggest that the date of the Kaleshri temple may be fixed between A. D. 960 and A. D. 975.[1] They are of the view that "The Dikpala figures at *Kaleshwari-ni-nal* remind of

1. Gaudani H. R. and Dhaky M. A., Article on '*Sculptures from Kaleshwari-ni-nal* published in the Journal of the Oriental Institute, Vol. XVIII, No. 4, June, (1969), pp. 360-364.

those on the wall of Sobhalde Temple at Saladdhipur in Mewad and those of the Ambika Temple at Jagat, datable to A. D. 961. The ring in the middle of the *stambhika* pilaret of the *rathika* frame is, not ribbed ; this is in conformity with the tradition of Anarta. The Dikpalas are two-armed, as is normally the case with the tenth century examples in Maha-Gurjara style. The ceilings of the temples at Than (Trinetresvara Temple) in Saurashtra, at Vadnagar (Shitala Mata Temple) in Mehsana district and Mahavira Temple at Ghanerav (954) (Rajasthan) are closely akin to the examples from *Kaleshwari-ni-nal*. The motifs and mannerism of ornamentation of the ceilings are clearly of the tenth century. The figure-work is also in the idiom of the same period. The style of the temple is thus Maha-Gurjara, of its Anarta school having unmistakable links with the contemporary art of Medapata which is subsumable under the same general style."

There is also one Shivalaya built with the stones of ruined temples the sculpture of which is contemporary to that of Modhera and Patan. Huge pieces of broken but typical sculptured arches, *khambhis*, pillars and ceilings, etc., lying all around indicate that the temple must be very old. The Shivalaya overlooks the beautiful natural *kund* formed in the valley close by with cool water. A *kund*, square structure 65′ × 65′ with steps on all the four sides is also found there. It is the main reservoir of water in this area being fed regularly in the monsoon by streams flowing down from the hills around. A small well to its north which has been repaired, provides drinking water. There is a cremation ground for ten villages in neighbourhood.

Out of the ruins of the old temple, the ex-rulers of Lunavada constructed a small building Shikar-Madhi which they used as a rest-house during hunting tours in forest areas. The old sculpture pieces depicting sex postures are fixed up in the front wall. They are of exquisite beauty.

The hill in the vicinity is about 700 feet high and has ruins of three temples on its top, the court-yard of one of them having been supported by twelve pillars popularly known here as Bhim-ni-Chauri. Nothing remains of the *shikhara* or the tower of the temple, except a huge mass of carved stone slabs. A noteworthy sculpture on this top is that of a huge massive figure, presumably of a goddess, about 6 feet high, broken into three pieces. Now there is only one piece left.

These ruins remained unknown for a long time as they were situated in the thick forest in the hills on the border of the Lunavada State. The archaeological importance of the temples was realised in the late sixties. The exploration work was started by the Arachaeological Department of the Gujarat State during 1966-67. Arrangements have also been made to repair the temples and protect them against further deterioration and

pilfering of artefacts. The site is to be developed as a place of tourists interest and a picnic spot.

A fair is held at the Kaleshri Mata on the Janmashtami day in the month of Shravan.

Lilva Thakor—Jhalod Taluka (P. 1,228—M. 593; F. 635); V. P., 23° 02′ N. 74° 12′ E.

Lilva Thakor is about 5 kms. from Limdi which is on the Dohad-Jhalod road. Along with two other small villages, *viz.*, Lilva Deva and Lilva Pokar, it stands on the site of the old Lilavati town. According to a local legend, the Pandavas had stayed here in their exile.

There is a temple of God Sheshnarayan and Goddess Chamunda built in 1916 A. D. It is built in the land strip of 100 feet jutting inside the tank. The tank is large enough to be used for irrigation. The Sheshnarayan fair is held near the temple on Chaitra Sud 15. There are also ancient temples of five Gods-Ramchandra, Lakshman, Krishna, Hanumanji and Mahadev. A fair known as Panch Krishna fair is held on every Maha Sud 15 in the vicinity of these temples.

Limdi—Jhalod Taluka (P. 5,118—M. 2,669; F. 2,449); V. P., 23° 01′ N., 74° 10′ E.

Limdi is situated about 11 kms. away from Jhalod. It is a big village in the Jhalod taluka, from which six roads radiate in different directions for Godhra, Dohad, Chakalia, Jhalod, Karath and Karamba. On these roads, the State Transport buses ply. The first four roads are *pucca* and the remaining two for Karath and Karamba are fair-weather roads. The village is said to have derived its name from one serviceable man named Limba, who stayed there under a Limda (Neem) tree. It was the capital of the Limdi State.

The river Machhan flows at a distance of one and a half km. The lands round about are fertile yielding good crops particularly of chillies. It is a trade centre, chiefly exporting vegetables which are grown here in plenty.

Limdi has a public health centre with a maternity and child welfare unit, a veterinary centre, a training centre for women, a carpentry and smithy school, a post office, a police *thana* and a Government rest-house. The Limdi Urban Bank and a branch of the District Co-operative Bank are here.

A fair is held here on Janmashtami, Shravan Vad 8.

Limkheda—Limkheda Taluka (P. 975—M. 535 ; F. 440) ; V. P., 22° 50′ N., 73° 59′ E.

Limkheda is a railway station on the Bombay-Delhi broad gauge section of the Western Railway, about 40 kms. east of Godhra on the Godhra-Dohad road. It is the headquarters of the Limkheda taluka which was a part of the former Baria State.

The village has the Bhil Seva Mandal Ashram, a secondary school, and an Adivasi Kanya Chhatralaya. It has branches of the Panchmahals District Co-operative Bank, the Bank of Baroda and the Land Development Bank.

The village is a trading centre for the surrounding villages and a weekly market (*hat*) is held here on every Saturday.

Lunavada—Lunavada Taluka (P. 16,533—M. 8,109 ; F. 8,424) ; N. P., 23° 08′ N. 73° 37′ E.

Lunavada, the taluka headquarters, is the terminus station on the Godhra-Lunavada narrow gauge section of the Western Railway, about 40 kms. from Godhra. It is situated on the state highway running along Godhra, Lunavada, Modasa onwards, on which the State Transport buses ply regularly.

It was formerly the capital of the Lunavada State, the rulers of which have descended from the Solanki or Chalukya kings of Anhilvada (942-1243), and were known as Virpura Solankis. The town was founded in the year 1434 A. D. by Rana Bhimsinhji. The fortification around it was built in the year 1718 A. D. by Raja Narsingji.

There is an interesting legend connected with the foundation of the town of Lunavada. It is said that Rana Bhimsinh, the founder of Lunavada, one day went hunting across the Mahi, and having become accidentally separated from his companions, found himself near the hut of an ascetic. He presented himself before the recluse, saluted him reverentially and remained standing until bidden to be seated. The ascetic was pleased with his demeanour, and auguring a great future for him and his descendants, advised him to build a town in the forest. He told him to proceed in an eastern direction, and to mark the point where a hare would cross his path. The Rana did as directed and saw a hare jumping out of a bush. He pursued and killed it with a spear and marked the spot, which is now located within the precincts of the old palace. The ascetic was the devotee of the god Luneshvar Mahadev in honour of whom the Rana called the town Lunavada. This happened in 1434. Within the palace on this spot, the Bhuvaneshvari Mata was installed in the Samvat year 1525 (1469 A. D.). The image is still there and is worshipped by the rulers.

The old fort, the royal palace, the big tank Kisansagar, another tank Vasantsagar, the Soneri tank, and the Nath Bava hills, the temples of Ranchhodji and Luneshvar Mahadev, Nath Bava's Akhada (Kashivishva-nath Mahadev temple) and Ramji Mandir are among the places of interest in Lunavada. The monastery of Nath Bava is surrounded by a quadrangular wall with flanking towers. It was founded in 1756 A. D. by a Gosai named Manhardas who is said to have suddenly appeared at Lunavada and to have worked many miracles by the help of the Goddess Annapurna.

In the beginning of the 18th century, Lunavada was a trade and commercial centre for merchants passing from Ratlam and other parts of Malva to Ahmedabad and the Central Gujarat. The artisans of Lunavada were particularly skilful and arms and other military accoutrements were manufactured here.

There are two rice mills and one indigenous oil-mill in the town. The Sajjankunvarba High School, the Panchsheel High School, the Panchsheel Kanya Vidyalaya, the Pragati Mandir (Backward Class Chhatralaya) run by Harijan Sevak Sangh and the Madressa High School run by the Bohra community and an Arts and Science College are important educational institutions in the town. There are three libraries and a hospital in the town.

There is one Sanskrit Pathshala called Sajjankunvarba Pathshala run at the expense of the Maharaja of Lunavada from 1927. Once the Pathshala was a flourising institution and students from far and wide received education here from learned Shashtris. Lunavada produced brilliant Shastris and, therefore, was called *Chhoti Kashi*. Even after merger, the Pathshala is maintained at the cost of the ruler.

Inside the town, the streets are crooked and narrow. The main street, winding through the market and the busiest quarter of the town from the Vansia gate in the north to the Darkoli gate in the south, is lined with business shops and houses, two or three storeys high, many of them adorned with overhanging deeply carved wooden balconies. Built on the slope of a hill, the lower parts of the town suffered severely from floods in the past.

Two fairs are held every year, one on the Shivratri day on Maha Vad 13 (February) and another on the Janmashtami day, Shravan Vad 8 (August).

Malav—Kalol Taluka (P. 3,545—M. 1,869; F. 1,676); G. P., 22° 36′ N. 73° 33′ E.

Malav is situated about 10 kms. from Kalol with which it is connected by a *pucca* road and is served by the State Transport bus service all the year

round. The village became famous because the forest *Satyagrah* was launched first at this village in the *Satyagrah* movement of 1930 in the district. There is a well-known Ashram known as Krupalu Ashram named after its Mahant Shri Krupalu Swami who is devoted to the Yogic practices.

The village serves as the marketing centre for the surrounding villages. It has a good water-works with the house connections and stand-posts at every street corner. The population consists mainly of Patels and Banias. The people are well-to-do. The Karad canal passes by this village. There is a tank named Malav Talav from which water is given to the neighbouring villages for irrigation. As a result, paddy is grown in plenty in the command area of the tank and two or three crops are raised by the farmers every year.

Mangadh hill—Santrampur Taluka

Mangadh is about 23 kms. from Santrampur on the border of Gujarat and Rajasthan. The Gujarat State Transport bus service is plying upto Simalia about 9 kms. from Mangadh.

It is believed that Guru Govindsinh or Govindgar Becharsingh, a Banjara from Rajasthan had come here for propagating the *dhunia* religion and had established here a centre. He set upon himself the task of improving the morals and habits and religious practices of the Bhils. As a result, a large number of Bhils became his disciples. By degrees he changed from a religious reformer to a political leader. He organised Bhils of the area for establishing Bhil Raj. On 31st October, 1913, an armed body of Bhils under him from the Mangadh hill attacked the police outpost of Gadran and then indulged in looting and murdering. Eventually, however, he was captured, made prisoner and sentenced to transportation for life.[1] He was imprisoned in the Sabarmati Jail. After serving his sentence, he was released from jail. He then settled down in Kamol, a village near Limdi in the Jhalod taluka.

The place is one of the popular picnic spots in the district and can be developed as a tourist centre. A fair is held here in the month of Bhadrapad.

Medapur—Kalol Taluka (P. 801—M. 420; F. 381); G. P., 22° 35′ N. 73° 30′ E.

Medapur is situated about 6 kms. on the south-east of Kalol. In the middle of the Karad river, near this village, there is what is known as Chakki-no-Aro (Grinding Stone Bank). There is a legend that a certain Raja Sulochan

1. *South Rampur Administration Report*, (1913-14).

of Banaras was troubled with the growth of hair on the palms of his hands, which grew on account of his sins. He went to the famous sage Vishvamitra who lived near Pavagadh. Vishvamitra told him that if he performed a sacrifice at a spot in the river where a sacred grind-stone lay, his sins would be washed away. The Raja built a place of sacrifice and cut a conduit in the rock to feed the sacrificial fire with butter. He thus became free from his sins and from the hair growth. The river became known as 'Kar' (hand) and subsequently as Karad Ganga and the place of sacrifice as the Chakki-no-Aro or grinding stone bank. There is a *gomukh* stone structure from which water flows continuously. In the middle of the river is a large rock over which, in ordinary course, the stream would flow and fall in a cascade into the deep pool below. But above the rock, a rectangular reservoir, *kund*, has been built about fifteen feet square, and four to five feet deep, partly of brick and partly of rock, the large rock forming its lowest side. The place where the sacrifice was performed is still there. There was an underground way to Pavagadh but now it is closed.

The place is sacred and at the eclipse of the Sun and on the Somvati Amas (*i. e.*, when the last day of a lunar month falls on a Monday), people come for bath in the river.

Mirakhedi—Jhalod Taluka (P. 826—M. 456; F. 370); G. P., 22° 57′ N. 74° 13′ E.

Mirakhedi is situated at a distance of about 11 kms. from Dohad on the Dohad-Jhalod Road. The place is known for the Bhil Ashram which was started in 1922 by Thakkar Bapa for the upliftment of Adivasis. Encouraged with the response, he later on started similar Ashrams elsewhere in the district. The Ashram is run by the Bhil Seva Mandal. There is a post-basic school also. The Sarvodaya centre for the Panchmahals district was first started in 1949 at Mirakhedi.

A big reservoir known as the Kali dam fed by bunding the river Kali, supplies water needed for the Railway Workshop at Freelandganj, Dohad.

Mota Hathidhara—Limkheda Taluka (P. 561—M. 293; F. 268); G. P., 22° 51′ N. 74° 00′ E.

Mota Hathidhara is situated about 2 kms. from Limkheda, a railway station on Bombay-Delhi broad gauge section of the Western Railway. It is known for an ancient temple of Mahadev, the sculpture of which is notable.

The temple is beautifully situated on a raised plateau on the other side of the river. The temple has a clear indication of belonging to the Solanki period of architecture, *i. e.*, not later than 12th century A. D. The

shikhara and the top of the *sabhamandapa* are missing and appear to have been blown up by some iconoclast.

The ceiling that has remained intact supports the tentative dating of the temple. The lettering आमदेव on one of the pillars has calligraphical affinity to the Nagari inscriptions of this period.

The most interesting point about this temple is its door-frame which retains the old Gupta motif of the two river-goddesses, Ganga and Yamuna on either side, the former standing on a *makara* (a crocodile) and the latter on a *kachchapa* or *kachabo* (a tortoise). Unfortunately, the door-frames along with other parts of the temple are not only whitewashed, but some of the protruding parts of the sculptured surface are besmeared with red colour.

The leaning stone-railing on the side of the *sabhamandapa* reminds us of similar temple architecture of this period. The sculpture on the outer sides of the temple includes Shiv in *tandava* pose and Mahakali with emaciated limbs. Brahma, Vamanavatara, Narasinhavatara and other unidentified sculptures in the niches point out that the temple belongs to the period when the sculptures were not sumptuous, but were put up with great restraint. The broken image of Bhairava lying on the debris of the temple is decidedly post-Gupta. It can be dated as not later than 9th century A. D.[1]

A big fair is held here every year on Amali Agiarash, Falgun Sud 11.

Munpur—Santrampur Taluka (P. 806—M. 453 ; F. 353) ; G. P., 23° 17′ N. 73° 48′ E.

Munpur is situated on the bank of the river Mahi about 21 kms. from Santrampur. It is not connected by bus routes but can be reached from Kadana about 4 kms. away by crossing the river Mahi. There is an ancient temple of Munpuria Mahadev. The inscriptions there indicate that the temple is more than 500 years old. It is believed that the Pandavas had come here. The impression of the chariot and the foot-prints of horses are still found there.

Nadisar—Godhra Taluka (P. 3,420—M. 1,816 : F. 1,604) ; V. P., 22° 53′ N. 73° 24′ E.

Nadisar is situated about 3 kms. from Timba, a railway station on the Anand-Godhra broad gauge section of the Bombay-Delhi line of the Western Railway and is situated on the bank of the river Mahi. The

1. *Annual Report of the Secretariat Record Office, Bombay, for the year 1955-56,* (1957), p. 17.

name of the village is given after the name of one of its kings named Nand whose statue in the form of a horse-rider stands on a hillock near the village.

There are temples of Natakeshwar Mahadev, Nand Mata and, on the bank of the river Mahi, Chamunda Mata. A library, a dispensary and a Gram Vikas Mandal are also established. From the tank named Satelav, water is given for irrigation of paddy crop. A Chamunda Mata fair is held here on Chaitra Sud 8.

Narukot—Jambughoda Taluka (P. 378—M. 209 ; F. 169) ; G. P., 22° 23′ N. 73° 42′ E.

Narukot is situated about 5 kms. from Jambughoda, the headquarters of the taluka. It was formerly the capital of the Narukot State. There are two versions why it is called Narukot. According to one, there is a *nalla* between two hill ranges at a distance of 4 furlongs in the north-eastern direction which serves as an outlet for water. There a wall or *kot* was built. The *kot* is now broken to make a passage for trucks. The second version is that there was one soldier or cadet named Narsinh who helped the royal family to conquer Narukot and, therefore, it is called Narsinh's *kot* (fort) or Narukot.

The fort was built, it is said, during 1857 for protecting the rebels from detection. Behind those hills, there is an old step-well and extensive ruins of houses. The original village was near this *kot* where the Holi fire is still lighted. The village tank is still in existence. Graphite which is used in making pencils is available in these hills. The Geological Department has undertaken excavations in the area.

At the village one Ashram Shala has been established since 1960 by the Panchmahals Kelvani Mandal where 120 Adivasi students (sixty boys and sixty girls) receive education.

Navanagar—Limkheda Taluka (P. 1,393—M. 738 ; F. 655) ; G. P.

Navanagar is situated in the hilly area (Ghanto) of the Limkheda taluka which formerly belonged to the Devgadh Baria State. It has a *phaliu*, or locality named Bartonpura after Mr. Barton who was a civil administrator of the Devgadh Baria State for 11 years between 1865 and 1876. The story goes that once he had camped in the Ghanto area of the former Dhanpur Mahal of the Devgadh Baria State. He was so proud of his control over the Naikdas that he boasted in the assembly of Naikdas that if any Naikda committed theft from his tent at night he would offer a handsome prize to him. The Naikdas tried to dissuade Barton from making such offer because the art of theft was in their blood and they

could commit theft at any place at any time. Still Barton was adamant and stuck to his offer. One of the Naikdas accepted the challenge. At night he went up Barton's tent, cut it and went down to the pole, took up the money box and then disappeared. Next day Barton came to know of the theft to his great surprise and annoyance. He moved high and low to catch the thief but failed. Thereafter the thief voluntarily appeared before him with the stolen box. Barton was very much pleased and gave prize to the thief. The place where Barton camped was named Bartonpura to commemorate the event.

Palla—Devgadh Baria Taluka (P. 2,290—M. 1,184 ; F. 1,106) ; G. P., 22° 33′ N. 73° 41′ E.

Palla is situated about 3 kms. from Ghoghamba and about 45 kms. from Baria. A dam has been constructed on the river Karad near this village. The irrigation project which was started in 1955-56 was completed in 1957. The canal system was commissioned in 1963. It was estimated to irrigate a total area of 6,151 hectares of land in 9 villages of the Devgadh Baria taluka and the rest in the Kalol taluka.

Palla has an old mosque which is since repaired, a post office and a rest-house on the dam site.

Paroli—Devgadh Baria Taluka (P. 1,256—M. 655 ; F. 601) ; G. P.

Paroli is situated on the bank of the river Karad, 15 kms. from the village Vejalpur of Kalol taluka. The place is a pilgrim centre for the Shwetambar Jains. There is a Jain temple dedicated to God Neminath, the 22nd *tirthankar*. To the right of this image there is a *Shivling* which is believed to be *swayambhu* or self-emerged. To its left there is an idol of Laxminarayan. On every full-moon day, the Jains visit this place in large numbers.

According to an interesting legend connected with this place, in the past, one of the inhabitants of the village Chhani, near Baroda had a dream that the idol of Neminath was lying under the sand in the bed of the Karad river. The idol was, thereafter, searched out from the sand by the local Jains and was being taken to Bedhia in bullock-cart. But when the cart reached Paroli village, the idol became so heavy that the cart could not proceed further even after yoking 12 pairs of bullocks. As a result, the idols of Neminath, Laxminarayan and *Shivling* were installed and consecrated at Paroli. The idol of Neminath bears no inscription but is believed to have been installed in the 5th century B. C.

The Paroli village is also connected with the customary Raj Tilak of the rulers of the Devgadh Baria State. It is believed that the rulers of

Devgadh Baria have come down from the royal family of Patai Rawal. On the down-fall of the Patai Rawal, one of the queens of Patai Rawal was given shelter by the Thakor of Paroli and was treated as a sister. She gave birth to two sons. The Paroli Thakor gave 5 villages to these boys as maternal uncle. Thereafter they expanded their domain and established the Baria State. A custom since grew up that when a new ruler of the Devgadh Baria was to be installed on the Gadi, the Thakor of Paroli used to apply the Raj Tilak to the new ruler. This custom continued till the merger of the State in 1948.

The Pavagadh Hill- -Halol Taluka, 22° 31′ N. 73° 31′ E.

The Pavagadh hill is a famous place of pilgrimage situated in the Halol taluka of the district. It is about 46 kms. east of Baroda and 17 kms. south-east of Champaner Road railway station on the Baroda-Godhra section of the Western Railway.

As a legend has it, in a bygone age, there existed a vally where the Pavagadh hill now stands. On the elevated ground overlooking the valley lived the famous Rishi Vishvamitra. He owned a cow, Kamdhenu, gifted with speeh and an inexhaustible source of milk. Grazing on the brink of hollow, she one day slipped down and being unable to climb the steep sides, she filled the valley with her milk and so swam home. Learning what had happened, the holy man, to prevent another mischance, prayed that the valley might be filled up. His prayer was granted, the gods sending so large a hill that three quarters of it filled up the hollow and the rest standing out of the plains was called 'Pavagadh' the quarter-hill. In old inscriptions, the name of hill also appears as 'Pavakgadh' or 'fire-hill'.

The first historical reference to the Pavagadh is in the writings of Chand Barot of the eleventh century, who mentioned Ram Gaur, the Tuar, as lord of Pava. The earliest authentic account is about 1200 A. D. when it was seized by Chauhan Rajputs, who fled from Mewar before the forces of Ala-ud-din Khilji. The Muslim kings of Ahmedabad more than once attempted to take the fort, without success. In 1484, Sultan Mahmud Begada, succeeded in reducing it. On gaining possession, he added to the defences of the upper and lower forts, and for the first time fortified the plateau, making it his citadel. Inspite of its strength, it was captured through treachery in 1535, by the Emperor Humayun. In 1537, it fell into the hands of Akbar. In 1727, it was captured by surprise by Krishnaji, who made it his headquarters and conducted many raids into Gujarat. Scindia took the fort in about 1761, and Colonel Woodington captured it from Scindia in 1803. In 1804, it was restored to Scindia, with whom it remained until 1853, when the British took over the temporary management of the Panchmahals.

The fort stands on an isolated hill surrounded by extensive plains, from which the hill rises abruptly to the height of 2,500 feet, being about 2,800 feet above the sea level. The base and lower slopes are thickly covered with rather stunted timber; but its shoulders and centre-crest are, on the south, west and north, cliffs of bare trap, too steep and rocky for trees. Less inaccessible, the eastern heights are wooded and topped by masonry walls and bastions, rising with narrowing fronts to the scarped rock that crowns the hill.

Pavagadh is well-known as the strongest hill fortress of the ancient Gujarat. Like so many hill forts in India, it is a natural fortress. The Pavagadh hill rises in five successive plateaux separated by almost vertical cliffs. Erosion, however, has eaten away almost all these plateaux, except the fourth and parts of the first, second and third on the north-east and the east. The rest have been reduced to a series of ridges and cliffs separated by narrow gorges which abruptly break off into the plain.[1] The fifth plateau is crowned by the famous Maha Kali temple.

To the east of the Pavagadh lie the vast forests, and the hill seems to form the boundary between the wild country to the east and the clear open plain that stretches westward to the sea. On the east side of the north end of the hill are the remains of many beautiful Jain temples; and on the west side, overlooking a tremendous precipice, are some Muslim buildings of more modern date, supposed to have been used as granaries (Navlakha Kothar). They consist of nine rooms arranged at a right angle constructed of simple stone jambs and lintels. The southern extremity is more uneven, and from its centre rises an immense peak of solid rock, towering to the height of about 250 feet. The ascent to the top of this rock is by a flight of stone steps and on its summit stands a Hindu temple of Maha Kali, with a Muslim shrine on its spire.

The Pavagadh hill covers about 42 kms., in circumference. The distance from the foot of the hill to the Kalika Mata's temple on its highest peak is about 5 kms. Behind the gate on top of the slope above the cliffs, there follows a fortification line, ending on the west side in a building known as Sat Mahal. Sat Mahal or seven storeyed palace of the Chauhan rulers which is partly in ruins has some architectural beauty. Not far from the Sat Mahal is the Sadanshah gate where a steep passage protected by a wide projecting bastion leads through a fine gateway. The Sadanshah gate is the finest Rajput military structure of Pavagadh.[2] Down the face of the cliff, however, are three chambers of the palace one below the other about 20 feet square with three pillars on side, which are connected by a stone staircase. About 100 yards above the Sadanshah gate, stands the

1. H. Goetz's article on *Pawagadh-Champaner* in April, 1949 issue of the Journal of the Gujarat Research Society, Bombay, pp. 49-65.
2. *Ibid*, p. 52.

Machi Haveli, a stone structure, which is now used as a rest-house by pilgrims. It is managed by the District Panchayat. Down in the valley below, rises the Vishwamitri river. Among the other places worth visiting are the Makai Kothar or Maize granaries. Navlakha Kothar or nine lakh granaries, the Maulia or the Muslim citadel on the top plateau, the palace of Khapra Zaveri, the Masjids in ruins near the Machi, 10 forts and gates and the *Dudhia*, the *Chhasia* and the *Telia* tanks. At the top of the hill, there is the temple of Kalika Mata[3] with three images, Kalika Mata in the centre, Maha Kali on her right and Bahuchara Mata on her left. On the spire of the temple is the shrine of the Sadanshah Pir, a Muslim saint, held in respect. The old temples on the hill are monuments of archaeological interest. On the way to the Bhadra Kali temple, there are ruins of the palace of Patai Rawal.

The Machi Haveli or Terrace Palace is about 300 feet above the Sadanshah gate. The Scindia's Suba used to live in this palace and administer the Panchmahals territory. The Scindia's territory was, therefore, called Pavagadh Panchmahals. Arms and ammunition of the Scindia were stored in the Machi. It is now a resting place for the pilgrims who can stay there overnight and proceed up the hill early next morning. Meals and refreshments are available here. On the right of the Machi Haveli are the ruins of the old Haveli which was a fine stone building. Further on is a pond on way to Makai Kothar. There is a beautiful Shiv temple at the eastern foot of the cliffs separated from the pilgrims' road by the Chhasia tank. As so often in Gujarat, it has been erected on a peninsula protruding into the tank; but most of the *garbhagriha* and the *shikhara* seem to have been blown up when the Muslims took the place, and fallen into the tank. The temple is not big, only 24 feet long, but it is a masterpiece of architecture and sculpture. The *mandapa* consists of a quadrangular hall with the entrance porch. Eight engaged columns with beautiful Kichaka figures support an octagonal ceiling drum, on which a beautiful ceiling slab is set, carved with a fine lotuslike pseudo-dome.[1]

The Pavagadh is a holy place where pilgrims from all over Gujarat come in large numbers everyday. A *pucca* road from the bottom of the hill upto the Machi Haveli is built. From the Machi Haveli upto the top gate, the District Panchayat has constructed masonry steps. The State Transport bus regularly plies upto the Machi Haveli. Near the Machi Haveli there are Holiday Homes built recently by Government. Besides, there is a Dharmashala run by the District Panchayat and two sanitoria nearby.

1. The temple is very old. It is mentioned as a place of pilgrimage under the Anhilvada Kings in Forbes' Rasmala. The present temple would seem to be built probably after the capture of the hill by Kantaji Kadam (1727 A. D.). The author of Mirat-i-Ahmadi (1746-1763) mentions the temple of Kalka Bhavani and the shrine of Sadansha on its top.

2. H. Goetz's article on *Pawagadh-Champaner*, in April, 1949, issue of the *Journal of the Gujarat Research Society*, p. 53.

A proposal for securing land from the plateau near Navlakha Kothar for building up an observatory is under consideration.

On Chaitra Sud 8, a big fair is held at the temple of Maha Kali Mata.

Piplod—Devgadh Baria Taluka (P. 4,045—M. 2,083; F. 1,962); V. P., 22° 49′ N. 73° 55′ E.

Piplod is a junction station on the Bombay-Delhi broad gauge section of the Western Railway with a narrow gauge line from Piplod to Devgadh Baria. It is 32 kms. from Godhra, the district headquarters. The State Transport buses plying between Piplod and Chhota Udepur and Jhalod and Baroda stop here. Piplod is a trading centre for forest produce, such as timber, Timru leaves, Mahuda, etc. A groundnut oil-mill started recently runs on a co-operative basis. One ice-factory has also been set-up recently. Piplod has a branch of the Baria Nagarik Bank. Besides, there is a public health centre, a veterinary centre, a police outpost, a range forest office and a post and telegraph office.

The Bhil Seva Mandal runs a Kumar Ashram. The village Panchayat organises three fairs—one on Janmashtami, the second on Amali Agiarash, *i. e.*, Falgun Sud 11 and the third one on Dhuleti, Falgun Vad 1.

Rayania—Santrampur Taluka (P. 324—M. 160; F. 164); G. P., 23° 22′ N. 73° 51′ E.

Rayania is a small village on the river Suki in the Santrampur taluka. According to a legend some Brahmin families who had earlier settled in Lucknow on the Bank of the river Gomti migrated to Gujarat and settled here. They came to be called Gomtivad Brahmins. A Bhil Raja seeing a young Brahmin girl asked for her hand in marriage. The Brahmins thereupon requested the king to wait till Kartik Sud 15, the Dev-Uthi Ekadashi. Meanwhile, some of the Brahmins went to the ruler of Ujjain who sent two Zala and Sant Rajput Sardars with army. They came to Rayania. The Bhil Raja and his followers were given too much drink with the result that they were dead drunk. On seeing the army the Raja fled away and was killed on the nearby hillock. His queen became *sati* after him. She cursed the Rajput Sardar that he would have no male issue and that his line would not continue. Since then, no ruler had a male issue. At this place, a small Shivalaya is built. The Zala Sardar founded Jhalod town in the adjacent area

Much of this area was formerly a part of the forest and was inhabited by Bhils. There is an old mosque locally known Limdha Hajira which is said to have been built in the year 1499. According to a legend, it was built by one Limba Khan, a Muslim Suba, who ruled over the surrounding

territories. It is believed to have been built on a site of a Hindu temple. Near the mosque, there are old step-wells. Rayania was once a prosperous village where a Muslim Suba used to stay as it was on way to Delhi from Dohad. It was given as *inam* to the former Diwan Keshavlal Harjiwandas Parikh at the time of his marriage by the Maharaja of Sunth.

Sagtala—Devgadh Baria Taluka (P. 494—M. 253; F. 241); G. P., 22° 34′ N. 73° 55′ E.

Sagtala is situated about 18 kms. away from Devgadh Baria on the Baria-Chhota Udepur road on which the State Transport buses ply. It is named Sagtala because there was a large *sag* (teak) tree in the middle of road and the people had to bypass it in traversing the road. In 1951, the Bhil Seva Mandal of Dohad started one Ashram Shala for the Adivasi students. Thereafter, in 1954-55 the Government of India selected this village for the introduction of the intensive development scheme which lays stress on the manufacture of Khadi and development of Gramodyog or village industries in the Adivasi areas. As a result, the Adivasi agriculturists have been induced to use improved seeds and chemical fertilisers and grow vegetables, fruits, etc. The village has a forest labourers co-operative society, two seed godowns and a public health centre.

A fair is held on Falgun Sud 15 in memory of a local hero who died here in a skirmish during the Holi festival.

Sansoli—Kalol Taluka (P. 2,610—M. 1,314; F. 1,296); V. P., 22° 42′ N. 73° 25′ E.

Sansoli is situated on the river Meshri, about 13 kms. from Kalol with which it is connected by a *pucca* road on which the State Transport buses ply. About 2 kms. from here is an ancient temple of Shrinathji which is held in high reverence and worshipped by the people. Besides there is a big temple of Hanumanji. The village has been electrified. Groundnut grows here in abundance. The village is a trading centre for the neighbouring villages.

A fair is held here on the Janmashtami day.

Santrampur—Santrampur Taluka (P. 6,569—M. 3,489; F. 3,080); G. P., 23° 12′ N. 73° 54′ E.

Santrampur is situated on the bank of the river Chibot. It is 50 kms. north of Sant Road, a railway station on the Bombay-Delhi broad gauge section of the Western Railway and 71 kms. from Godhra. It is connected with Sant Road by a *pucca* road on which the State Transport buses ply. At present, Santrampur is the headquarters of the Santrampur taluka.

It was the capital of the former Sant State whose chiefs, Puvar or Parmar Rajputs by caste, claimed to belong to the Mahipavat branch of the famous Malva dynasty in which there were Vikram of Ujjain in the first century before Chirst and Bhoj of Dhar in the eleventh century of the Christian era. When Jalamsing of Jhalod was defeated and slain by the Muslims in 1247, his son Sant and his brother Limdev, who were forced to leave Jhalod, retired to the hills. After a few years, Sant settled at the Bhil village of Brahmpuri and changed its name to Sant in 1255. After 1443, the Sant State was a tributary to the Muslim kings of Ahmedabad. When the Moghal Emperor Akbar (1572) succeeded the Ahmedabad kings in power, the tribute paid by the State was changed into service. In 1819, Sant was overrun by Scindia's troops but the British Government stepped in and managed the State. Permanent arrangements for the direct management were made by the British Government in 1873.

On the south of the village at a little distance is what is known as *Aamas Bari* or *Amach Bari*. A legend goes that the Sultan of Ahmedabad was defeated here by the Sant ruler. To save himself, the Sultan escaped by breaking open a door of the fort wall. Since then, this door came to be known as Ahmed Bari which was subsequently corrupted into *Aamas Bari* or *Amach Bari*.

There are several temples among which may be mentioned Harsiddhi Mata temple of the titular Goddess of the ex-rulers, a Swaminarayan temple, a Gokul Nathji temple, a Ramji Mandir and a Pranami Mandir. There are two old mosques one of which was built early in the 19th century.

Santrampur has two high schools, a Basic Training College for teachers, a Bhil Ashram run by the Bhil Seva Mandal, Dohad, a Bal-mandir and two primary schools for boys and girls. Besides, it has branches of the District Co-operative Bank, the Dena Bank, the Santrampur Urban Co-operative Bank and the Land Development Bank. It has a Police *thana*, a veterinary dispensary, a poultry centre, a Government Hospital, a Government Rest-house and a Post and Telegraph Office. Being the taluka headquarters, all taluka level offices are situated here. It is a trading centre for surrounding villages. There is one rice mill. The palace of the former ruler on the Joravar Sagar and the Hava Mahal on the hills are worth seeing.

A Ravadi fair is held here on Bhadrapad Sud 14 and Vad 2.

Shehera—Shehera Taluka (P. 5,813—M. 2,996; F. 2,817); V. P., 22° 57′ N. 73° 38′ E.

Shehera, the taluka headquarters, is a railway station on the Godhra-Lunavada narrow gauge section of the Western Railway. It is 19 kms.

from Godhra on the Godhra-Lunavada road. Its ancient name was Shivpuri, the town of many Shivalayas. Even today there are a number of Shiv temples round the village. Nearby, there are three Mahadev temples, namely, Kedareshwar Mahadev, Vaijanath Mahadev and Maradeshwar Mahadev. The temples of Kedareshwar and Vaijanath were damaged and later on renovated. Near Vaijanath Mahadev, there was one old step-well which has been now filled up. The Maradeshwar Mahadev is *swayambhu*. It is called Maradeshwar because the *ling* is made of murrum (*maradio*). The *ling* is 6 feet high and about 10 feet, in circumference. The popular belief is that this *ling* grows higher every year by the length of a rice grain. The *ling* is perhaps the biggest in India. The temple is situated within the limits of the Palikhanda village near an old step-well. The forest round about Palikhanda village is called *Hidimba Van*.

On the tank of the Shehera village, there are two old stone *chhatri* believed to have been constructed in the 12th century to commemorate some event.

Shehera was burnt twice, first in 1907 and then in 1948. The first fire was accidental and started from the grass heap and burnt half the village. The second fire was due to communal tension. It burnt large portions of the village. The old village seems to have been buried due to natural calamity. Much light on the past history of the area may be thrown if excavations are undertaken. Within a radius of 5 kms. of the village, there are three big irrigation tanks *viz*. Shehera Talav, Vachhesar Talav and Vahial Talav. Round-about the village, mica and calcite (transparent stones) are found.

There is a small field near Shehera known as *Bangia Khetar* occupied by one Shrigod Brahmin family of Shehera. The field was given as a gift to their ancestors by a Moghal Suba, during the 17th century. There is a story about its origin. During the reign of the Moghal Emperor Aurangzeb, his Subedar was once returning from north after encountering the Marathas and had camped near Shehera. One morning while his soldiers were offering morning prayers (*bang*) a Shrigod Brahmin of Shehera made a jock that a real *bang* would stop the natural activities of human beings, birds and animals. The Suba was stunned by the joke and asked the Brahmin to offer the *bang*, which would produce this miracle. The Brahmin accepted the challenge and recited the *bang* like the *Shankh-nad*. As a result, the whole army with horses were staggered and stupefied. Having been pleased with the Brahmin, the Suba gave him in gift the part of the land where the army had camped. The place is since known as a 'Bangia Khetar' or the field where the *bang* was offered and the direct descendants of the Brahmin still occupy it.

There is another instance of the spiritual powers of the Shrigod Brahmins of Shehera. On the Nag Panchami day, one Purushottam Shukla

who was a veteran ritualist, used to prepare and worship earthen *Shiv lings* during the four monsoon months as a hardy annual. Once upon a time, Ranoji Scindia who happened to be at Shehera on the Nag Panchmi day, showed a desire for worship of the cobra and *Nag Darshan*. He, therefore, called some learned *pandits*, for *Nag Darshan* and *Nag Pooja*. However, no Brahmin could produce a cobra by *mantras*. At that time Purushottam Shukla prepared a cobra out of the Udid flour, sprinkled water chant'ng *mantras* and induced life into the inanimate Udid cobra. The Scindia was stunned by this spectacle. Pleased by this miracle, the Scindia gave to Purushottam Shukla land measuring 25 *bighas* as gift under a *sanad* with the royal stamp in appreciation of his spiritual powers. In addition he was given a cash annuity of Re. 1 per day. This grant of *inam* lands and cash allowance was continued during the British regime. Even today, Shri Indravadan Badrinath Shukla, the great grandson of Purushottam Shukla enjoys the annual cash allowance of Rs. 65. The land is still in his possession. Shri Purushottam's family is known as Bhau family and is held in high esteem.

The village is inhabited mostly by the Shrigod Brahmins who were formerly known for their Vedic learning.

Shivrajpur—Halol Taluka (P. 8,001—M. 4,263 ; F. 3,738) ; V. P., 22° 26′ N. 73° 37′ E.

Shivrajpur is a railway station on the Champaner-Pani Mines narrow gauge section of the Western Railway, 19 kms. from Halol. It was once known for its mines of manganese ore of which large quantities were exported. The village has a branch of the Dena Bank and the Panchmahals District Co-operative Bank. It has a forest labour co-operative society.

Two fairs are held– one in the town and the other at the Shivrajpur Mines. The first is held on Bhadrapad Sud 8 and the other on Bhadrapad Sud 9.

Sukhsar—Santrampur Taluka (P. 1,065—M. 555 ; F. 510) ; G. P., 23° 09′ N. 74° 02′ E.

Sukhsar is situated about 16 kms. east of Santrampur and 16 kms. west of Jhalod on a *pucca* road.

For the amelioration of the conditions and prospects of the Adivasi population residing in the eastern part of the Santrampur taluka a multipurpose development project was started at Sukhsar in 1956. There is a project office, one information centre, a veterinary aid centre, a primary health centre, a seed godown, quarters for the staff, a secondary school and the Varuna Ashram Shala run by the Bhil Seva Mandal for Adivasi boys and girls. It is also a marketing place for the surrounding villages.

A fair is held at Sukhsar on the Maha Shivratri day. Another fair is held at Sukhsareshwar Mahadev temple on Dhuleti, Falgun Vad 1.

Tajpura—Halol Taluka (P. 598—M. 327; F. 271); G. P.

Tajpura is a small village about 6 kms. south of Halol inhabited mainly by the Adivasis. It is known for an ancient Shiv temple where saint Vishvamitra is said to have performed penance. The temple was renovated by the efforts of one Narayan Bapu of Tajpura. The place is, therefore, named after him as Narayan Dham. Devotees of Lord Shiv visit this temple in large numbers especially on Mondays. Provision is made for lodging facilities for the pilgrims.

Tarsang—Shehera Taluka (P. 1,106—M. 573; F. 533): V. P., 22° 56′ N. 73° 28′ E.

Near village Tarsang, there is a hill called 'Tarsang-no Polo Dungar'. Many legends are associated with this hill on which there is a beautiful marble idol of Mataji. At the foot of the Tarsang hill, large-sized brick walls believed to have been built during the 14th century are still found. The hill is known as 'Polo Dungar' as it is hollow from inside. The hill has within it a 200 feet long hollow passage, *parsal*. The entrance window leading to the underground is said to have been buried down only recently. It was believed to be 3 kms. long leading upto the hill near village Rena. Near the village there are ruins of an old Shiv temple.

Ruins of an approach way 100 feet long leading to the Shiv temple are still traceable. On the hill, there are images of Sun and Moon carved by the Vanzara community probably indicating that they used to bury their treasures here. The shepherds of this village go there on every Nag Panchami day to offer milk. There is an entrance window between the two huge stones on the hill which is called Be-Bapni-Bari, because it is believed that a child born of adultery cannot pass through that window.

Timba—Godhra Taluka (P. 2,703—M. 1,400; F. 1,303); V. P., 22° 49′ N. 73° 24′ E.

Timba, is about 2 kms. from the Timba Road station on the Anand-Godhra broad gauge section of the Western Railway. It is situated on hillocks on the bank of the river Kun. There are many stone-quarries at Timba from which large quantities of stone and rubble are exported by road and rail. The village has two oil-mills and a ginning factory, a co-operative society and a library.

Tuwa—Godhra Taluka (P. 1,433—M. 777 : F. 656) ; V. P., 22° 48′ N. 73° 28′ E.

Tuwa is a railway station on the Anand-Godhra broad gauge section of the Western Railway. It is known for the natural hot water springs containing sulphur. Many people visit the place for taking bath in the hot water. There is a cotton-ginning press.

Near the springs there is an ancient Ship temple. It is constructed after the Orissa style in such a way that a part of the constructed portion can be replaced and readjusted without disturbing the other parts of the structure. Such style of construction is not found in any other temple of Gujarat.[1] It is believed that the saint Sharbhang had lived here in an Ashram. Lord Ramchandraji is also said to have stayed in this Ashram during his exile. The scattered ruins of the old construction are found near this place. The construction of the old ruined fort is distinguishable from the typically Gujarat pattern. There are ruined temples, buildings, etc., scattered over an area of about four acres. Some of the stone inscriptions in Sanskrit indicate Samvat years 1089, 1112 and 1314, during which the old temple and structures seem to have been built.

Vadi-Vallavpur Temples—Shehera Taluka

There is a hill lying between the villages Vadi and Vallavpur of the Shehera taluka, where there are a number of temples built of stone. They seem to have been built during the 12th century.

Vejalpur—Kalol Taluka (P. 5,314—M. 2,784 ; F. 2,530) ; V. P., 22° 42′ N. 73° 34′ E.

Vejalpur is a big village 3 kms. from Kharsalia on the Bombay-Delhi broad guage section of the Western Railway and 11 kms. from Godhra on the Baroda-Godhra road.. The village has a high school, an Urdu school, three Shiv temples, one Jain temple, a Jain Pathshala, a Sanskrit Pathshala, a Vyayam Shala and Forest Co-operative Societies. It is a trade centre in groundnut, groundnut-oil and pulses. There are five oil-mills, a tiles factory, a rice mill and a pulse mill.

Near the village there are the ruins of the old Navlakhi Vav (step-well) and a small tank.

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1 Gaudani H. R. (Dr.), *Gujarat-no-Bhavya Bhutkal*, (1968), p. 5.

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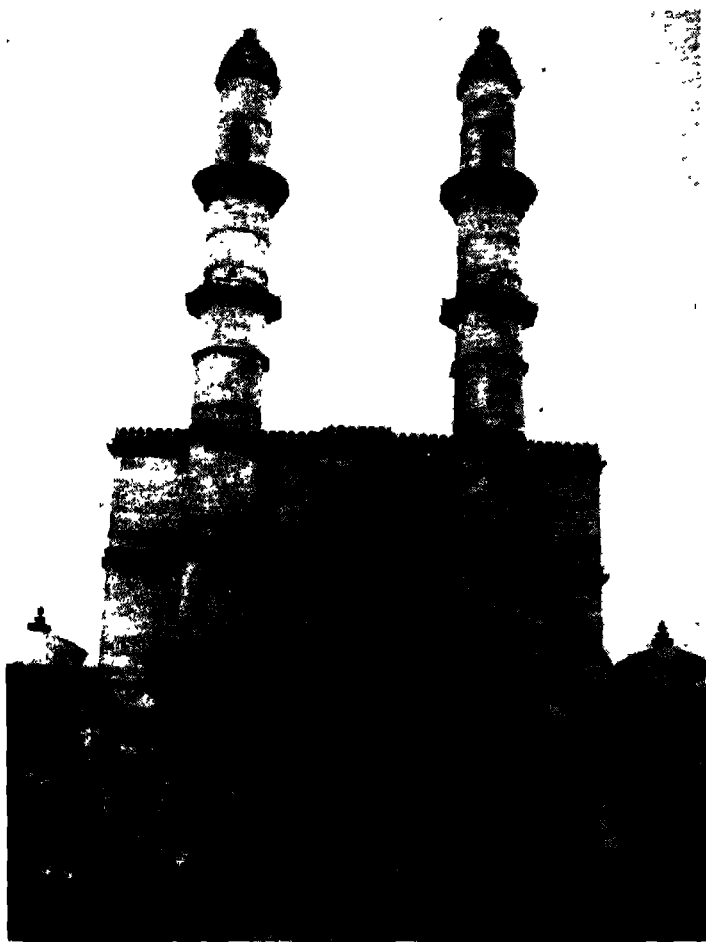
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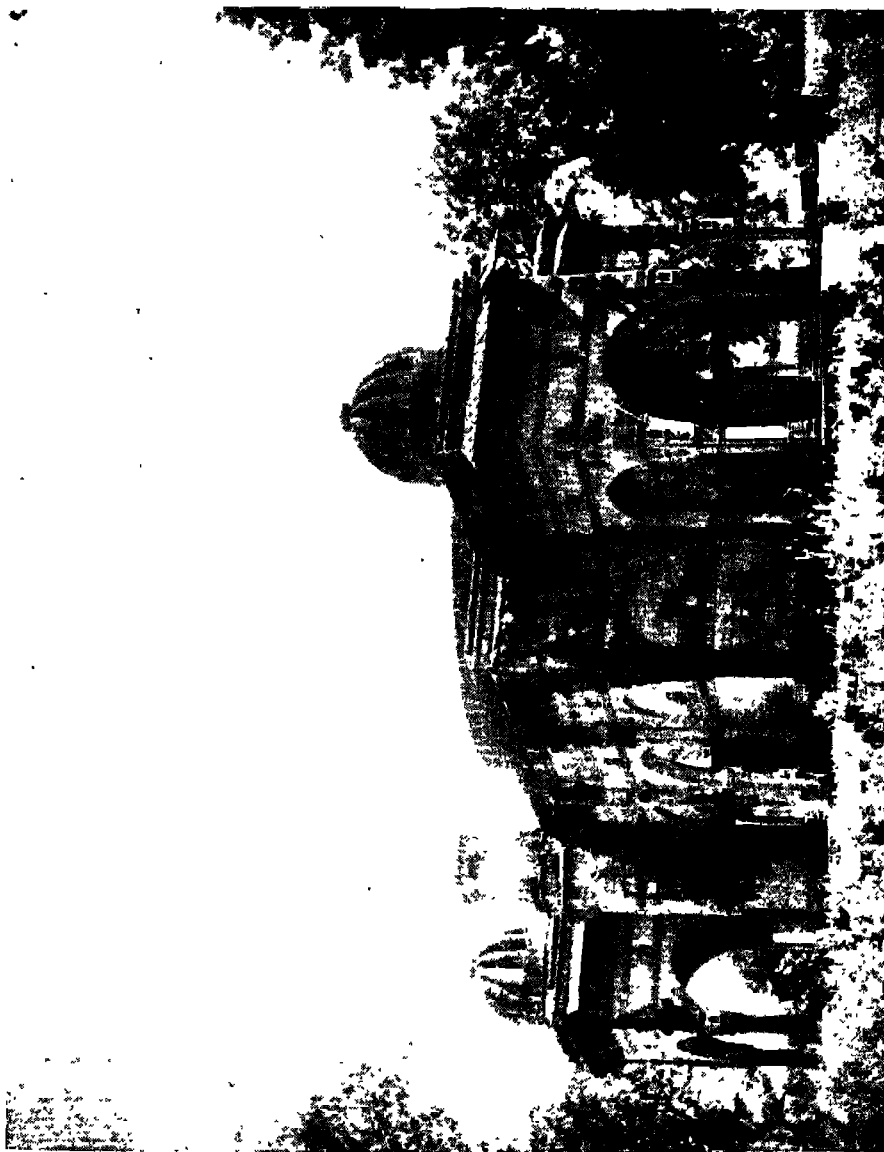
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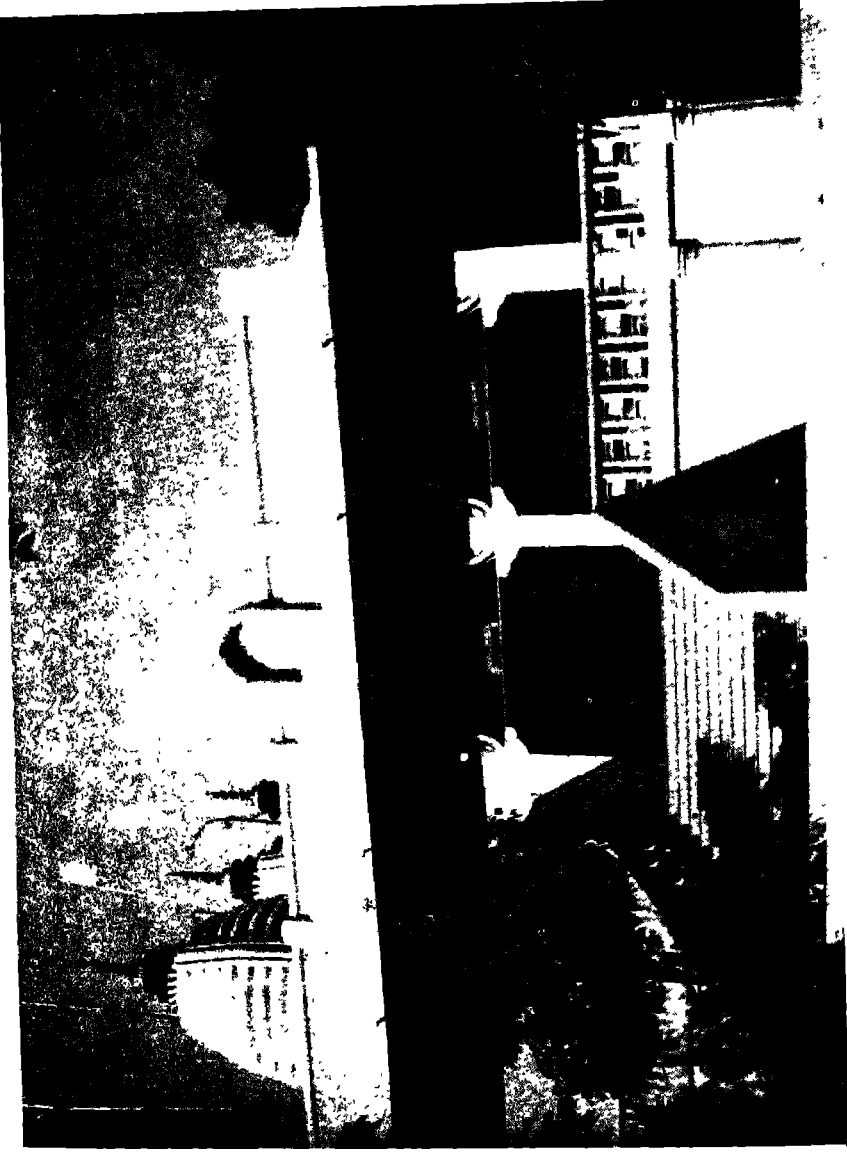
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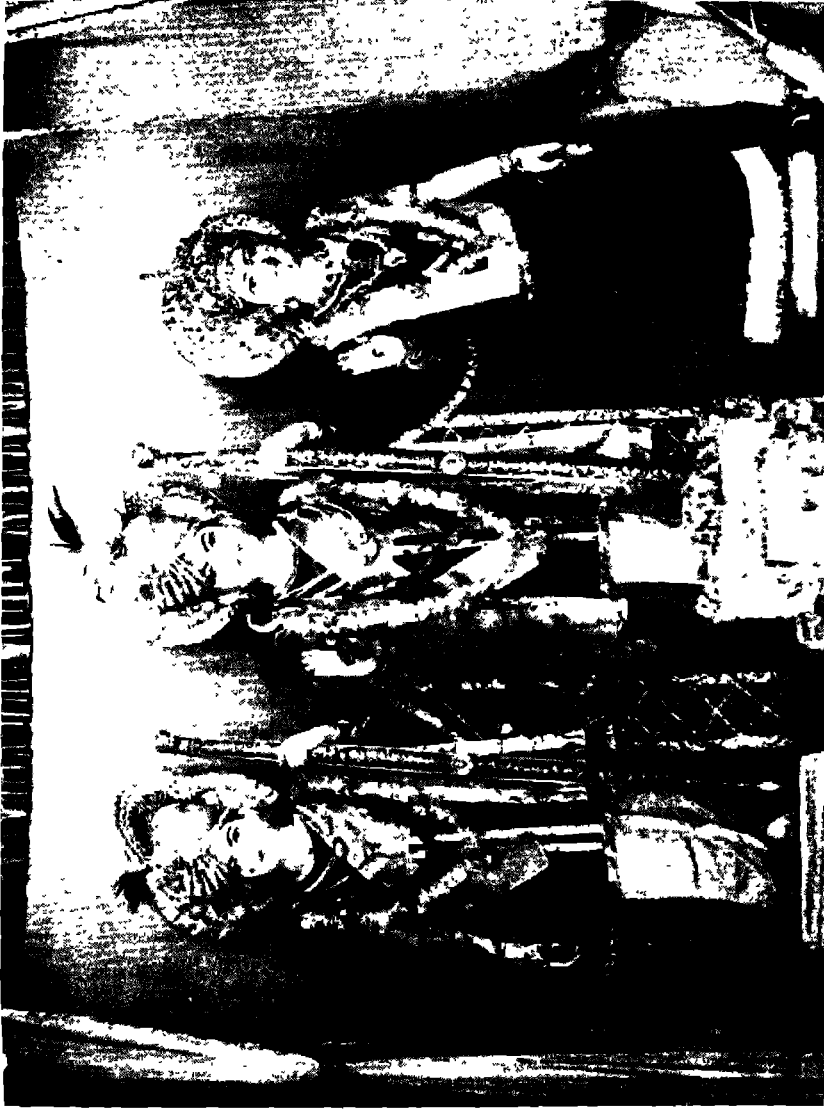
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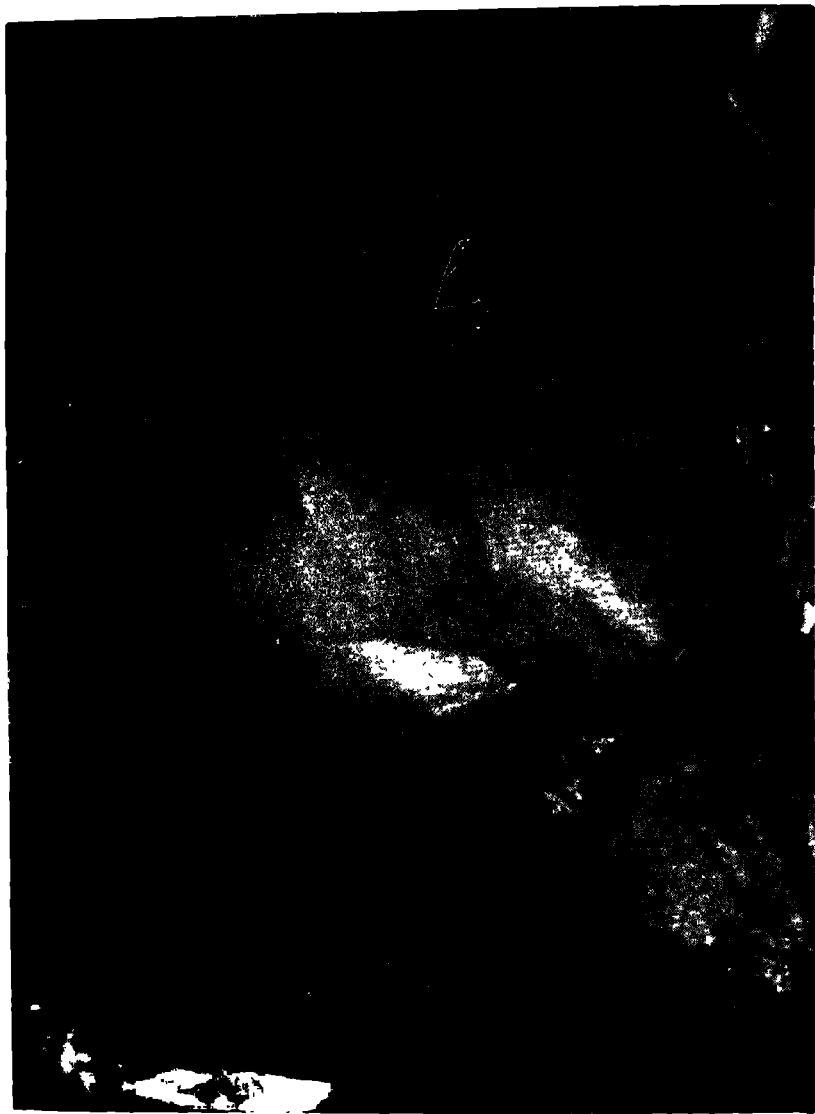
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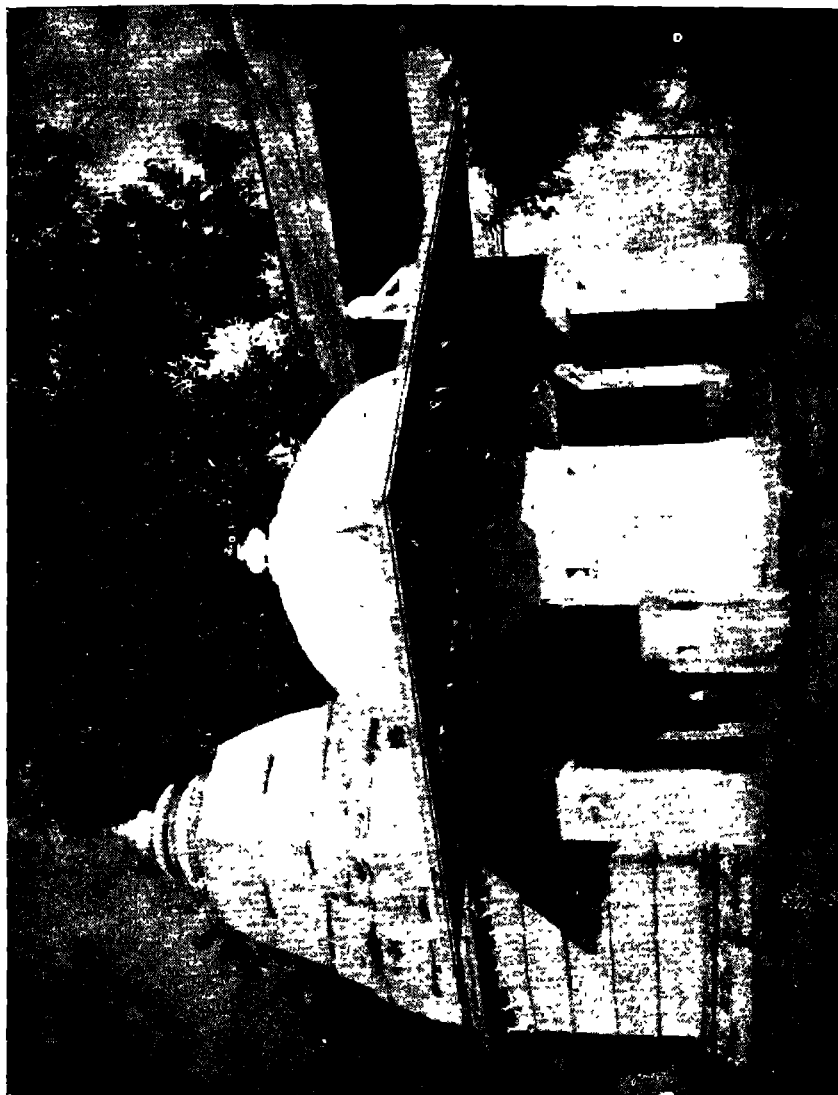
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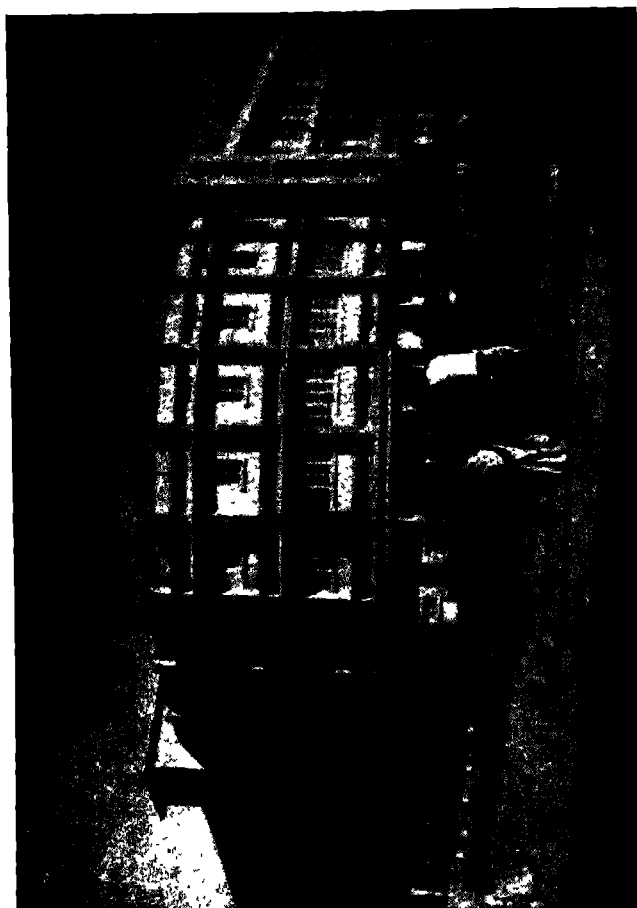
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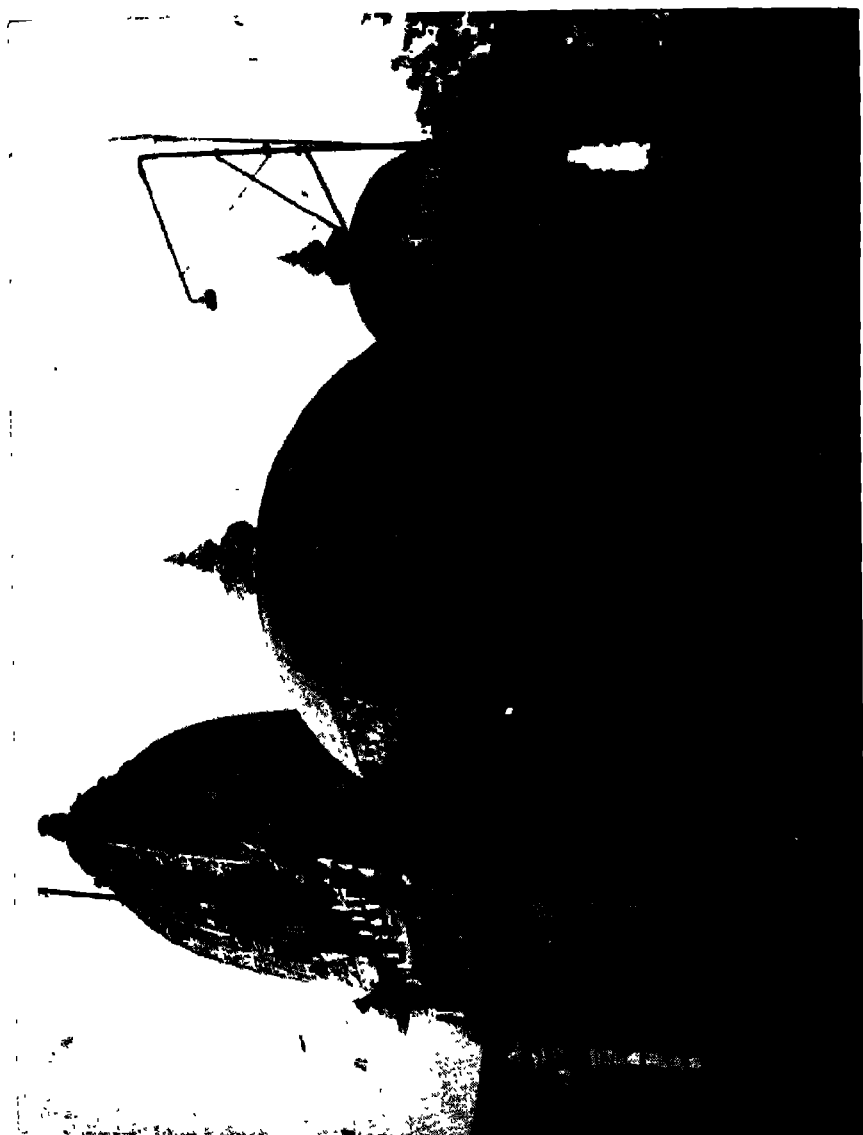
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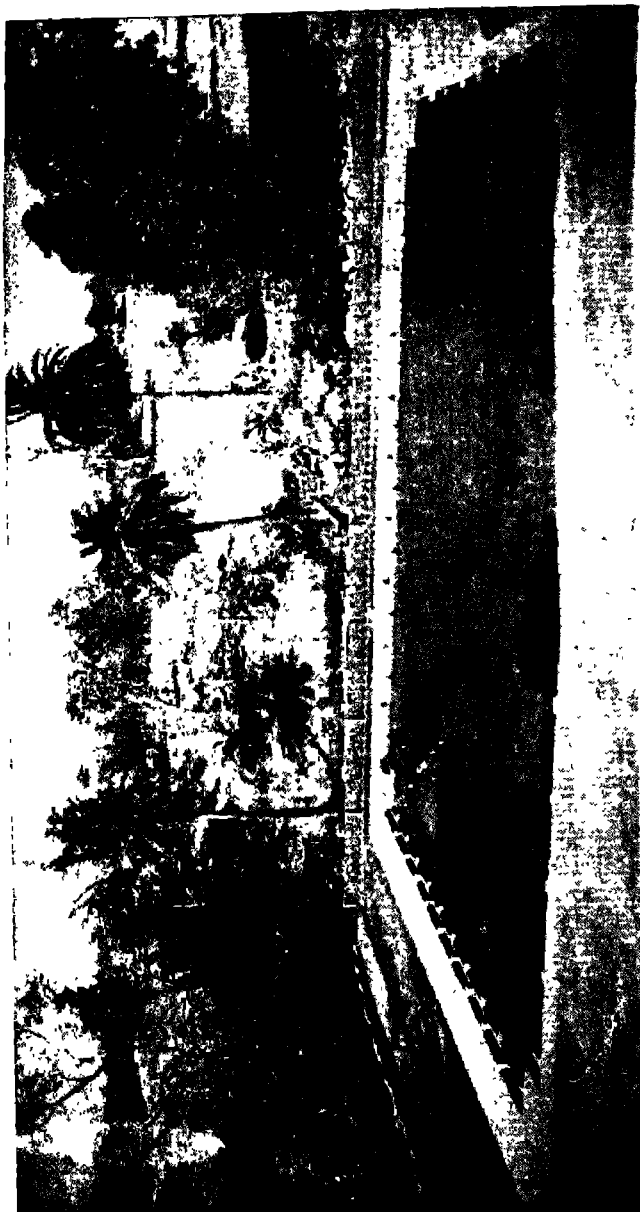
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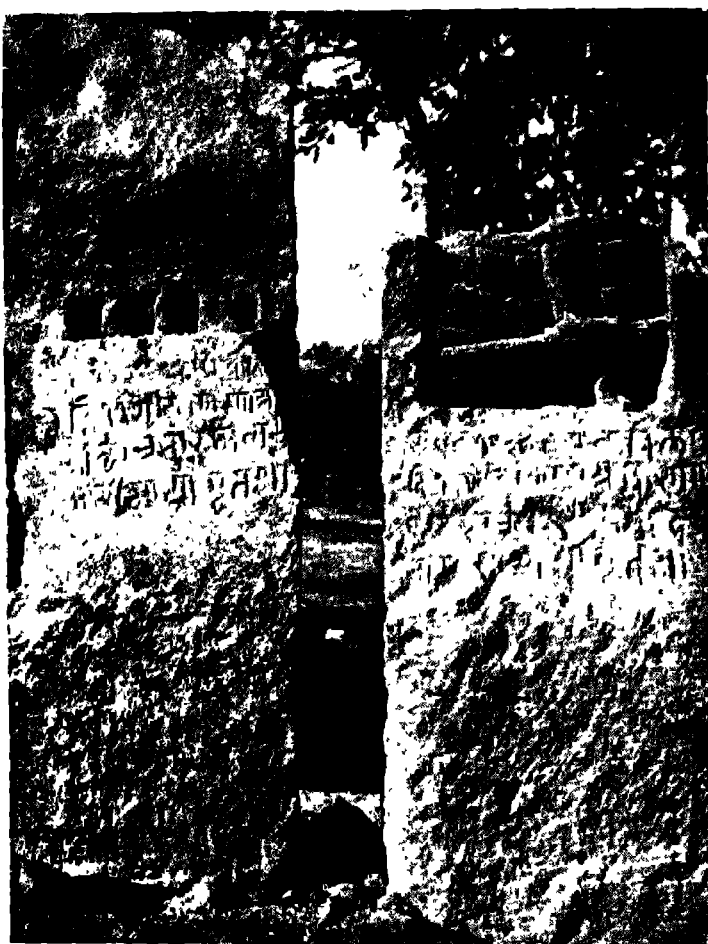
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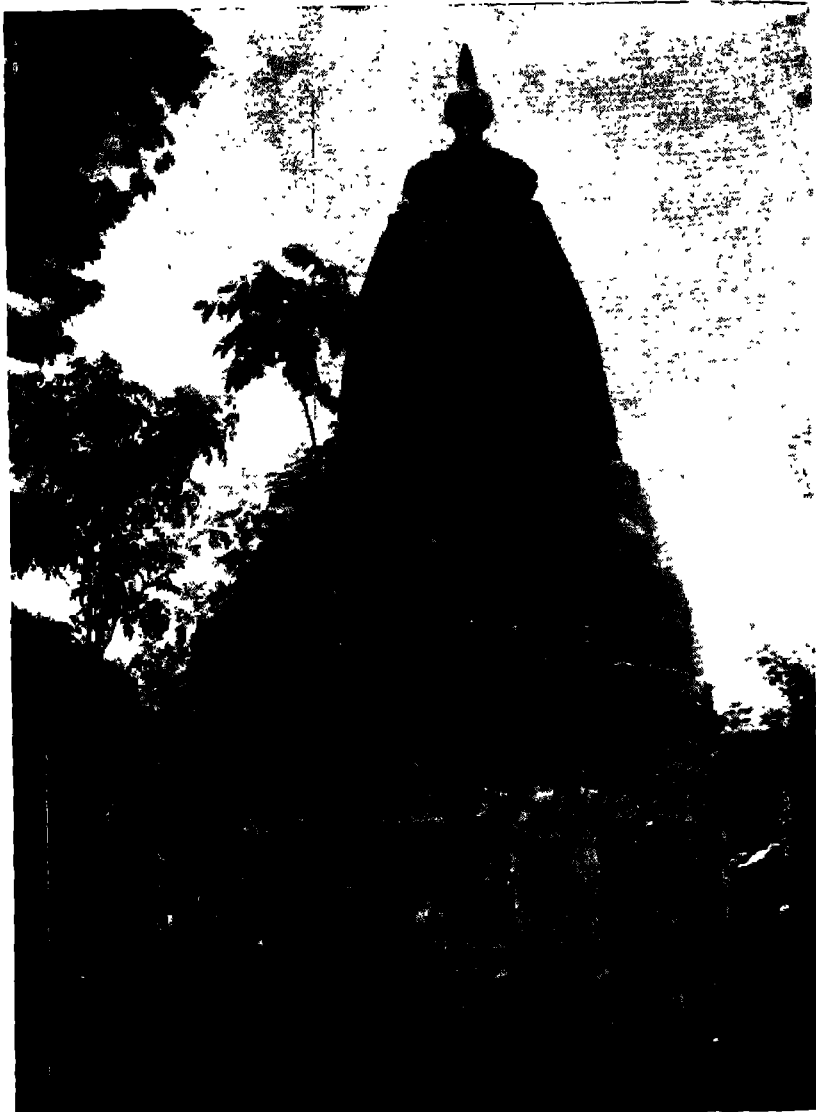
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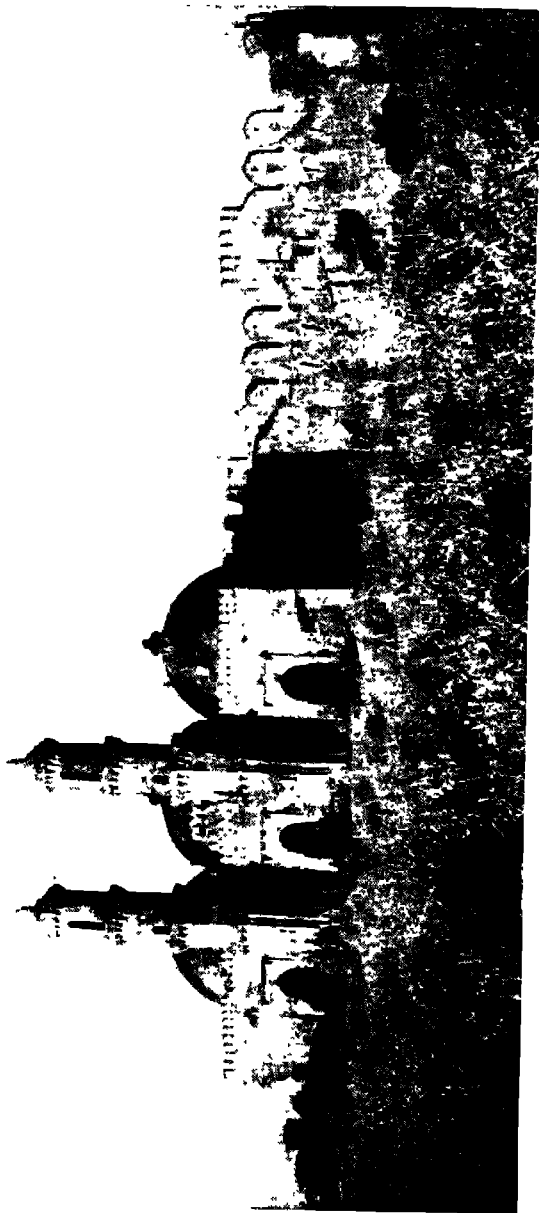
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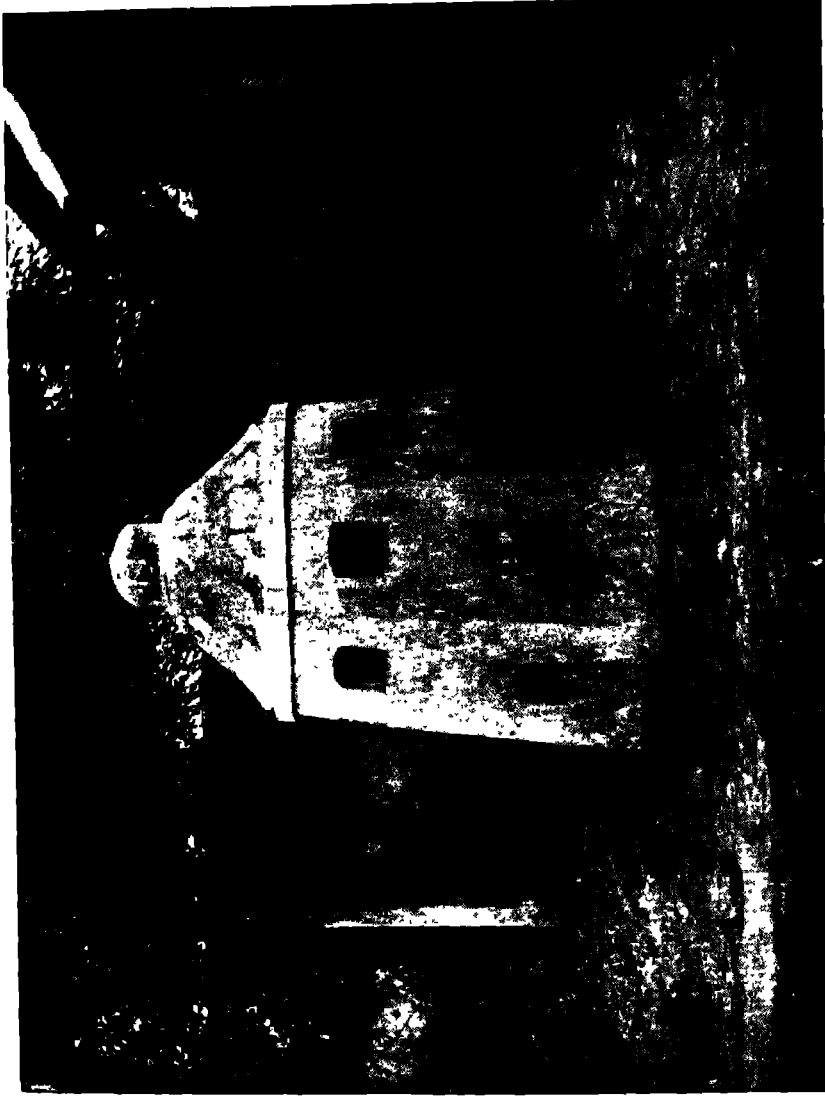
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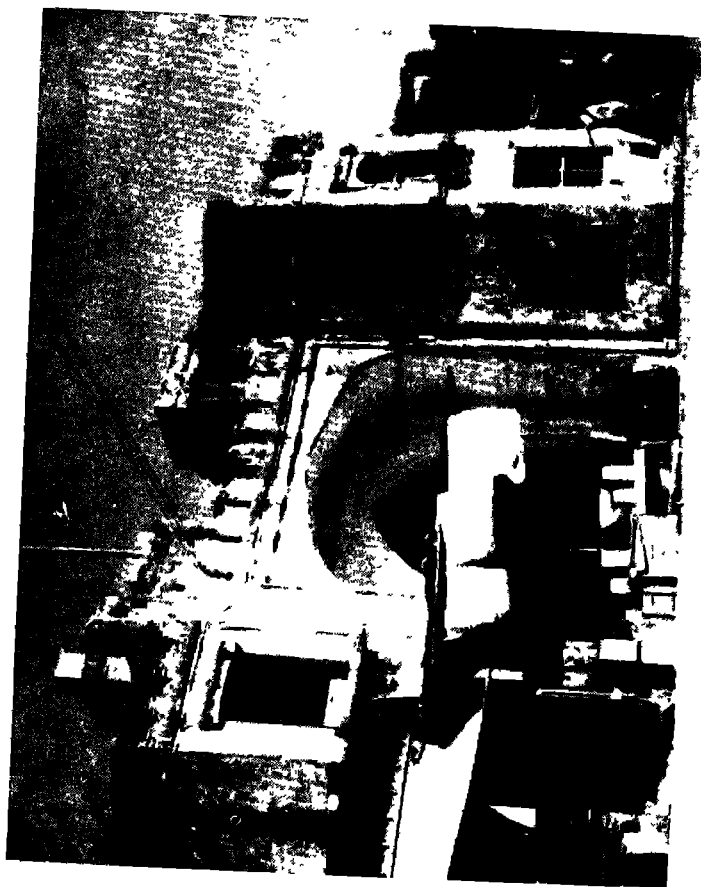
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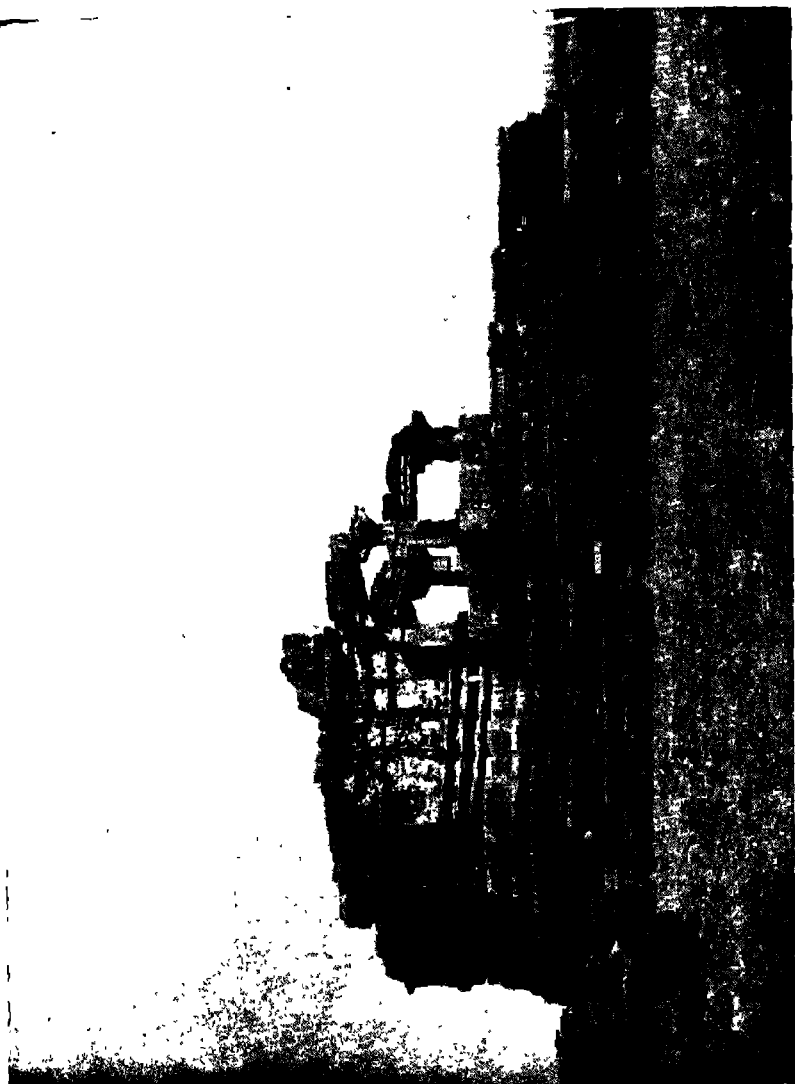
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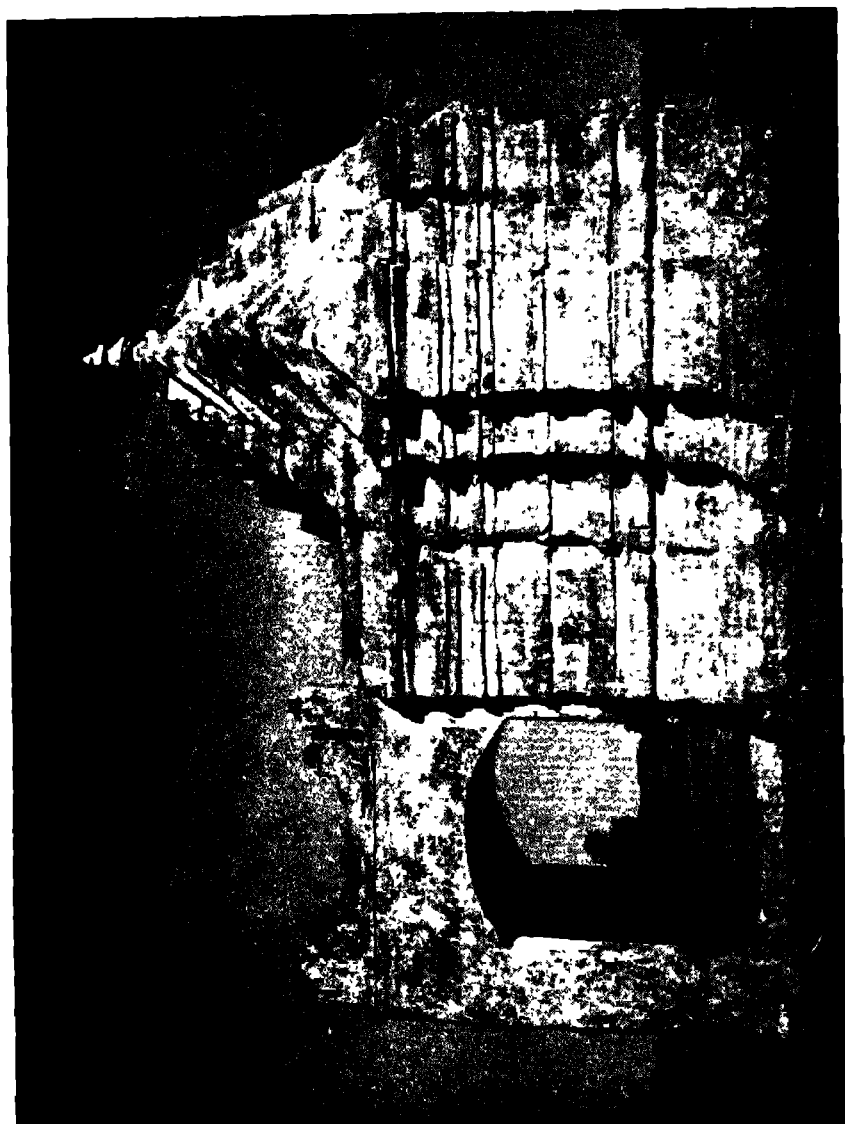
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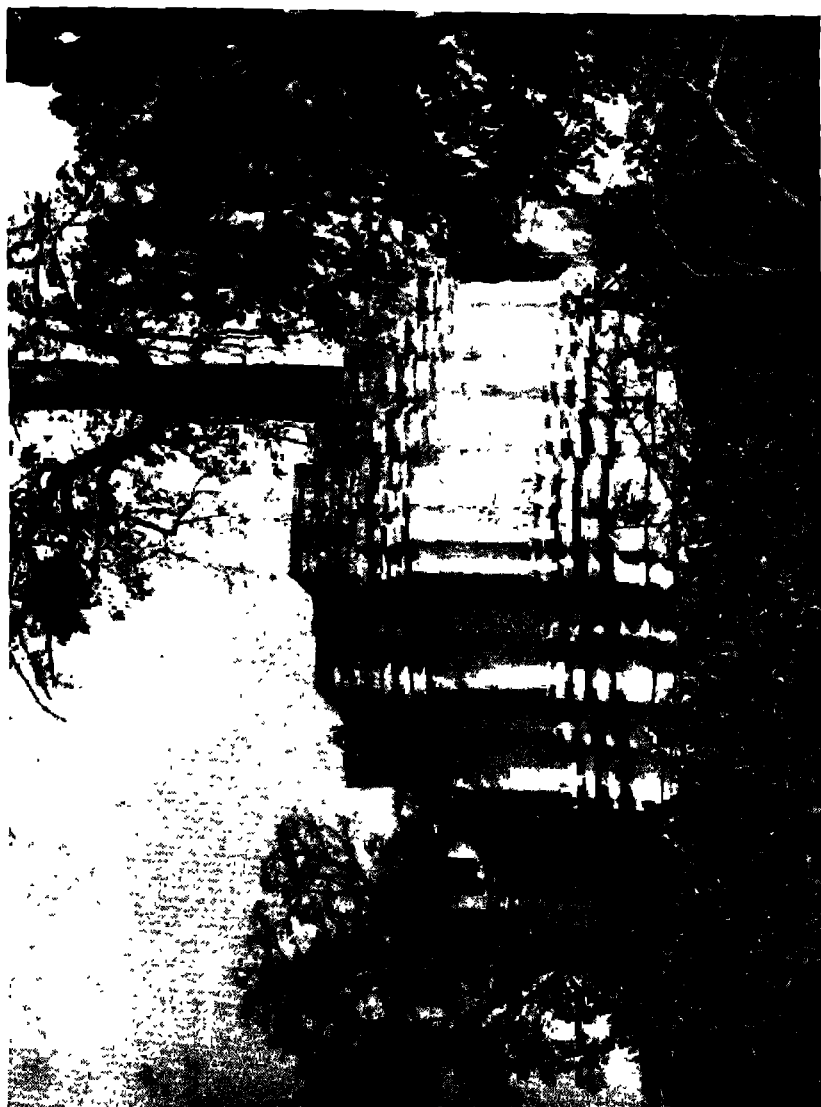
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GLOSSARY

A

Acharya ..	.. A religious head ; a preceptor
Adad ..	.. A kind of pulse, *phaseolus radiatus*
Adawlut ..	.. A court of justice
Adivasi ..	.. An aboriginal ; a tribal ; an original settler in forest area
Aduso ..	.. Name of a medicinal herb, *Adhatoda vasica*
Ahimsa ..	.. Non-violence
Amaldar ..	.. An officer
Ashram ..	.. Hermitage, place of residence
Ashram Shala	.. Residential school for tribal students
Asura ..	.. An evil spirit ; a demon
Atta ..	.. Flour
Attar ..	.. Scent
Avaro ..	.. An account book, a day-book of receipts
Avatar ..	.. An incarnation
Avdhut ..	.. One who has renounced the world and leads a spiritual life

B

Babashahi	.. Currency prevalent in old Baroda State, it was accepted as a legal tender in the adjoining territories before 1900 A. D.
Badva	.. A celibate
Bajri ..	.. Millet ; name of a cereal
Balmandir	.. A school for children below five years
Bandobast	.. An arrangement ; order
Banti ..	.. A coarse variety of corn used as food
Bavto ..	.. A coarse variety of corn used as food
Ber ..	.. A kind of fruit, *Zizyphus jujuba*
Bhagat ..	.. Devotee
Bhagbatai	.. Crop-share
Bhagvat-saptah	.. A seven-day's religious discourse where the *Bhagvat* (one of the eighteen Hindu Purans) is read before invitees by a learned Pandit
Bhajan ..	.. Devotional song
Bhajan Mandli	.. A band of devotees singing devotional songs
Bhakhari ..	.. A wheat bread ; a thick hard flat cake of wheat
Bhat ..	.. Boiled or cooked rice

(Bk) H-49—104 (Lino) ,

B—*contd.*

Bhavai .. .. Folk-drama performed generally by itinerant troupes in the rural areas
Bhoodan .. .. Voluntary gift of land
Bhuva .. .. A priest who practises sorcery and cures ailments in the lower strata of society
Bidi .. ... An indigenous cigarette made from *timru* leaves and tobacco
Bigha .. .. A unit for measuring land, a square measure equal to about one-third of an acre
Bighoti .. .. Cash assessment

C

Chadia .. .. An effigy of a scare crow
Chaitra .. .. The sixth month of the Vikram Samvat
Chakar .. .. A servant
Chakariat .. Land assigned for remuneration of village or service of a chief or ruler
Chandi .. .. The Goddess Durga
Chappals .. .. Sandals
Chaturmas .. Four months of the monsoon when devout Hindus take food once a day and observe certain vows and offer additional prayers
Chauth .. .. One-fourth of the village revenue recovered under the Maratha rule
Chhatralaya .. Students' hostel
Chhatri .. .. Canopy
Chowkidars .. Watchmen, non-commissioned military officers
Chudo .. .. An ivory bangle worn by a Hindu woman at the time of her marriage
Chul .. .. A small fire place ; hearth
Chutney .. .. Salad ; sauce, a pungent mixture of chillies, turmeric, salt, etc.

D

Dal .. .. Split pulse
Dais .. .. Midwives
Darshan .. .. Sight or glimpse of a deity
Dargah .. .. A tomb of a Muslim saint
Deshi .. .. Local ; indigenous
Devsthan (Land) .. Land granted by Government free of revenue or at concessional assessment for maintenance of a temple

D—*contd.*

Dhotar .. .. A full-length white garment loosely worn round the waist by men

Dhoti .. .. A short white waist cloth worn by men

Dhuleti .. .. The day following the Holi festival, when coloured powder is besmeared by males and females

Dokiya .. .. An amulet ; a talisman

Durga .. .. Name of the Goddess

F

Farsan .. .. Salted eatables usually made of gram flour fried in oil

G

Gadi .. .. A hereditary royal seat

Garba .. .. A sportive dance of females in Gujarat particularly performed during the Navratri days in Ashwinmonth

Garbhagrih .. Adytum, inner sanctum of a temple

Gaumukhi .. A figure depicting a cow's mouth

Ghani .. .. An indigenous oil-mill driven by a bullock

Gharkhed .. .. Land under personal cultivation of a landholder

Ghee .. Clarified butter

Ghens .. .. A preparation of *jowar* flour with butter milk

Goradu .. .. Light and sandy soil

Gotra .. .. Lineage

Gram .. .. Village

Gram Panchayat .. Village Council

Gumastas .. .. Shop assistants

Gur .. .. Jaggery

Guru .. .. Preceptor

H

Hamal .. .. A labourer, a coolie

Hat .. .. Bazaar

Havaldar .. .. A village watchman

Hundi .. .. A bill of exchange drawn on a person or a banker

I

Inam .. .. A kind of land tenure ; gift (The term was applied to grants of land held rent-free or at concessional rate of assessment for services rendered or to be rendered to the State or the ruler).

J

Jali .. .. A window secured with bars, a lattice

Jagir .. .. Land granted to landholders by Chiefs for some special service rendered or to be rendered to the State

Jamadars .. .. Police Head Constables

Jheels .. .. Deep reservoirs of water

Jiwai .. .. Land given rent-free for maintenance or in lieu of services rendered to the ruler

Jowar .. .. A coarse variety of corn

K

Kabaddi .. .. Kabaddi is a game in which a person of one party trespasses into the area of the opposite party and cannot be captured so long as he repeats the word 'Kabaddi' without taking breath

Kanbis .. .. Patidars, cultivators

Kansar .. .. A sweet preparation of wheat flour, *ghee* and sugar or *gur*

Kanskigars .. Comb makers

Katho .. .. Catechu

Kapachi .. .. Crushed pieces of stones used in construction works

Karbhari .. .. A manager, an administrator, an active worker

Kartik .. .. First month of the Vikram Samvat

Kazi .. .. A Muslim priest who officiates at marriage and decides disputes

Khaddar .. .. Hand-spun and woven cloth

Khalsa land .. Agricultural land held directly from the State or Government land

Khambhi .. .. A hero-stone

Khandi .. .. A weight or measure of capacity of 20 local maunds

Khandsari .. Indigenous sugar

Kharif .. .. The monsoon crop, crop sown in the rainy season and reaped in autumn

Kharpi .. .. A kind of spade (agricultural tool)

Khata .. .. An account

Khatavahi .. Ledger

Khatedar .. .. A landholder

Khatla .. .. A wooden cot

Khichadi .. Hotch-potch ; mixture of rice and pulse

Kho-Kho .. .. A country game of rising up from sedentary posture and catching persons from other party

Kodali .. .. Hoe (agricultural tool)

K—*contd.*

Kodi .. .. A small cowry ; a sea shell used in play
Kodra .. .. Coarse variety of inferior corn
Kuka .. .. Rounded pieces of stones or tiles used in play by girls
Kumkum .. .. Vermilion, red turmeric powder used as a mark on the forehead
Kund .. .. A reservoir, a pond
Kutcha .. .. Raw ; unmettled
Kutcheri .. .. An office

L

Lathi .. .. A stick
Linga .. .. Emblem of Lord Shiva
Lota .. .. A drinking vessel, a jug

M

Ma-bap .. .. Parents
Madaliyu .. An amulet ; a talisman
Mug .. .. A variety of pulse ; *Phaseolus mungo*
Magh .. .. The fourth month of the Vikram Samvat
Mahajan .. .. A body of leading merchants or a goldsmith
Mahalkari .. A revenue officer in charge of a mahal
Mahila Mandal .. A women's institution carrying on welfare activities
Mahuda .. .. A kind of plant ; *Madhuka Indica*
Mamlatdar .. A revenue officer in charge of a taluka
Manta .. .. A vow
Manchi .. .. A frame or a wooden stool
Mandal .. .. A voluntary association
Man .. .. A maund ; forty seers in weight
Mani .. .. 480 lbs.
Math .. .. A variety of pulse, *Phaseolus aconitifolius*
Mantras .. .. Incantations
Matrukas .. .. Local goddesses
Mulkgiri .. .. Annual armed expeditions of the Marathas for exacting tributes from chiefs or rulers

N

Naiks .. .. Leaders
Naka .. .. An octroi outpost in forest
Naka Bandis .. Placing of guards at the crossing of roads as check posts
Nala .. .. Causeway

N—*contd.*

Nazarana ..	.. Present ; gift
Nondh ..	.. Notes or remarks

O

Odhani ..	.. An upper garment worn by girls

P

Paduka ..	.. A sandal, an overshoe, with wooden sole on iron ring, an impression of the feet in stone worshipped as the footprint of a deity or a saint.
Palias ..	.. Hero-stones
Pan ..	.. Betel-leaf
Panth ..	.. Sect
Pargana ..	.. A small administrative division
Parsal ..	.. The front portion inside a house, used as a multi-purpose room
Pat ..	.. Wooden bench
Patel ..	.. A village headman
Pathshala ..	.. School, a Sanskrit school
Phalgun ..	.. Name of the fifth month of the Vikram Samvat
Pinjara ..	.. A cotton carder
Prasad ..	.. Offering to deity later on distributed among worshippers
Pucca ..	.. Solidly built
Puja ..	.. Worship
Pujari ..	.. A person in charge of a temple for the performance of rituals
Pundit ..	.. A scholar ; a learned man

R

Rab ..	.. The method of plantation
Rabi ..	.. The winter crop
Rangoli ..	.. An attractive design drawn with coloured powders generally by ladies
Ras ..	.. A sportive dance performed jointly by males and females
Rasda ..	.. A kind of folk-dance accompanied by folk-songs
Rasmandali	.. A band of persons playing the *ras*
Rati ..	.. The seed of the *Abrus precatorius* plant used as the smallest weight in weighing precious metal
Rojmel ..	.. A day-book of accounts

S

Sabha mandap	..	A meeting hall, pandal or the assembly hall in front of a temple
Sadavrat ..	..	Free daily distribution of food or foodgrains
Sahukars ..	..	Money-lenders
Samadhi ..	..	Self-immolation ; a memorial raised in honour of a particular saint
Samiti ..	..	An assembly
Sanad ..	..	A grant, a deed
Sarpanch ..	..	A head of a village panchayat
Sathi ..	..	A servant engaged by a cultivator for the whole year on payment of wages in cash and / or kind
Sathiya ..	..	An auspicious mark or design drawn at the door-step
Shakti ..	..	Power ; mother goddess
Shankha-nad	..	The sound created from the blowing of a conch shell
Shawkari	..	Money-lending business
Shastras ..	..	Scriptures ; sacred books
Shikar ..	..	Hunting
Shikhara ..	..	Upper pointed portion of a temple
Sibandi ..	..	A subsidiary or an irregular force
Simanta ..	..	A ceremony performed generally during the seventh month after the first conception
Siyasi ..	..	Currency prevalent in the old Baroda State before 1902
Stambhika	..	A pillar
Subhedar ..	..	The Governor of a province
Sud ..	..	Bright half of the lunar month
Swayambhu	..	Self-emerged

T

Tagavi ..	..	Advance money granted by Government to the cultivators on interest either for agricultural operations or maintenance
Tal ..	..	Name of an oil-seed (Sesamum), *Sesamum Indicum*
Talukdar ..	..	An estate holder or a holder of the Talukdari lands
Talukdari ..	..	Relating to a chief or a chiefdom
Thakor ..	..	A man of certain tribe of Rajputs, a title of respect ; a king ; a ruler
Thali ..	..	A dish generally made of brass
Thana ..	..	A check-post ; a police station
Thanadar ..	..	An officer in charge of a *thana*
Tirthankar	..	One of the 24 incarnations of God worshipped by the Jains

T—*contd.*

Tola ..	.. A unit of weight equal to one *tola*
Toran ..	.. Festoon
Tur ..	.. A kind of pulse ; *Cajanus cajan*

U

Uchak ..	.. A lump-sum
Uddhad ..	.. A measure of a quantity guessed but not actually measured
Udhar ..	.. Debit
Udid ..	.. A kind of pulse ; *Phaseolus radiatus*
Upasana ..	.. Worship ; deep devotion

V

Vad ..	.. Dark half of the lunar month
Vahivat ..	.. Administration or management
Val ..	.. A kind of pulse, bean ; *Deolichos lablab*
Val ..	.. One-thirty secondth part of a *tola*
Valu ..	.. Supper
Van Mahotsav	.. A festival connected with planting of trees
Vedas ..	.. Sacred writings of the Hindus. There are four Vedas, the Rugveda, the Yajurveda, the Samveda and the Atharvaveda, which are regarded as direct revelations from God
Veth ..	.. Forced labour
Vidhi ..	.. Rite ; ceremony
Vikas Mandal	.. An institution of development
Vyajvahi	.. An interest book
Vyayamshala	.. A gymnasium.

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